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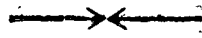
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PUNJAB STATES GAZETTEERS

VOLUME XVII. A.

V. 17-A
7738



PHULKIAN STATES.
PATIALA JIND AND NABHA.
WITH MAPS.

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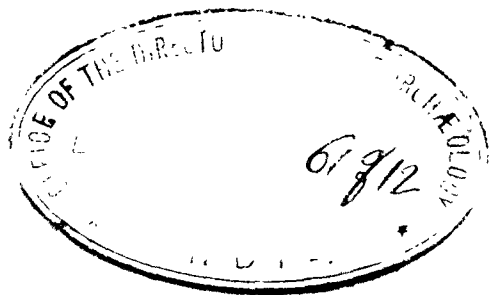
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with maps Published in 1904

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INTRODUCTION.



THE PHULKIAN STATES.

THE three Native States of PATIALA, JIND and NABHA in the Punjab are collectively known as the Phúlkián States. They are the most important of the cis-Sutlej States, having a total area of 7,599 square miles, with a population (1901) of 2,176,644 souls, and a gross annual revenue of Rs. 88,00,000. The main area of this group of States lies between 74° and 77° E. and 29° and 31° N. It is bounded on the north by the District of Ludhiána, on the east by Ambála and Karnál, on the south by Rohtak and Hissár, and on the west by the Ferozepore District and the Farídkot State. This area is the ancestral possession of the Phúlkián houses. It lies mainly in the great natural tract called the Jangal 'Desert or Forest,' but stretches north-east into that known as the Pawádh, or 'East,' and southwards across the Ghaggar into the Nardak, while its southernmost tract, round the ancient town of Jínd, claims to lie within the sacred limits of the Kurukshetra. This vast tract is not however the exclusive property of the States, for in it lie several islands of British territory, and the State of Máler Kotla dovetails into the centre of its northern border. On the other hand the States hold many outlying villages in British territory. Nevertheless the three States, as a group, hold a comparatively continuous area, though individually each resembles Brunswick or the County of Cromarty, its territory being scattered and inextricably intermingled with that of its sister States. Besides its share in the ancestral possessions of the Phúlkián houses, Patiala holds a considerable area in the Simla Hills acquired in 1815. In addition to these possessions, the three States hold a fairly compact block of outlying territory in the south-east of the Punjab, between 75° and 76° E. and 27° and 28° N. This block is bounded on the north by Hissár, on the east by Rohtak and Gurgaon, and on the south and west by Rájputána. Each of the States received a part of this territory as a reward for its services in the Mutiny.

The ruling families of the Phúlkián States are descended from Phúl, their eponym, from whom are also descended the great feudal, but not ruling, families of Bhadaur and Malaud, and many others of less importance. Collaterally again the descendants of Phúl are connected with the rulers of

Farídkot, the extinct Kaithal family and the feudatories of Arnáulí, Jhumba, Siddhúwál, and, north of the Sutlej, Atárí. These numerous branches of a vigorous stock belong to the great Siddhú-Barár tribe, the most powerful Jat tribe south of the Sutlej, and claim descent from Jaisal, a Bhattí Rajpút, who, having founded the State of Jaisalmer in 1180 A.D., was driven from his kingdom by a rebellion and settled near Hissár. Hemhel, his son, sacked that town and overran the country up to Delhi, but was repulsed by Shams-ud-Dín Altamash. Subsequently however in 1212 A.D. that ruler made him governor of the Sirsa and Bhatinda country. But his great-grandson Mangaráo having rebelled against the Muhammadan sovereign of Delhi was beheaded at Jaisalmer. His grandson sank to Jat status by contracting a marriage with a woman of that class, and though the great Siddhú-Barár tribe in the ensuing centuries spread itself far and wide over the Malwá country up to and even beyond the Sutlej, the descendants of Khiwa fell into poverty and obscurity, until one of them, Sanghar, with a few followers entered the service of the Emperor Bábar. Sanghar himself fell at Pá nipat in 1526 A.D., but the emperor rewarded his devotion by granting his son Baryám the *chaudhriyat* or superintendency of the waste country south-west of Delhi, and thus restored the fortunes of the family. This grant was confirmed by Humáyún, but Baryám in 1560 fell fighting against the Muhammadan Bhattís, at once the kinsmen and hereditary foes of the Siddhú tribe. Baryám was succeeded as *chaudhri* by his son Mahráj and his grandson Mohan, who were both engaged in constant warfare with the Bhattís until the latter was compelled to flee to Hansí and Hissár, whence he returned with a considerable force of his tribesmen, defeated the Bhattís at Bedowál, and at the advice of the Sikh Guru Har Govind founded Mahráj in the Ferozepore District.

But the unceasing contest with the Bhattís was soon renewed and Mohan and his son, Rúp Chand, were killed by them in a skirmish about 1618. His second son, Kála, succeeded to the *chaudhriyat* and became the guardian of Phúl and Sandálí, the sons of Rúp Chand. Phúl, whose name means 'blossom,' was blessed by the Guru Har Govind, and from him many noble houses trace their descent. He left six sons, of whom Taloka was the eldest, and from him are descended the families of Jínd and Nabha. From Ráma, the second son, sprang the greatest of the Phúlkián houses, that of Patiala. The four other sons only succeeded to a small share of their father's possessions.

Phúl had in 1627 founded and given his name to the village which is now an important town in the Nabha State. His two elder sons founded Bhaí Rupa, still held jointly by the three States; and Ráma also built Rámpur. The last named successfully raided the Bhattís and other enemies of his line. He then obtained from the Muhammadan Governor of Sirhind the superintendency of the Jangal tract, his cousin Chain Singh being associated with him in the office, but Ráma could brook no rival and caused his cousin to be assassinated, only to fall in his turn a victim to the vengeance of Chain Singh's sons. The blood-feud was duly carried on by Alá Singh, Ráma's third son, who killed all but one of the sons of Chain Singh. Alá Singh, now quit of his nearest enemies, established a post at Sanghera, to protect its people against the chiefs of Kot and Jagráon. In 1722 he entrusted Bhadaur to his elder brother, and re-built Barnála, where he took

¹In Griffin's 'Punjab Rájas' he is said to have been the elder brother while in the 'Jugráfia Patiala' he is called the younger. See also 'Tárikh Patiala,' foot-note on p. 40, where he is described as the younger brother.

up his residence. Shortly afterwards his son Sardúl Singh attacked and destroyed Níma, the possession of a Rájput who was related to the powerful Rái Kalha of Kot. This roused the Rái to a determined attempt to destroy the rising power of Alá Singh, and collecting a large force led by the Rájput chiefs of Halwára, Malsin, Thattar and Talwandí, and the famous Jamál Khán, Raís of Máler Kotla, and strengthened by an imperial contingent under Sayyid Asad Alí Khán, general of the Jullundur Doáb, he attacked the Sikhs outside Barnála. The imperial general fell early in the day, and his troop abandoned the field. The troops of Máler Kotla and Kot followed their example and the Sikhs obtained a complete victory, routing the Muhammadan forces and taking many prisoners and much booty. This victory raised Alá Singh to the position of an independent chief and the Sikhs flocked to his standard. But the next 10 years were consumed in desultory warfare with the Bhattís, and Alá Singh was driven to ally himself with the imperial governor of Sirhind against the chief of Kot, who was forced to abandon his principality. Alá Singh however soon quarrelled with his ally, and was in consequence thrown by him into prison, where he would have perished but for the self-sacrifice of a follower, a relative of Chain Singh, his hereditary foe. Thus freed, Alá Singh built the fort of Bhawánigarh, 22 miles west of the present town of Patiála. Three years later his general, Gurbaksh Singh, Káleká, subdued the territory of Sanaur or Chaurási in which the town of Patiála lies, and fortified the latter place to hold the conquered territory in check. Meanwhile the Díwán of Abd-us-Samad Khán known as Samand Khán, governor of Sirhind, had fled for protection to Alá Singh, who refused to surrender him. Samand Khán thereupon marched on Sanaur, but only to meet with a severe defeat. Bhái Gurbaksh Singh, the founder of the Kaithal family, next invoked the aid of Alá Singh in subduing the country round Bhatinda, which was then held by Sardár Jodha of Kot Kapúra. Alá Singh despatched a considerable force against this chief, but effected nothing until the Sikhs from the north of the Sutlej came to his aid, overran the country and placed Bhái Gurbaksh Singh in possession of it. Alá Singh next turned his arms against two neighbouring chiefs, who having called in vain upon the Bhattís for help were slain with several hundred followers and their territories annexed. With his son Lál Singh, Alá Singh now proceeded to overrun the country of the Bhattí chiefs, who summoned the imperial governor of Hissár to their aid, but in spite of his co-operation they were driven from the field. This campaign terminated in 1759 with the victory of Dhársúl which consolidated Alá Singh's power and greatly raised his reputation.

1731 A.D.

1741 A.D.

1749 A.D.

1753 A.D.

On his invasion of India in 1761 Ahmad Shah Durrání had appointed Zain Khán governor of Sirhind, but the moment he turned his face homewards, the Sikhs, who had remained neutral during his campaigns against the Mughal and Mahratta powers, attacked Sirhind which was with difficulty relieved by Jamál Khán of Máler Kotla and Rái Kalha of Kot. In 1762 Ahmad Shah determined to punish the Sikhs for this attempt on Sirhind, and though a great confederacy of the Phúlkián chiefs and other Sikh leaders was formed and opposed his advance near Barnála, the Durrání inflicted on them a crushing defeat, their loss being estimated at 20,000 men. Alá Singh himself was taken prisoner, and Barnála occupied by the Afgháns. The chief's ransom of four lakhs was paid with difficulty, and he was released, but Ahmad Shah, in pursuance of his policy of employing the Sikhs against the Mughal power, gave Alá Singh a robe of honour with the title of Rája and authority to coin money in his own name. These gifts however raised the suspicions of the Sikhs, and Alá Singh only recovered his position in their eyes when in 1763 he headed the great force of confederated Sikhs which

The invasion
of Ahmad Shah.

1762 A.D.

1763 A.D.

took Sirhind after Zain Khán had been defeated and slain outside its walls. In this battle the nascent State of Jind was represented by Alam Singh, a grandson of Taloka, and that of Nábha by Hamir Singh, his great-grandson. After the victory the old Mughal District of Sirhind was divided among its conquerors. Sirhind itself with its surrounding country fell to Alá Singh, Amloh to Nábha, and a considerable area to Jind. In this year Jind and Nabha may be deemed to have come into being as ruling States, and henceforward their histories diverge.

PATIALA STATE.

PATIALA STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

THE most eastern of the three Phálkián States—Patiála, Jínd and Nábha—Patiála derives its name from its capital city which was founded by Rájá Alá Singh, the first independent ruler of the State, about 1762 A.D. With a total area of 5,412 square miles, it is considerably the largest and most wealthy of the Native States in the Eastern Punjab, and is more populous than Baháwalpur, which has nearly three times its area. Most of its territory lies in the eastern plains of the Punjab, which form part of the great natural division called the Indo-Gangetic Plain West. Owing however to its political history the territories of the State are somewhat scattered. They comprise a portion of the Simla Hills and a tract called the *iláqa* of Nárnaul, which now constitutes the *nizámat* of Mohindargarh in the extreme south-east of the Province on the borders of the Jaipur and Alwar States in Rájputána. Moreover, the territory of the State is interspersed with small tracts and even single villages belonging to the States of Nábha, Jínd and Máler Kotla, and to the British Districts of Ludhiána, Ferozepore and Karnál, while on the other hand the State includes several detached villages or groups of villages which lie within the natural borders of these States and Districts.

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B.

The scattered nature of the Patiála territories makes it impossible to describe its boundaries clearly and succinctly, but the map gives full details and renders any lengthy description superfluous. Briefly the State may be described as consisting of three main portions, each of which is bounded by the territories noted below :—

The main block, between N. lat. $29^{\circ} 23'$ and $30^{\circ} 55'$ and E. long. $74^{\circ} 40'$ and $76^{\circ} 59'$, comprising the plains portion of the State west of the Jumna Valley and south of the Sutlej, is bordered thus :—

North.—Ludhiána and Ferozepore Districts.

West.—Hissár District.

South.—Hissár and the State of Jínd.

East.—Karnál and Ambála Districts.

Thus the main portion of the State forms roughly a parallelogram 139 miles from east to west and 125 miles from north to south, with an outlying tract to the south of the Ghaggar river, which forms part of the *nizámat* of Karmgarh. The second block lies within the Simla Hills between $30^{\circ} 40'$ and $31^{\circ} 10'$ N. lat. and $76^{\circ} 49'$ and $77^{\circ} 19'$ E. long., and is thus comprised within the Himáláyán area. The State here comes into contact with several of the Simla Hill States, for it is bounded on the north by Kotí, Bhajjí and Bhágal, on the west by Nálágarh and Mahlog, and on the east by Sirmúr and Keonthal, while on the south it is separated from tahsíl Kharar of the Ambála District by the watershed of the Siwálik Range. This block has a maximum length of 36 miles from north to south and a breadth of 29 miles from east to west. It forms part of the *nizámat* of Pinjaur. The third block is the *iláqa* of Nárnaul which is remote from the main territory of the State, lying 180 miles from its capital, between N. lat. $27^{\circ} 47'$ and

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Sirhind *choá*.Jhambowálí *chof*.

The Ghaggar.

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Geology.

28° 28' and E. long. 75° 56' and 76° 17'. It is bounded on the north by the Dádri *iláqa* of the Jind State, on the west and south by Jaipur State territory, and on the east by the State of Alwar and the Nabha *iláqa* of Bawal Kánti. It is 45 miles from north to south and 22 from east to west.

The plains part of the State does not differ materially from the surrounding Districts of Ludhiána, Ambála and Karnál, though the tract irrigated by the Sirhind Canal in the north stands out in a pleasing verdant contrast to the sandy tracts of the south-west. In the hills the scenery is varied and picturesque.

The Patiala State as a whole is badly watered. No great river runs through it or near its borders, and the chief stream which traverses the State is the Ghaggar, which runs from the north-east of its main portion in a south-westerly direction through the Pawádh, and thence in a more westerly direction separating the Pawádh from the Bángar, after which it leaves the territory of the State. Its bed is narrow and ill-defined in Rájputra and Banúr, but in Ghanaur the banks are low and the stream floods easily. Lower down it narrows in places, but generally speaking is not confined in the rains to any clear or well-defined channel.

The slope of the main block of the State is from north-east to south-west, and in the rainy season the surface drainage of the country near Rúpar enters the State near Sirhind and flows through the Fatehgarh, Bhawánigarh and Sunám tahsils and spreads over the country about Jakhepal and Dharmgarh. This stream is known as the Sirhind, Mansúr-pur or Sunám *choá*, and probably follows the alignment of the canal, which was cut about 1361 A. D. by Fíroz Shah III, when he constituted Sirhind into a separate district.¹

South of this stream runs the Jhambowálí *chof* which rises near Chináthal, runs through Bhawánigarh and Karmgarh thánás and joins the Ghaggar near Bhainí. A third torrent, the Patiálewálí Nadí, rises near Maní Májra, and carrying with it the water of several other torrents flows past Patiála, and falls into the Ghaggar near Patársí.

Centuries ago, it is said, the Sutlej flowed through the Govindgarh tahsíl, and though it is probable that the river changed its course early in the 13th century, the old depressions are still to be seen, with ridges of high sand running parallel to them. In the Himálayán area the principal stream is the Koshallia which, after receiving the waters of the Sukna, Sirsalá, Jhajra, Gambhar and Sirsa, debouches on to the plains near Mubárikpur, and is thenceforward known as the Ghaggar.

In the Mohindargarh *nizámat* the two main streams are the Dohán and the Krishnáwatí, with its tributary the Gohlí. The Dohán rises in the Jaipur hills, and traversing the *parganas* of Nárnaul and Mohindargarh flows into the Jind territory to the north. The Krishnáwatí also rises in Jaipur territory and enters the *nizámat* on the south at Mathoka, and passing Nárnaul enters the Nabha territory on the east. The Gohlí or Chhalak rises near Bárherí in *pargana* Nárnaul and falls into the Krishnáwatí near Nárnaul town.

GEOLOGY.²

Mr. Hayden writes—

"The Phúlkián States are situated chiefly in the Indo-Gangetic alluvium, but their southern portions, in the neighbourhood of Gurgáon District, contain outliers of slate and quartzite belonging to the Delhi system."

¹ Elliot's History of India, IV, p. 11.

² Compiled from the Geology of India and other sources.

The Patiala State may be divided for geological purposes into (1) the Patiala Siwálíks, (2) the outliers of the Arávallí system in the Mohindargarh *nisámat*, and (3) the plains portion of the State west of the Jumna valley and south of the Sutlej.

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The Patiala Siwálíks lie between $30^{\circ} 40'$ and $31^{\circ} 10' N.$ and $76^{\circ} 49'$ and $77^{\circ} 19' E.$, forming part of the Siwálík Range. From a physical point of view, they may be further sub-divided into Dún and Hill. Of these the first extends along the foot of the hills from Rámgarh in Ambála District on the south-east to Nalágarh on the north-west. On the south-west it is bounded by Maní Májra, also in the Ambála District, from which it is separated by the range of Siwálík hills known as the Dún Khols. These Khols present a tangled mass of small ravines, fissures and scarp walls, throughout which degradation has set in to such an extent that every year during the rains a large quantity of detritus is carried down by the streams into the Ambala plains, and it seems hopeless to expect that this action can now be stopped altogether, though much might be done by replanting and restricting grazing. In great measure the erosion must be ascribed to the laying bare of the soft sand-stone formation by the destruction of the forests, for there is no doubt but that at one time this tract was clothed with dense forests of trees, of the species found in the low hills, as is evident from the old roots and petrified stems still found in many places. East of the Ghaggar river near Chandí is another range of low hills, and the portion belonging to Patiala, called the Ráitan Khols, extends from the Mír of Kotáhá's *iláqa* to Rámgarh. The other features of the Dún are (1) the Ráitan plateau, situated between Pinjaur and the Ghaggar river, some 12 square miles in extent; (2) the small isolated hills that rise out of the Dún. The Ráitan plateau is of alluvial formation and is traversed by several streams which have cut deep into the stony soil on their way to the Ghaggar.

The hill division includes two separate tracts. The smaller one about 9 square miles in extent occupies the northern portion of the Jabrot valley, south of the Phágú-Mahású ridge, and is surrounded by the Koti and Keonthal States. The larger tract extends through about 300 square miles of the mass of hills south of the Dhámí and Bhajji States as far as the Pinjaur Dún, and is bounded on the east by Keonthal, Kotí, Simla, the Girí river and Sirmúr, on the west by Bhágal, Kuniár, Bhaghát, Bharaulí in Simla District, Bija and Mahlog States. The whole territory is divided by the Jumna-Sutlej water-shed. The chief physical features are (1) the main ridge or water-shed, marked by the Jakko, Krol, Dagshái and Banásar peaks, (2) the western off-shoots on which are the Sanáwar, Garkhal and Karárdeo (Kasaulí) peaks, and (3) the main valleys drained by tributaries of the Sutlej, Girí, Ghaggar and Sirsa rivers.

Tára Deví hill is a well known peak. The area which drains into the Sutlej belongs to Patiala, that which drains into the Jumna belonging to Keonthal. It seems to be composed of (1) limestone and shales, (2) sand-stone, (3) shales and clay, (4) quartzite and granite, the granite nodules being actually seen in a tunnel of the Kálka-Simla Railway for a distance of about 13 chains. Hexagonal shaped pieces of granite are said to have been found in the tunnel and sold by the Pathán coolies at Simla. The rock occurs in intrusive masses and veins, ramifying throughout the rock gneiss and schists and even penetrating the slates.

Metamorphic
rocks.
Azoic¹ period.

At Jabrot all the uppermost beds forming the summits of the southern face of the Mahású ridge are composed of mica schist with abundant quartz veining at intervals, while the base of the hill consists of slaty

¹ All hard and crystalline rocks being destitute of fossils.

CHAP. I, A. rock with little or no crystalline metamorphic rock, the other beds being of the infra-Krol group resting on the Blainí bands and the Simla slates. Traces of copper are seen above Maudh village.

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Industrial products of the system.

Good roofing and flooring slates are quarried at Kemlí near Jatogh and in Bágri Kalán. There are some sand pits in Nágilí, a village in *pargana* Bharaulí Khurd. In *pargana* Keotan Kalán there was a copper mine, but its working was stopped by a change in the course of the Súrajmukhí, a tributary of the Gíri. Limestone is found in Malla (5 *kos* east of Pinjaur), and in the vicinity of Pinjaur. At Taksál (2 miles north of Kálka) white limestone is quarried from the Kálí Mattí kí Chof. Particles of gold mixed with dark sand are collected from the Sirsa river.

Transition system.

" *Geology of India*, " page 68.

Accepting the validity of a distant Arávallí system of transition stage it may be described as consisting of quartzites, limestones, mica and felspathic schists, and gneisses. In the *nizámat* of Nárnaul some outliers here and there seem to belong to the Arávallí system striking nearly from south-west to north-east in Rájputána. In many places on sinking wells to a depth of about 20, 30 or 40 *hát*s¹ sandstone formations are likely to be met with. It is impossible to tell what beds may be concealed beneath the Nárnaul plain, which is a portion of the Indo-Gangetic alluvium.

Industrial products.

Limestone is quarried near Mándí (3 miles south of Nárnaul). It is turned into quicklime—for whitewash—and exported to Patiala and other places at a distance. At Manderí, near the Police Station of Nárnaul, a rough building stone is obtained. At Khárda a kind of white stone used for building material and for making pillars is quarried. At Antrí, 8 miles south of Nárnaul, is an outlier where iron ore is mined, and in its neighbourhood fine white slabs are found. Near Báil, 16 miles south of Nárnaul, is a hill where there are copper mines, but owing to the scarcity of fuel they are not worked. Here are also found small round diamond-shaped corne- lians set in large blocks of stone. Rock crystals, quartz, mica schists and sandstones used for building purposes are found at Masnauta (south-west of Nárnaul), Pánchnauta, Antrí, Biharípur, Danchaulí, Golwa, Islámpur, Sálárpur and Mandlána. Fine slabs are found at Saráí, Sarelí and Sálárpur. The limestone quarries at Dhání Bathotha are noted for the good quality of their stone. Crude beryl is found at Taihla 2 miles from Nárnaul. Concrete (*kankar*, *ror*), called *morind* by the people, is found in many places in the surface alluvium.

In tahsíl Mohindargarh near Mádhogarh, 6 miles west of Kánaud, a gritty sandstone used for mill-stones is found. Near Sohila, 7 miles from Kánaud, there is an outlier where roofing slate is quarried, and near the same place sand, used for manufacturing glass (*kanch*) bracelets, is obtained. Dhosi is the loftiest hill in the *nizámat*. The soil in the tahsíl of Nárnaul is *roslí*, while *bhut* or sand is abundant in Kánaud.

Carbonaceous system of the Simla Himalayas. " *Geology of India* " pages 133-34.

The boulder beds are overlaid by a series of shales or slates, characterised by the greater or less prevalence of carbonaceous matter, which underlie the limestone of the Krol mountain. The carbonaceous impregnation to these shales is very irregularly distributed, being often extremely conspicuous, especially where the rock has undergone crushing but at other times wanting at any rate near the surface. Not infrequently the blackest and most carbonaceous beds weather almost white by the removal of the carbonaceous element. Above these beds there is usually a series of quartzites of very variable thickness, varying from about twenty feet in the

¹ One *hath* = 1½ feet.

sections south of the Krol mountain to some thousand feet in Western Garhwál. They are very noticeable at Simla, forming the whole of the Boileauganj hill and the lower part of Jatogh, where they have been called Boileauganj quartzites.

In the Krol mountain the uppermost beds are blue limestones with associated shaly bands, mostly grey in colour, though there is one distinct zone of red shales, but as no carbonaceous beds are associated with them, and as the underlying quartzite exhibits remarkable variations in thickness, it is uncertain whether these limestones of the Krol group are the equivalents of carbonaceous or graphitic limestones or belong to a later unconformable system. The beds of the carbonaceous system contain, in most of the sections, interbedded basaltic lava flows, and more or less impure volcanic ashes either recognisable as such, or represented by hornblende schists, where the rocks have become schistose. The range of the volcanic beds varies on different sections. Their usual position is in the upper band of carbonaceous shales, but they are also found among the quartzites and in the upper part of the infra-Krol,¹ though they never, so far as is known, extend down as far as the Blainí group (the group so named from the village and *khad* of Blainí or Bálíání in the *pargana* of Bharaulí Khurd).

There is a great similarity between sections in the Kashmír and Simla areas. In both boulder-bearing shales of presumably glacial origin are overlaid by a series of slates and quartzites, characterised by a carbonaceous impregnation and by the presence of contemporaneous volcanic beds, and in both the uppermost member is a limestone. The resemblances are not mere lithological ones between rocks, such as have always been in process of formation at every age of the earth's history. They are exhibited by the rocks which owe their origin to wide reaching causes, which have only occasionally acted, and it is difficult to resist the conclusion that they are evidence of the contemporaneous origin of the two rock series and not merely accidental.² Small concretionary globules (nodules) often occur in the Krol limestone and are taken by some for organic remains. Pandit Mádhó Rám, Naib Názim of Patiala Forests, says that traces of a coal mine³ have been recently found by him near Kandághát. In tunnelling the Barog hill section of the Kálka-Simla Railway a coal seam was also seen.

From a stratigraphical point of view the Himálayán mountains may be divided into three zones which correspond more or less with the orographical ones. The first of these is the Tibetan, in which marine fossiliferous rocks are largely developed, whose present distribution and limits are to a great extent due to the disturbance and denudation they have undergone. Except near the north-western extremity of the range they are not known to occur south of the snowy peaks. The second is the zone of snowy peaks and lower Himálayás, composed mainly of crystalline and metamorphic rocks and of unfossiliferous sedimentary beds, believed to be principally of

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PHYSICAL ASPECTS.

Carbonaceous
system of the
Simla Himá-
layás.

"Geology of
India," page 136.

Tertiaries of
the Himálayas.
"Geology of
India," page 464.

¹ The beds between the Krol and the Blainí group classed as infra-Krol shales are often carbonaceous and have been taken for coal.

² The correlation by Dr. Stoliczka of the quartzites of Boileauganj with the Kuling, and of the Krol with the Liling limestone of Spiti, are probably correct, and curiously enough an apparent confirmation was published, about the same time as his Memoir, in Professor Gumbel's description of a specimen from the Schlagintweit collection (said to have been obtained at Dharmpur in this State), containing 3 fossils, *Lima lineata* and *Natica guillardoti* found also in the Muschelkalk of Europe, and the new species *N. Simlensis*. Dharmpur is, however, a well known locality on the tertiary rocks, and the specimen in question must have come from a totally distinct ground, probably in Tibet.

³ Civil and Military Gazette of 21st November 1903.

"Geology of
India," page
136.

CHAP. I, A. palæozoic age. The third is the zone of the sub-Himálayás, composed entirely of tertiary and principally of upper tertiary deposits, which forms the margin of the hills towards the Indo-Gangetic plain, and has so intimate a connection with, and so important a bearing on, the history of the elevation of the Himálayás that it will require a more detailed notice here than the others.

Descriptive.
PHYSICAL ASPECTS.

Tertiaries of the Himálayás.

"Geology of India," page 465.

The stratigraphy and palæontology of the rock, composing this tertiary fringe (Patiála Siwaliks¹), are indicated in the following table :—

1. Upper tertiary or Siwálik series : Upper, Middle and Lower Siwálik.
2. Lower tertiary or Sirmúr series : Kasaulí, Dagshái and Sabáthú groups.

"Geology of India," pages 349-50.

Lithography : Sabáthú group.

The lowest of the three groups into which the lower tertiary has been divided is named after the military station of Sabáthú, near which it is well exposed. It consists principally of greenish grey and red gypseous shales with some subordinate lenticular bands of impure limestone and sandstone, the latter principally found near the top of the group. The beds are everywhere highly disturbed and the bottom bed of the Sabáthú group is a peculiar ferruginous rock, which is very well seen at Sabáthú itself, and in the shaly beds immediately overlying it there is a seam of impure coal. The coal is too impure and too crushed to be of any economic value.

Dagshái group.

The beds of the Dagshái group proper consist almost exclusively of two distinct types of rock. One is a bright red or purple, homogeneous clay, weathering into small rounded nodular lumps; the other a fine-grained hard sandstone of grey or purplish colour. The passage from the Dagshái to the Kasaulí group is perfectly transitional : indeed the distinction of the two merely depends on the absence of the bright red nodular clays of the Dagshái group.

Kasaulí group.

"Geology of India," page 351.

The Kasaulí group is essentially a sandstone formation in which the argillaceous beds are quite subordinate in amount. The sandstones are mostly of grey or greenish colour and are as a rule more micaceous and at times distinctly felspathic. The clay bands are gritty, micaceous, and but seldom shaly. At the upper limit of the Kasaulí group some reddish clay bands are seen on the cart road to Simla. These clay bands are softer and paler than those of the Dagshái group and resemble the clay of the lower portion of the upper tertiaries near Kálka.

Palæontology.

The Sabáthú group is most palpably of marine origin and of nummulitic age as is shown by the numerous fossils it contains. The Dagshái group has yielded no fossil, except some fucoid markings and annelid tracks, which are of no use for determining either the age or mode of origin of the beds. Fossils of oak leaves and branches have been found near Dagshái by Pandit Mádhó Rám of the Forest Department, Patiála, but the great contrast of lithological character suggests a corresponding change of conditions of formation, and it is probable that they were deposited either in lagoons or salt-water lakes cut off from the sea or were of sub-aërial origin. The Kasaulí group has so far yielded no fossils, but plant remains, and this, taken in conjunction with its general similarity to the upper tertiary deposits, renders it probable that it is composed of fresh-water, if not sub-aërial deposits.

¹ In Sanskrit Siw = the name of the god of Hindu mythology and *álak* or *dlá* = abode. Mythologically supposed to be the abode of Siwa the name Siwálik has been applied by geographers to the fringing hills of the southern foot of the Himálayán range, and has been extended by geologists to that great system of sub-aërial river deposits which contains remains of the "Fauna Antiqua Sivalensis."

The upper tertiaries are like the lower divided into three groups. The lowest of these, known as the Náhan, consists of clays and sandstones, the former being mostly bright red in colour and weathering with a nodular structure; the latter firm or even hard, and throughout the whole not a pebble of hard rock is to be found.

The middle Siwálíks consist principally of clays, and soft sandstones, or sand rock, with occasional strings of small pebbles, which become more abundant towards the upper part till they gradually merge into the coarse conglomerates of the upper Siwálíks. The above classification, being dependent on the lithological characters, not on the palæontology, of the beds, is not strictly accurate; however it seems certain that the three successive lithological stages do represent successive periods of time, though part of the conglomerate stage on one section was certainly represented by a part of the sand rock stage on another.

At Cháil the uppermost group has been identified as consisting of similar ingredients to those in the uppermost group of Simla. Shales, dark clay, in some places red clay, are the main compounds of this group, the underlying strata being similar to those of Krol. Iron ore is found in the Asni stream bed.

At Rájgarh in *pargana* Keotan the uppermost group is composed of black sandstone, and the underlying series of strata closely resemble those of the Siwálíks. At Banásar in the *pargana* of Nálí Dhátí the uppermost group consists of hard gravel and sandstones, and the underlying strata appear similar to those of the Siwálíks.

FLORA.

Kíkar grows abundantly in the Pawádh and Dun, and is used for various agricultural purposes. *Berí* is planted on wells and fields, and in Mohindargarh *nixámat*, Sunám, Samána and Sanaur there are groves of it. Banúr and Sirhind, the eastern parts of the Pawádh, are noted for their mangoes. The *pípal*, *barotá* and *ním* are planted on wells and ponds near villages, principally for their shade. The *ním* is common in Mohindargarh; its wood is useful. Avenues of *shisham* have been planted along the canals and of *siras* on the roadsides. *Fráns* is common near village sites and is useful for roofing. The *dhák* is found in marshy lands and *bírs*. The *jand*, *karír*, *rerú* and *jál* are common in the Jangal, Bángar and Mohindargarh tracts. The *khair*, *gugal* and *indok* are common in Mohindargarh, and the *khajúr* (date-palm) in the Pinjaur Dún and in the Bet (Fatehgarh tahsil). A comprehensive list of the flora of the State is given below:—

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Palæontology.

" *Geology of
India*," pages
465-66.

Trees.

CHAP. I, A.

Descriptive.

PHYSICAL
ASPECTS.Trees and
shrubs.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds.

By Pandit Sunder Lal Pathack, Conservator of Forests, Patiala State.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Trees and Shrubs.					
1	<i>Kangu</i>	<i>Flacourtia sapida</i>	Bixineæ	Dun	Wood used for agricultural implements and for making combs, &c. Fruit edible.
2	<i>Kandroye</i>	Do. <i>ramontche</i>	Do.	Do.	Ditto
3	<i>Chirindi</i>	<i>Xylosma longifolia</i>	Do.	Lower Hills	Wood aromatic, used chiefly for fuel and charcoal.
4	<i>Gandhela</i>	<i>Murraya koenigii</i>	Rutaceæ	Dun, Lower Hills and Baghat.	Leaves aromatic, used to flavour curries by Madrâsis.
5	<i>Barnasi</i>	<i>Limonia acidissima</i>	Do.	Do.	The hard yellow wood used for axles of oil-pressers and rice-pounders. Locally used for fuel.
6	<i>Bary</i>	<i>Skimmia laureola</i>	Do.	Simla, Mahâsu (common)	Leaves have a strong orange-like smell, when crushed.
7	<i>Baldin or Dakh</i>	<i>Melia azedarach</i>	Meliaceæ	Plains Dun (common) and Lower Hills (planted).	Wood, yellowish soft, is used sometimes for furniture. Bark and leaves for medicine. An oil is extracted from the fruit.

8	Tuni (Hill Tun)	...	Cedrela serrata	...	Do.	...	Jhabrot Kæmli	...	The leaves used for fodder. The wood light red and flesh coloured for bridges and hoops of sieves.
9	Tun	...	Do. toona	...	Do.	...	Plains and Lower Hills	...	Timber highly valued for furniture, door-panels, and carving, &c.
10	Bambela	...	Euonymus Hamiltonianus	...	Celastraceæ or Celastrinæ	...	Jhabrot, Fagu Nárkanda	...	Wood used for carving spoons: branches lopped off for fodder.
11	Do. variety	...	Do. lacerus	...	Do.	do.	Simla, Shab, Jhabrot and Nárkanda.	...	Wood carved into spoons. Leaves and branches lopped for fodder. Seeds strung up as beads.
12	Do. do.	...	Do. pendulus	...	Do.	do.	Simla, Shab	...	Wood rarely used except for fuel.
13	Do. do.	...	Do. tingens	...	Do.	do.	Simla, Kaimli and Jhabrot	...	Wood used for fuel. The outer bark of old stems gives a yellow dye.
14	Doodoo	...	Elæodendron-glaucum	...	Do.	do.	Baghat and Lower Hills	...	Wood used for making <i>katts</i> , and fuel root believed to be a specific for snake-bite, and bark used medicinally.
15	Ratela	...	Do. Roxburghii	...	Do.	do.	Do. do.	...	Wood used for fuel.
16	Kathern	...	Rhamnus triqueter	...	Rhamnææ	...	Upper Hills	...	Wood capable of being used for agricultural implements.
17	Khanaur	...	Aesculus Indica or Pavia	...	Sapindaceæ	...	Upper Hills (planted)	...	Wood turned into cups, dishes and platters. Fruit given to cattle and goats and used for washing clothes.
18	Reetha	...	{ Sapindus Mukorossi } Do. emarginatus }	...	Do.	...	Upper and Lower Hills	...	Used medicinally and also for washing silk cotton clothes.
19	Kainju	...	Acer caesium	...	Do.	...	Upper Hills, Mahásu	...	Made into cups.
20	Kanjla	...	Do. caudatum	...	Do.	...	Do, do.	...	Wood seldom used except for fuel.
21	Sharimun	...	Do. cultratum	...	Do.	...	Jhabrot and Mahásu	...	Wood used for making ploughs, bedsteads and jampán poles and cups. Leaves and twigs for fodder.

CHAP. I, A.

Descriptive.

PHYSICAL ASPECTS.

Trees and shrubs.

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ASPECTS.Trees and
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Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Woods—continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Trees and Shrubs—continued.					
22	<i>Kainchli</i>	...	...	Jhabrot and Mahásu.	Wood used for agricultural implements and drinking cups.
23	<i>Parangu</i>	...	...	Upper Hills and Mahásu	Wood used for fuel; leaves for fodder.
24	<i>Kainju</i>	...	...	Do.	Makes excellent hedge; wood used for fuel. Grows freely on dry slopes if planted.
25	<i>Sanatha</i>	...	...	Baghát and Lower Hills	Fruit eaten and used in Hindu medicines.
26	<i>Tung</i>	...	...	Hills 5,000	Wood prized for carving.
27	<i>Kak</i>	...	...	Do.	Fruit often eaten by the hill people and used medicinally.
28	<i>Tatri</i>	...	...	Simla and Mahásu	Heart wood, is golden, highly esteemed for carving and all kinds of ornamental work. Galls called kakar singhe are used in native medicine.
29	<i>Kakkar</i>	Baghát and Lower Hills	Leaves greedily eaten by cattle. Gum exported. It can be easily propagated from cuttings.
30	<i>Yangan</i>	Dun, Bhagát and Lower Hills.	

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30	<i>Anbara</i>	...	<i>Spondias mangifera</i>	...	Do.	...	Dun	...	Fruit made into pickle.
31	<i>Dhak</i>	...	<i>Butea frondosa</i>	...	Leguminosae	...	Baghat, Patiala, Lower Hills and Dun	...	Leaves used for fodder and are also used as plates. Yellow dye is obtained from the flowers.
32	<i>Sheun or shisham</i>	...	<i>Dalbergia sissoo</i>	...	Do.	...	Baghat, Dun and Plains	...	Wood used for nearly all purposes and highly valued as timber.
33	<i>Kural</i>	...	<i>Bauhinia purpurea</i>	...	Do.	...	Dun, Plains and Lower Hills.	...	Wood used for implements, bark for tanning, leaves and buds for fodder.
34	<i>Kachnor</i>	...	<i>Ditto variegata</i>	...	Do.	...	Do.	do.	Wood used for implements, and flowers are eaten as currie.
35	<i>Papri (Khatul)</i>	...	<i>Ditto racemosa</i>	...	Do.	...	Do.	do.	Leaves acid and are used as fodder.
36	<i>Kikar or babul</i>	...	<i>Acacia arabica</i>	...	Do.	...	Plains and Dun	...	Green pods and leaves used for fodder. Bark for tanning and dyeing. Wood for implements, tent-pegs, and used for various purposes for timber, &c. Gum obtained from the bark used medicinally.
37	<i>Khair</i>	...	<i>Do. catechu</i>	...	Do.	...	Dun and Lower Hills	...	Wood ditto. Katha obtained from the heart-wood is eaten and is used for tanning and dyeing.
38	<i>Phulahi</i>	...	<i>Do. modesta</i>	...	Do.	...	Plains, Dun and Lower Hills.	...	Wood used for implements, &c.
39	<i>Kibbi or valaiti kikar</i>	...	<i>Do. farnesiana</i>	...	Do.	...	Baghat and Lower Hills	...	Excellent perfume made from the flowers.
40	<i>Reru or kinjira</i>	...	<i>Do. leucophlea</i>	...	Do.	...	Plains	...	Wood used for fuel. Bark ground and eaten mixed with flour.
41	<i>Pahari kikar</i>	...	<i>Do. rupestris</i>	...	Do.	...	Plains and Hills	...	Wood used for fuel; bark for tanning; lac obtained from branches.

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Trees and Shrubs—continued.					
42	<i>Siris</i>	Baghat, Plains and Dun	Leaves and twigs lopped for camel fodder. Wood used for sugarcane-crushers, oil-mills, well-curbs, wheel-work and furniture.
43	<i>Do.</i>	...	Do.	Plains and Dun	Wood takes a fine polish and is used like the foregoing.
44	<i>Valaiti siris</i>	...	Do.	Plains and Lower Hills	Branches lopped for fodder. Wood suitable for tea boxes. Gum obtained from the tree.
45	<i>Chuhi</i>	...	Do.	Baghat and Lower Hills.	Heart-wood, takes a good polish, and is used for furniture.
46	<i>Kathi</i>	...	Do.	Do.	Branches used for fencing.
47	<i>Kathemat</i>	...	Do.	Do.	Leaves used as fodder for sheep and goats.
48	<i>Sannan</i>	...	Do.	Do.	Twigs used as fodder for sheep and goats. Gum obtained from the bark, and wood used for implements, furniture and building purposes.

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49	<i>Robinia (False acacia)</i> ...	<i>Robinia Pseud-acacia</i>	...	Do.	...	Lower and Upper Hills (planted).	...	Flowers white, fragrant, and wood fit for fuel. An American tree planted in hills.
50	<i>Velaiki emli</i> (hedge-wood).	<i>Inga dulcis</i>	...	Do.	...	Plains (planted)	...	Branches used for fencing and wood for fuel. Pods for chatni.
51	<i>Papri or Sukkhaiin</i> ...	<i>Pongamia glabra</i>	...	Do.	...	Dun	...	Leaves used as fodder and wood as fuel.
52	<i>Gul Sharf</i>	<i>Poinciana regia</i>	...	Do.	...	Plains (planted)	...	Flowers fragrant, showy.
53	<i>Gul Turra</i>	<i>Do. pulcherrina</i>	...	Do.	...	Do. do	...	Garden plant.
54	<i>Labar</i>	<i>Desmodium tilæfolium</i>	...	Do.	...	Upper Hills, Simla-Mahásu	...	Leaves used as fodder.
55	<i>Pajja, Padam and Himá-laya</i> cherry.	<i>Prunus Puddum</i>	...	Rosaceæ	...	Lower and Upper Hills ..	...	The branches, with the bark on, are used for walking sticks and the fruit eaten.
56	<i>Yamroi</i>	<i>Do Padus</i>	...	Do.	...	Jhabrot	...	Leaves lopped for fodder and the fruit eaten.
57	<i>Keth</i>	<i>Pyrus variolosa</i>	...	Do.	...	Baghát and Lower Hills	...	Wood used for walking sticks, combs and tobacco pipes; fruit eaten; and leaves and twigs lopped for fodder.
58	<i>Rauns</i>	<i>Cotoneaster acuminata</i>	...	Do.	...	Jhabrot and Mahásu	...	Sticks are made from long straight branches.
59	<i>Gingaru</i>	<i>Cratægus crenulata</i>	...	Do.	...	Do. do.	...	Makes good walking sticks.
60	<i>Bukhar ka darakht</i>	<i>Eucalyptus rostrata</i>	...	Myrtaceæ	...	Plains, Baghát and Lower Hills (planted).	...	Wood used for timber. Oil obtained from the leaves. The leaves used for medicines.
61	<i>Do.</i>	<i>Do. citriodora</i>	...	Do.	...	Hills and Plains (planted)	...	
62	<i>Do.</i>	<i>Do. globulus</i>	...	Do.	...	Do. do.	...	
63	<i>Chilla</i>	<i>Casearia tomentosa</i>	...	Samydaceæ	...	Dun, Baghát and Lower Hills.	...	Wood used for combs. The pounded fruit is used for poisoning fishes.
64	<i>Bodra</i>	<i>Marlea begoniæfolia</i>	...	Cornaceæ	...	Lower and Upper Hills	Wood used for building huts, and leaves as fodder.

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Trees and Shrubs—continued.					
65	<i>Thamzi</i>	<i>Cornus capitata</i>	...	Baghat and Upper Hills	Wood used for fuel, and fruit eaten by monkeys.
66	<i>Baikar</i>	<i>Do. oblonga</i>	Do.	Lower Hills and Siwaliks	Timber of no special use.
67	<i>Kaksh</i>	<i>Do. macrophylla</i>	Do.	Upper Hills	Charcoal employed in the manufacture of gun-powder.
68	<i>Irhadhalu</i>	<i>Viburnum coriaceum</i>	Caprifoliaceæ	Simla, Baghat and Lower Hills.	An oil is extracted from the seeds.
69	<i>Shobang</i>	<i>Do punctatum</i>	Do.	Do. do.	Wood used for fuel.
70	<i>Barthwa</i>	<i>Hymenodictyon excelsum</i>	Rubiaceæ	Dun and Lower Hills	Wood used for implements, scabbards, toys, &c.; bark for tanning; and leaves as fodder.
71	<i>Bathwa, Ratila or Chamlai</i>	<i>Wendlandia exserta</i>	Do.	Lower Hills and Haripur	Wood used for building and agriculture implements.
72	<i>Rara</i>	<i>Randia dumetorum</i>	Do.	Dun, Baghat and Lower Hills	Wood used for implements, walking sticks, fences and fuel. Leaves as fodder. Unripe fruit for poisoning fish. Bark and fruit used in medicines.

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73	Kaim	Stephegyne parvifolia	...	Rubiaceæ	...	Plains and Dun	...	The wood used for making combs, building, furniture and implements. Leaves for fodder.
74	Haidu	Adina cordifolia	...	Do.	...	Dun and Sitw. licks	...	The wood used for combs, furniture, implements and opium boxes.
75	Sharar	Hamiltonia suaveolens	...	Do.	...	Baghat and Lower Hills Khushiala.	...	The charcoal used for making gun-powder.
76	Ayar and ariana	Pieris ovalifolia	...	Ericaceæ	...	Barogh to Jhabrut	...	The leaves poisonous to goats and camels; used to kill insects. An infusion made from them is applied in skin diseases.
77	Bras	Rhododendron arboreum	...	Do.	...	Do. do.	...	The wood chiefly used for fuel and charcoal. Flowers eaten and applied in headache. Tender leaves often cooked as vegetable.
78	Shanjara	Myrsine africana	...	Myrsinæ	...	Upper Hills	...	The fruit (<i>Babrang</i>) is used in native medicines.
79	Ladh, Lofh	Symplocos crataegoides	...	Styracæ	...	Lower Hills	...	The wood used for carving; leaves for fodder. Leaves and bark make a yellow dye.
80	Kau, kahu or saitun	Olea cuspidata or ferruginea	...	Oleaceæ	...	Ajmerngarh and Nalidharthi, one tree.	...	Best wood for cogs of wheels, used for agricultural implements, cotton-wheels, walking-sticks, in turning and for combs. Leaves bitter and a good fodder for goats. Fruit (pulp) eaten, and oil extracted from it.
81	Kewar or keor	Holarrhena antidysenterica	...	Apocynaceæ	...	Dun, Baghat and Lower Hills.	...	Bark, leaves and seeds used in medicines; the bark for dysentery; wood used for carving and turning.
82	Karamda	Carrissa diffusa	...	Do.	...	Do. do.	...	Fruit eaten. Wood hard, sometimes used for making combs.

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Trees and Shrubs—continued.					
83	<i>Kaner</i>	<i>Nerium odorum</i>	Apocynaceæ	Plains and Lower Hills (planted).	Flowers fragrant.
84	<i>Gulechin</i>	<i>Plumeria acutifolia</i>	Do.	Lower Hills and Dun (planted).	
85	<i>Chamror</i>	<i>Ehretia laevis</i>	Boraginæ	Dun and Baghat	The wood used for fuel and implements, and leaves as fodder.
86	<i>Akas nifu</i>	<i>Millingtonia hortensis</i>	Bignoniaceæ	Plains and Kalka	Wood used for fuel.
87	<i>Rohira</i>	<i>Tecoma undulata</i>	Do.	Plains	Wood used for implements.
88	<i>Arni</i>	<i>Clerodendron phytomoides</i>	Verbenaceæ	Plains and Lower Hills	
89	<i>Dushmanan</i>	<i>Callicarpa macrophylla</i>	Do.	Baghat and Lower Hills	Heated leaves applied as a cure in rheumatism.
90	<i>Teak</i>	<i>Tectona grandis</i>	Do.	(Planted) Plains	Timber tree.
91	<i>Bajhol</i>	<i>Machilus odoratissima</i>	Laurineæ	Baghat and Lower Hills	Wood not much used.
92	<i>Suon</i>	<i>Litsæa lanuginosa</i>	Do.	Do. do.	Wood yellow when first cut.
93	<i>Shayaf</i>	<i>Litsæa consimilis</i>	Do.	Mahasu	Firewood.

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<i>Shrav</i>	<i>Litsea Zeylauea</i>	...	Do.	...	Do.	...	Ditto.
94 <i>Gdi</i>	<i>Bridelia montana</i>	...	Supharbiaceae	...	Baghat and Lower Hills	...	Wood used for curbs, agricultural implements and buildings. Leaves lopped for fodder.
95 <i>Ldlpati</i>	<i>Poinsepia pulcherrina</i>	...	Do.	...	Plains and Dun (planted)	...	Garden plant.
96 <i>Gema pota</i>	<i>Putranjiva roxburghii</i>	...	Do.	...	Kamli and Lower Hills	...	Nuts worn by women during pregnancy to prevent abortion. Wood used for tools and turning, leaves for fodder, and nuts strung around children's necks, and Rasdeg is made from seed.
97 <i>Kamat</i>	<i>Mallotus philippinensis</i>	...	Do.	...	Baghat and Lower Hills	...	Wood used for fuel, bark for tanning, and the fruit dust (<i>kamlla</i>) used for dyeing silk and in medicines.
98 <i>Gargas</i>	<i>Securinea lencopyrus</i>	...	Do.	...	Do.	...	Wood chiefly used for fuel and the fruit eaten.
99 <i>Imroi</i>	<i>Ulmus wallichiana</i>	...	Do.	...	Lower and Upper Hills	...	Leaves used for fodder. Bark gives a strong fibre. Wood capable of fine polish.
100 <i>Pahre</i>	<i>Do. integrefolia</i>	...	Do.	...	Dun	...	Wood employed for roof, also used for carts, door-frames and spoons.
101 <i>Kharak</i>	<i>Celtis Australis</i>	...	Do.	...	Lower and Upper Hills	...	Wood used for carts, whip handles, &c., and leaves lopped for fodder.
102 <i>Khagshi</i>	<i>Trema politoria</i>	...	Do.	...	Dun and Lower Hills	...	Bark gives a strong fibre. Leaves lopped for fodder and serve as sand paper for polishing wood.
103 <i>Singar</i>	<i>Boehmeria rugolosa</i>	...	Do.	...	Baghat and Lower Hills	...	The wood used for making bowls and dairy utensils.
104 <i>Saharu</i>	<i>Do. or Debregeasia bicolor.</i>	...	Do.	...	Do.	...	Leaves used as fodder. Fruit boiled and eaten in times of famine.
105 <i>Gular or dudhla</i>	<i>Ficus glomerata</i>	...	Do.	...	Do.	...	

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Trees and Shrubs—continued.					
106	<i>Bar Barola</i>	<i>Ficus bengalensis</i>	Euphorbeaceae	Baghat and Plains Hills	The wood used for well curbs; leaves and twigs as fodder; and milky juice for bird-lime.
107	<i>Jarphal</i>	<i>Do. Cunia</i>	Do.	Do. Lower Hills ..	Fruit eaten. Fibres of the bark used for ropes. Leaves as fodder and for polishing wood.
108	<i>Pipal</i>	<i>Do. religiosa</i>	Do.	Do. Plains and Lower Hills.	Worshipped and held sacred by Hindús. Leaves and branches used for fodder; wood for packing cases and charcoal.
109	<i>Turmal or Tremmel</i>	<i>Do. roxburghii</i> or <i>macrophylla</i>	Do.	Baghat and Lower Hills ..	Fruit eaten, and the leaves used for fodder and as plates.
110	<i>Pilkan</i>	<i>Do. rumphii</i>	Do.	Plains	Shady.
111	<i>Kunch</i>	<i>Alnus obtusifolia</i>	Cupuliferæ	Hills	Wood used for making charcoal, for iron smelting
112	<i>Kuhi, atfs</i>	<i>Do. nepalensis</i>	Do.	Do.	Bark used for tanning and dyeing, and the fruit medicinally.
113	<i>Morru</i>	<i>Quercus dilatata</i>	Do.	Jhabrot	Leaves used for fodder. Wood for implements, building, axe-handles, walking-sticks and jhampán poles.

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Ban	Do.	incana	...	Do	...	Baghát and Upper Hills ..	Wood makes a good fuel, and is used for building and ploughs. Acorns eaten by bears, monkeys and squirrels.
114
115	Jhabrot	Leaves used for fodder, and acorns eaten by bears.
116	Baghát and Lower Hills	Uses similar to those of <i>Ban</i> .
117	Upper Hills	Hard wood used for fuel, and much esteemed by carpenters.
118	Jhabrot and Kaimli	Sap-wood gives resin Wood of stumps used for torches, and tar and pitch extracted from it.
119	Lower and Upper Hills ..	Wood used for building. Economic uses. Seeds eaten, sap-wood yields resin; bark gives good charcoal.
120	Chail, Jhabrot and Kaimli	Timber tree. Wood used for buildings and sleepers, most durable, proof against white-ants. An oil is extracted from the wood.
121	Jhabrot	Wood used for planks and packing cases and bark for water troughs.
122	Do.	Wood not very durable.
123	Do.	Wood is used for bows, carrying poles and furniture, and the fruit eaten.
124	Do.	Wood used for buildings; is excellent for sleepers and burnt as an incense in temples
125	Throughout Upper Hills	An extract from the stem and roots is used in medicines.
126	Do.	...
127	Chebbrat.	...

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Trees and Shrubs—continued.					
128	<i>Chopru</i> (holly)	<i>Ilex dipyræna</i>	Illiciææ	Baghât and Upper Hills	Wood chiefly used for fuel.
129	<i>Shen, sâin or assan</i>	<i>Terminalia tomentosa</i>	Combretæææ	Baghât and Lower Hills	Wood an excellent fuel, gives good charcoal, and is used for building, implements, &c. The bark is used for tanning
130	<i>Chhal</i>	<i>Anogeissous latifolia</i>	Do.	Do.	Wood is used for construction, furniture, implements and carrying poles and other purposes requiring toughness and elasticity
131	<i>Salâr</i>	<i>Boswellia thurifera</i>	Burseræææ	Dun and Lower Hills	Heart-wood (ebony) used for ornamental purposes and charcoal; wood used for fuel. Gum resin used in medicines
132	<i>Kharpat</i>	<i>Garuga pinnata</i>	Do.	Dun	Leaves used for fodder.
133	<i>Frâsh</i>	<i>Tamarix orientalis</i>	Tamariscinææ	Plains	Wood used for fuel.
134	<i>Bed majnân or beo</i>	<i>Salix babylonica</i>	Salicinæææ	Lower and Upper Hills	Wood fit for cricket bats.
135	<i>Bhail</i>	<i>Do. elegans</i>	Do.	Jhabrot	Wood used as fuel and leaves as fodder.

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136	<i>Bed laila</i>	...	<i>Salix tetrasperma</i>	...	Salicinæ	...	Lower and Upper Hills ...	Wood used for gun-powder, charcoal, posts and planks, and twigs made into baskets.
137	<i>Bhauns</i>	...	<i>Do. wallichiana</i>	...	Do.	...	Do. do.	Branches made into baskets and twigs used as tooth-brushes.
138	<i>Pahāri pīpal, chālaun</i>	...	<i>Populus ciliata</i>	...	Do.	...	Jhabrot	Wood used for water-troughs and leaves as fodder for goats.
139	<i>Kendu</i>	...	<i>Diospyros montana</i>	...	Ebenacæ	...	Plains and Lower Hills ...	Wood good for furniture, and leaves as fodder.
140	<i>Burna</i>	...	<i>Crataeva religiosa</i>	...	Capparidæ	...	Plains	Fruit used medicinally.
141	<i>Hins or ulta</i>	...	<i>Capparis horrida</i>	...	Do.	...	Plains and Dun	Wood used as fuel. Twigs, leaves and shoots greedily eaten by elephants.
142	<i>Karir</i>	...	<i>Do. do. aphylla</i>	...	Do.	...	Plains.	
143	<i>Hins (variety)</i>	...	<i>Do. sepiaria</i>	...	Do.	...	Do.	Makes an excellent hedge.
144	<i>Kasurina</i>	...	<i>Casuarina muricata</i>	...	Casuarinacæ	...	Plains and Dun (planted)	A very good timber tree.
145	<i>Vilaiti rukh</i>	...	<i>Grevillea robusta</i>	...	Proteacæ	...	Do. do.	Showy wood, used as timber.
146	<i>Dhaura</i>	...	<i>Lagerstroemia parviflora</i>	...	Lythracæ	...	Dun (planted)	Wood used for agricultural implements for construction, buggy shafts and axe-handles. The bark and the leaves for tanning.
147	<i>Rukmanjee</i>	...	<i>Do. Indica</i>	...	Do	...	Plains and Lower Hills (planted).	It is a garden showy tree.

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148	<i>Dhawa</i>	Woodfordia floribunda	Lythraceæ	Lower Hills and Dun	Wood chiefly used for fuel. Flowers give a red dye, and the bark used in native medicine.
149	<i>Champa</i>	Michelia champaca	Magnoliaceæ	Lower Hills	Shady, flowers fragrant, and wood used as timber.
150	<i>Muchkund</i>	Pterospermum acerifolium	Sterculiaceæ	Planted	Ditto
151	<i>Hingu</i>	Balanites roxburghii	Simarubææ	Plains	Wood used as fuel. Oil expressed from the seeds. Pulp used to clean silk in Rājputāna. Seeds, bark and leaves used medicinally.
152	<i>Lālchitra or chlla</i>	Plumbago zeylonica	Plumbaginaceæ	Plains, Lower Hills and lower valleys.	
153	<i>Bui</i>	Franceœuria crispa	Compositæ	Plains	Eaten by cattle.

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By Pandit Sunder Lal Pathack, Conservator of Forests, Patiala State.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Fruit Trees and Plants.					
1	<i>Beri</i>	<i>Zizyphus jujuba</i>	Rhamnaceæ	Plains and Lower Hills, Khud and Bhagat.	Wood used for agricultural implements and fuel; gives very good charcoal. Fruit is eaten; branches and leaves lopped for fodder and lac produced on branches
2	<i>Bit</i>	<i>Ægle Marmelos</i>	Rutaceæ	Plain and Lower Hills ..	Fruit dry, stringent.
3	<i>Pahāri ber</i>	<i>Zizyphus oxyphylla</i>	Rhamnaceæ	Hills and Khuds ..	Fruit acid The wood, fruit and roots used as medicine as blood purifier.
4	<i>Beri or Shārōeri</i>	<i>Do. nummularia</i>	Do.	Plains and Dun ..	Fruit eaten, leaves used for fodder and branches for fencing. Roots serve as safe binding.
5	<i>Am</i>	<i>Mangifera Indica</i>	Anacardiaceæ	Plains, Dun and Lower Hills.	The tree chiefly valued for its fruit; wood used for making doors, windows, furniture and for tea boxes.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses
Fruit Trees and Plants—continued.					
6	<i>Badām</i> (almond)	...	Prunus Amygdalus ... Rosaceæ	Upper Hills	...
7	<i>Seo, seb</i> (apple)	...	Pyrus Malus ... Do.	Do.	Do.
8	<i>Katha seb</i>	...	Do. ... Do.	Do.	Sour fruit.
	<i>Akhe or Achhu</i>	...	Rubus paniculatus ... Do.	Baghat and Lower Hills...	Fruit eaten.
9	<i>Khadāni</i> (apricot)	...	Prunus armeniaca ... Do.	Hills.	...
10	<i>Hir</i> (raspberry)	...	Rubus flavus ... Do.	Lower and Upper Hills ...	Fruit eaten ; has an agreeable flavour. There are several varieties — R. niveus. R. macileutus. R. ellipticus. R. biflorus R. lasiocarpus.
11	<i>Loquāt</i>	...	Eriobotrya Japonica ... Do.	Plains and Dun.	...

12	<i>Aru or kathero</i> (peach)	...	Prunus Persica	...	Do.	...	Plains and Lower and Upper Hills,	
13	<i>Náspáti</i> (pears)	...	Pyrus communis	...	Do.	...	Plains and Hills.	
14	<i>Alúcha</i> (plum)	...	Prunus communis	...	Do.	...	Plains, Dun and Upper Hills.	Fruit.
15	<i>Bikí</i> (quince)	...	Pyrus Cydonia	...	Do.	...	Dun and Lower Hills	Do.
16	<i>Paja</i> (Himáláyán cherry)	...	Prunus puddum	...	Do.	...	Lower and Upper Hills	Fruit eaten; branches are used for walking sticks.
17	<i>Cherry</i>	...	Do. cerasus	...	Do.	...	Upper Hill	Fruit.
18	<i>Pallu</i>	...	Pyrus Kumaon	...	Do.	...	Hills.	
19	<i>Kainik</i>	...	Do. variolosa	...	Do.	...	Baghat and Lower and Upper Hills.	Fruit eaten; leaves and twigs lopped for fodder, and the wood for walking sticks, combs and tobacco pipes.
20	Strawberry	...	Fagaria vesca	...	Do.	...	Hills.	
21	<i>Sareth</i>	...	Pyrus baccata	...	Do.	...	Hills and cultivated land	Fruit (sour) eaten.
22	<i>Palun</i>	...	Do. lanata	...	Do.	...	Do. do.	Fruit eaten when half rotten, and the wood used for boxes.

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and some Weeds—continued.*

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Fruit Trees and Plants—continued.					
23	Amrūd (guava)	Psidium Guava	Myrtaceæ	Plains and Dun.	Fruit edible; wood used for building, implements and well furniture, especially suitable for use under water. Bark used for tanning and dyeing, and in medicines.
24	Jāmin	Eugenia jambolana	Do.	Plains, Baghāt and Lower Hills.	
25	Jāmōya	Do. variety	Do.	Do. do.	Ditto ditto.
26	Gulūb jāmin (rose apple)	Do. rosea	Do.	Plains and Dun	Ditto ditto.
	Ran Jāmmu	Jamboo operculata	Do.	Plains.	
27	Karinda	Carissa carandas	Apocynaceæ	Plains and Dun.	
28	Gondāni	Cordia rothii	Boraginæ	Plains	Fruit edible; wood used as fuel.
29	Phegura (fig)	Ficus virgata	Urticaceæ	Plains and Hills	Fruit edible; leaves used for fodder and serve as plates.
30	Angir	Do. careca	Do.	Plains and Dun	Fruit.

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31	<i>Trimal</i>	...	<i>Ficus toxburghii</i>	...	Do.	...	Baghat and Lower Hills	Fruit edible; leaves used for fodder and serve as plates,
32	<i>Kimo</i> (mulberry)	...	<i>Morus Indica</i>	...	Do.	...	Lower and Upper Hills ...	Fruit edible; leaves feed silkworms.
33	<i>Tut</i> (mulberry)	...	Do. alba	...	Do.	...	Plains	Fruit edible; leaves used as fodder and branches for making baskets.
34	<i>Kimu</i> (mulberry, Hill)	...	Do. serrata	...	Do.	...	Hills.	
35	<i>Tutri</i> (mulberry)	...	Do. parvifolia	...	Do.	...	Plains and Lower Hills.	
36	<i>Khajur</i>	...	<i>Phoenix sylvestris</i>	...	Palmeæ	...	Plains	Fruit eaten; leaves made into mats; and sugary sap extracted from the tree in Bengal.
37	<i>Do.</i>	...	Do. dactylifera	...	Do.	...	Plains (planted).	
38	<i>Kathel</i> (jac tree)	...	<i>Artocarpus integrifolia</i>	...	Urticaceæ	...	Plains and Dun.	
39	<i>Badhal</i> (monkey fruit)	...	Do. Lakoocha	...	Do.	...	Do.	
40	<i>Akhrot</i> (walnut)	...	<i>Juglans regia</i>	...	Juglandæ	...	Lower and Upper Hills.	
41	<i>Kaiphul</i> (box myrtle)	...	<i>Myrica sapida</i>	...	Myricaceæ	...	Baghat and Lower Hills.	
42	<i>Mitha-Khanor</i> (chestnut)	...	<i>Castanea vesca</i>	...	Cupuliferæ	...	Upper Hills.	
43	<i>Khimi</i> (kauki)	...	<i>Mimusops Indica</i>	...	Sapotaceæ	...	Plains.	
44	<i>Cherawji</i>	...	<i>Buchanania latifolia</i>	...	Anacardiaceæ	...	Dun (planted).	
45	<i>Lasusa</i>	...	<i>Cordea Mxya</i>	...	Boraginæ	...	Plains and Dun	Fruit and medicine.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Fruit Trees and Plants—concluded.					
46	<i>Mitha tendu</i>	...	Ebenaceæ	...	Ebony tree.
47	<i>Tendu</i>	Do. montana	...	Plains and Dun	...
48	<i>Keeli</i> (elephant apple)	Feronia elephantum	Rutaceæ	Plains and Dun.	...
49	<i>Bajjuri nimboo</i> (lemon)	Citrus medica	Do.	Plains and Lower Hills.	...
50	<i>Rangtra</i> (orange)	Do. aurantium	Do.	Do. do.	...
51	<i>Chakutra</i>	Do. decumana	Do.	Do. do.	Pomello.
52	<i>Kennu</i> (sour lime (<i>suranj</i>))	Do. acida	Do.	Do. do.	...
53	<i>Phalsa</i>	Grewia Asiatica	Tiliaceæ	Plains and Dun.	...
54	<i>Lichi</i>	Nephelium Lichi	Sapindaceæ	Do.	...

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55	Anar or dāru	...	Punica Granatum	...	Lythraceæ	...	Plains and Hills	...	Pomegranate.
56	Jal or wan	...	Salvadora oleoides	...	Salvadoraceæ	...	Plains	...	} Fruit very sweet and eaten; dried fruit is an article of trade. Leaves used for fodder for camels and the wood as fuel.
57	Wan	...	Do. Persica	...	Ditto	...	Do.	...	
58	Kamrakh	...	Averrhoa Carambola	...	Geraniaceæ	...	Plains and Dun.	...	
59	Arind kharbāja	...	Carica Papaya	...	Passifloreæ	...	Do.	...	Papaya.
60	Sharfa	...	Anona squamosa	...	Anonaceæ	...	Plains and Lower Hills	...	Custard apple.
61	Angur (vine)	...	Vitis vinifera	...	Ampelidæ	...	Do. do.	...	
62	Am peach	...	Clausena Wampi	...	Rutaceæ	...	Dun and Plains	...	Wampi.
63	Kela (plantain)	...	Musa paradisiaca	...	Musaceæ	...	Plains and Lower Hills.	...	
64	Sharauti	...	Corylus colurna	...	Cupulifereæ	...	Planted Upper Hills	...	Hazelnut.
65	Dakh (grapes)	...	Ribes rubrum	...	Saxifrageæ	...	Hills.	...	
66	Emli	...	Tamarindus Indica	...	Leguminosæ	...	Plains and Dun	...	Fruit and medicine.
67	Mowa	...	Bassea latifolia	...	Sapotaceæ	...	Plains and Lower Hills	...	Fruits; seed.

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By Pandit Sundar Lal Pathack, Conservator of Forests, Patiala State,

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Economic Plants.					
1	<i>Simbāl</i>	Bombax malabaricum	Malvaceæ	Dun	Calyx of flower buds eaten, silky wool obtained from the fruits used to stuff pillows and quilts.
2	<i>Pulz</i>	Kydia calycina	Do.	Baghāt and Lower Hills	Wood used for fuel only and the bark for cleaning sugar.
3	<i>Behāl</i>	Grewia oppositifolia	Tiliaceæ	Baghāt, Dun and Upper Hills.	Wood used for car-shafts and <i>banghy</i> poles, leaves for fodder, fibres for rope-making. The fruit is eaten.
4	<i>Dhāman</i>	Do. elastica	Do.	Dun	
5	<i>Chaulāi</i>	Amaranthus variety	Amarantaceæ	Plains and Hills	Pot-herb.
6	<i>Bil or Bail</i>	Ægle Marmelos	Rutaceæ	Baghāt, Dun and Lower Hills.	Wood used for naves of cart-wheels and the pulp of the fruit used medicinally.
7	<i>Harmāl</i>	Peganum harmala	Do.	Plains	Seeds used medicinally.
8	<i>Tejbal</i>	Zanthoxylum alatum	Do.	Baghāt and Lower Hills	Walking sticks and clubs are made from the stem and the fragrant twigs used as tooth brushes.

N ^o	N ^{am}	Melia Indica	Meliaceæ	...	Plains and Dun	...	Excellent timber ; bark and leaves used medicinally, oil expressed from the fruit, and the wood used for making idols.
9			Meliaceæ	...	Plains and Dun	...	
10	Mākhāngū	Celastrus paniculata	Celastrineæ	...	Dun and Lower Hills	...	The leaves and seeds are used in native medicines ; an oil extracted from the seeds has a great medicinal virtue ; also used in burning.
11	Bhañder	Zizyphus xylopyra	Rhamnææ	...	Plains	...	Bark used for tanning and the leaves for fodder. The fruit is used as a black dye for leather.
12	Pindāra	Erythrina suberosa	Leguminosæ	...	Lower Hills	...	Wood used for making scabbards, sieve frames, &c.
13	Alis or amalkās	Cassia fistula	Do.	...	Baghāt, Dun and Plains	...	Wood extremely durable, excellent for posts, carts and implements ; pulp of the ripe fruit is a strong purgative ; twigs lopped for fodder, and the bark used for tanning.
14	Kachnār	Bauhinia variegata	Do.	...	Dun and Plains	...	Leaves used for fodder and flower-buds eaten.
15	Bānsa	Tephrosia purpura	Do.	...	Dun	...	Plant medicinal, and the twigs used for basket-making.
16	Khejra or jand	Prosopis spicigera	Do.	...	Plains	...	Wood used for fuel and pods as food.
17	Imli (or tamarind)	Tamarindus Indica	Do.	...	Plains and Dun	...	Wood excellent for turning and used for wheels, mallets, planes, rice-pounders and oil and sugar mills ; fruit eaten and used in medicines. Leaves make an agreeable curry.
18	Carob tree	Ceratonia siliqua	Do.	...	Dun (planted)	...	Pods edible.
19	Jewāsa (Camel thorn)	Alhagi Maurorum	Do.	...	Plains	...	Camels like it as fodder and tattis or screens are made of it.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Economic Plants—continued.					
20	<i>Murab</i>	<i>Desmodium floribundum</i>	... Leguminosæ	Upper Hills (7,000) ...	Fodder.
21	<i>Bhakat</i>	<i>Pinsepia utilis</i>	... Rosaceæ	Baghat and Lower and Upper Hills,	It is used for hedging. An oil expressed from the seeds is chiefly used for burning and food.
22	<i>Mut</i>	<i>Cotoneaster microphylla</i>	... Do.	Do.	The branches used for making baskets and the fruit very sweet.
23	<i>Hâr Singâr</i>	<i>Nyctanthes Arbor-tristis</i>	... Oleaceæ	Do.	The wood used for fuel, leaves for polishing wood and in medicines; orange-dye obtained from the flowers.
24	<i>Lasâra</i>	<i>Cordia myxa</i>	... Boraginææ	Dun and Plains	The wood used chiefly for fuel, fibre of the bark made into ropes, fruit eaten, its pulp used as bird lime, and leaves used as plates.
25	<i>Sambâlu</i>	<i>Vitex regundo</i>	... Verbenacææ	Baghat and Lower Hills	Roots and leaves used in native medicines and the branches and twigs for basket-making.
26	<i>Kumar</i>	<i>Gmelina arborea</i>	... Do.	Dun and Siwâlik	Root, fruit and the bark used medicinally.
27	<i>Kapûr</i> (camphor tree)	<i>Camphora officinalis</i>	... Lauracææ	Plains and Dun (planted)	Medicinal properties known.

28	<i>Asula</i>	...	Phyllanthus Emblica	...	Euphorbiaceæ	...	Baghât and Lower Hills	The wood gives excellent charcoal and bark and fruit used for tanning and also medicinally and the fruit eaten.
29	<i>Tarcharbit</i>	...	Stillingea sebifera	...	Do.	...	Plains and Dun (planted)	Tallow tree.
30	<i>Arund</i>	...	Recinus communis	...	Do.	...	Plains and Dun	The oil extracted from the seed which is used medicinally as purgative and used in lamps.
31	<i>Thor</i>	...	Euphorbia Royleana	...	Do.	...	Baghât and Lower Hills	Milky juice used for blistering and several other medicinal uses.
32	<i>Bhabar</i> (Nilghery nettle)	...	Urtica heterophylla	...	Urticaceæ	...	Lower and Upper	Yields a valuable fibre.
33	<i>Rhya</i>	...	Boehmeria nivea	...	Do.	...	Dun (planted)	Furnishes a textile fibre of great value.
34	<i>Sikharu</i>	...	Boehmeria salicifolia or macrophylla	...	Do.	...	Lower Hill and Khuds	Fuel.
35	<i>Bhang</i>	...	Cannabs Indica	...	Cannabinaceæ	...	Lower and Upper Hills	Yields charas and Himáláyan hemp fibre.
36	<i>Laskar</i>	...	Delphinium brunonianum	...	Ranunculaceæ	...	Upper Hills	Musk plant.
37	<i>Atis</i>	...	Do. vestitum	...	Do.	...	Do.	Roots employed as a tonic and febrifuge.
38	<i>Ka</i> (nettle tree)	...	Aconitum heterophyllum	...	Do.	...	Upper Hills and Simla	Bark used for making shoes.
39	<i>Rubber</i>	...	Celtis Cricocarpa	...	Ulmaceæ	...	Do. (planted)	India rubber plant.
40	<i>Sarch</i>	...	Ficus elastica	...	Urticaceæ	...	Dun	Berries form a good preserve mixed with sugar.
41	<i>Keimri</i>	...	Hippophæ salicifolia	...	Elæagnaceæ	...	Plains and Hills	Fruit edible, leaves used for fodder, juice for making curds.
42	<i>Kágiji</i> (Paper mulberry)	...	Ficus Carica	...	Urticaceæ	...	Plains and Dun (planted)	Leaves and bark used for making paper.
		...	Bronssonetia papyrifera	...	Do.	...		

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Economic Plants—continued.					
43	<i>Kuhi or Attis</i>	<i>Alnus nepalensis</i>	Cupuliferæ	Lower and Upper Hills...	Fruit (<i>attis</i>) medicine. Wood used for bedsteads and hooked sticks in rope bridges and the leaves for tanning and dyeing.
44	<i>Bans</i>	<i>Dendrocalamus strictus</i>	Graminæ	Dun and Lower Hills ...	Used for basket-making and manufacture of furniture.
45	<i>Pahāri bāns or Bānsī</i>	<i>Bambusa arundinacea arandinaria utelis.</i>	Do.	Dun and Lower Hills ...	} Used for wicker-work, &c.
46	<i>Pila Dhirdhūr bāns</i>	<i>Bambusa striata</i>	Do.	Dun ...	
47	<i>Chotra kushmal</i>	<i>Berberis Lycium</i>	Berberidæ	Upper Hills ...	} An extract (<i>Kasut</i>) is prepared from the root.
48	<i>Ditto</i>	<i>Do. aristata</i>	Do	Bagh t and Lower Hills ...	
49	<i>Pāpra (Fit Papra)</i>	<i>Fumaria parviflora</i>	Crucifere	Hills ...	Used medicinally.
50	<i>Sewanjina</i>	<i>Moringa pterygosperma</i>	Moringæ	Plains and Lower Hills...	Leaves, flowers and fruits are eaten as a vegetable. Leaves also lopped for fodder. Gum obtained from the bark. Roots used medicinally.
51	<i>Nali</i>	<i>Ipomoea reptans</i>	Convolvulacæ	Plains (vegetable).	

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52	<i>Akas bel (sotramat)</i>	...	<i>Cuscuta reflexa</i>	...	Do.	...	Do.	...	(Climber.) Seeds official. Flowers pleasant and have a powerful scent.
53	<i>Basuti or Bansa</i>	...	<i>Adhatoda vasica</i>	...	Acanthaceæ	...	Do.	...	Leaves and flowers used in medicines. Wood for gunpowder and charcoal. Horses are very fond of the leaves.
54	<i>Bahera</i>	...	<i>Terminalia bellerica</i>	...	Combretaceæ	...	Do. and Dun	...	Fruit myrabolans of commerce. Wood used for packing cases and building.
55	<i>Harr</i>	...	Do. <i>Chebula</i>	...	Do.	...	Dun	...	Fruit myrabolans of commerce and native medicine.
56	<i>Sait berwa</i>	...	<i>Daphne papyracea</i>	...	Thymeleaceæ	...	Lower and Upper Hills	...	Paper made out of the fibrous bark.
57	<i>Phaoo</i>	...	<i>Tamarix dioica</i>	...	Tamariscinæ	...	Plains	...	Wood used for fuel and branches for making baskets.
58	<i>Mokwa</i>	...	<i>Bassia latifolia</i>	...	Sapotaceæ	...	Plains and Lower Hills	...	Flowers eaten. Spirit extracted from them. Fruit is eaten. It also gives a thick oil which is eaten, burnt and also used to adulterate <i>ghi</i> .
59	<i>Mausari</i>	...	<i>Mimusops Elengi</i>	...	Do.	...	Plains and Dun	...	Flowers give a very fragrant smell and are used for garlands.
60	<i>Amliu (mountain sorrel)</i>	...	<i>Xyria reniformis</i>	...	Polygonaceæ	...	Upper Hills	...	Used as a native remedy.
61	<i>Amliora (sorrel)</i>	...	<i>Rumex hastatus</i>	...	Do.	...	Do.	...	Widely distributed.
62	<i>Phog</i>	...	<i>Colligonum polygonoides</i>	...	Do.	...	Plains	...	Flowers eaten by men, stalk used as fodder for camels and the root as fuel.
63	<i>Ale</i>	...	<i>Calatropis gigantea</i>	...	Asclepiadææ	...	Do.	...	Makes a good pillow stuffing; fibres of the bark are used for string.
64	<i>Do.</i>	...	Do. <i>procera</i>	...	Do.	...	Do.	...	Wood made into charcoal for gunpowder and roots used medicinally.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Economic Plants—continued.					
65	<i>Bedmush</i>	<i>Salix caprea</i>	Salicaceæ	Planted.	...
66	<i>Karfr</i>	<i>Capparis aphylla</i>	Capparidææ	Plains	Fruit pickled.
67	<i>Landar (Lodh)</i>	<i>Symplocos paniculata</i>	Styracaceæ	Upper Hills	Used in dyeing with madder.
68	<i>Gwadala</i>	<i>Sterculia villosa</i>	Sterculiaceæ	Dua	Fibrous bark is used for rope-making.
69	<i>Manor phat</i>	<i>Helicteris Isora</i>	Do.	Do.	Fruit used medicinally.
70	<i>Kurro</i>	<i>Gentiana kurroo</i>	Gentianaceæ	Lower and Upper Hills	Root medicine.
71	<i>Kurand Balho</i>	<i>Chenopodium murale</i>	Salsolaceæ	Hills	Used as fodder; seeds medicinal.
72	<i>Lana or Salsula</i>	<i>Anabasis multiflora</i>	Do.	Plains	Camel fodder; used for the preparation of <i>saji</i> (soda).
73	<i>Bāiku</i>	<i>Chenopodium album</i>	Do.	Do. (pot herb)	...
74	<i>Tumba (Keurtuma)</i>	<i>Cucumis or citrullus colocynthis</i>	Cucurbitaceæ	Do.	Fruit extensively used as a purgative for horses. Seeds and pulp medicinal.
75	<i>Kachri, chidhar</i>	<i>Do. pubescens</i>	Do.	Plains	...
76	<i>Ban karela</i>	<i>Momordica charantia</i>	Do.	Lower Hills and Plains	Fruit eaten.

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By Pandit Sunder Lal Pathack, Conservator of Forests, Patiala State.

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[PART A.

37

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Grasses and Weeds.					
Grasses.					
1	Baru	Sorghum Halepense	Gramineæ	Plains, Siwāliks and Lower Hills.	Eaten by cattle, sometimes with bad effects.
2	Anjan	Andropogon rwaraneausa	Do.	Plains	Used as fodder for cattle; oil is also extracted; a syrup is also obtained from it which is used medicinally.
3	Mirchagandh	Do. Schoenanthu	Do.	Siwāliks	Used medicinally.
4	Palwan or palwa	Do. annulatus	Do.	Plains	Excellent fodder for bullocks and horses when green.
5	Pamn	Do. muricatum	Do.	Plains, Dun and Siwāliks	Used for thatching.
6	Dub or bushes	Poa or Eragrostis cynosuroides	Do.	Plains and Dun	The sacred grass used sometimes for making sieves.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Grasses and Weeds—concluded.					
GRASSES—concluded.					
7	<i>Dub or khabal</i>	<i>Cynodon dactylon</i>	Gramineæ	Plains and Khuds	Well adapted for turfing, given to cows to produce and to increase milk.
8	{ <i>Sarmak</i> <i>China</i>	<i>Panicum colonum</i>	Do.	Plains	Best for forage; seeds eaten by Hindús on fast days.
		<i>Miliacum</i>	Do.	Do.	
9	<i>Munj, sir or sarkanda</i>	<i>Saccharum munja or sara</i>	Do.	Plains and Dua	Fibres are obtained from sheath for <i>munj</i> cordage. Leaves made into mats, bundles of stems used for floating heavy timber. From stems chairs, <i>tattis</i> and basket-work are made and are used for thatching.
10	<i>Saridla or saradla</i>	<i>Heteropogon contortus</i>	Do.	Plains and Hills	Good fodder when young.
11	<i>Sarkara, kan, kam or kiki</i>	<i>Saccharum spontaneum</i>	Do.	Plains and Dun	Used for chicks, thatch, &c.; pens made from the stem; given to buffaloes as fodder.

12	<i>Bhort grass</i>	...	<i>Cenchrus Echinatus</i>	...	Do.	...	Plains	...	Used as fodder and for thatching; seeds eaten in time of famine.
13	<i>Dhāman</i>	...	<i>Pennisetum cenchroides</i>	...	Do.	...	Do.	...	Used for fodder.
14	<i>Gaman</i>	...	<i>Apluda aristata</i>	...	Do.	...	Plains and Hills	...	Used for fodder.
15	<i>Bhabbar</i>	...	<i>Andropogon involutus</i> or <i>chemum augustifolium.</i>	Is-	Do.	...	Lower and Upper Hills	...	Most important of all the Forest grasses. Used for making ropes and paper.
16	<i>Khus</i>	...	<i>Anatherum muricatum</i>	...	Do.	...	Plains	...	Used for making <i>tattis</i> .
17	<i>Dlla or Kesairo</i>	...	<i>Cyperus tuberosus</i>	...	Cyperaceæ	...	Do.	...	Root medicinal and eaten.
18	<i>Mothu</i>	...	<i>Do. umbilatus</i>	...	Do.	...	Do.	...	Root fragrant.
19	<i>Khip</i>	...	<i>Orthanthera viminea</i>	...	Asclepiadææ	...	Do.	...	Ropes made from the fibres and the grass used for thatching.
20	<i>Narsal, nul, nara</i>	...	<i>Arundo Donax</i>	...	Gramineæ	...	Plains and Dun	...	Leaves used for fodder; stem for <i>hukka</i> tubes, chicks, baskets and bundles. Stems split make mats and chairs.
21	<i>Chūri-sarouch</i>	...	<i>Artemisia elegans</i>	...	Compositææ	...	Plains (herb)	...	Branches are medicinal.
Weeds.									
22	<i>Kāndiari (cheṛati)</i>	...	<i>Solanum xanthocarpum</i>	...	Solanaceæ	...	Hills	...	Herb.
23	<i>Manghi, Nāgphan</i>	...	<i>Opuntia Dillenii</i>	...	Euphorbeaceæ	...	Do.	...	Very good hedge and harbours reptiles.
24	<i>Plāzi</i>	...	<i>Asphodelus fistulosus</i>	...	Liliaceæ	...	Plains	...	Eaten as vegetable in time of famine.
25	<i>Satyandisi</i>	...	<i>Verbesina encelioides</i>	...	...	...	Do.	...	Utilized as fuel by the poor.
26	<i>Yāla</i>	...	<i>Hydrilla verticillata</i>	...	Hydrocharidaceæ	...	Do.	...	Used for refining sugar.

CHAP. I, A.

Descriptive.

PHYSICAL
ASPECTS.

Climbers.

Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—concluded.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
Climbers.					
1	<i>Michka bel</i>	<i>Casalpinia sepiaria</i>	Leguminosæ	Plains and Dun	Excellent hedge plant, good febrifuge, and different parts used medicinally.
2	<i>Gunchi, ratah</i>	<i>Abrus Precatorius</i>	Do.	Dun	The seed is used in weighing gold, &c.
3	<i>Maljhan or Taur</i>	<i>Bauhinia Vahlü</i>	Do.	Dun and Lower Hills	The elephant creeper. The slender branches used for ropes.
4	<i>Sháman (Gauj)</i>	<i>Milletia auriculata</i>	Do.	Baghát and Lower Hills	An enemy of the forest.
5	<i>Bel sardli</i>	<i>Pueraria tuberosa</i>	Do.	Siwálkis and Lower Hills	Sweet tuberous roots, eaten raw and medicinally. Dák horses fed on it.
6	<i>Malti</i>	<i>Artalotrya odoratissima</i>	Anonaceæ	Dun	Flowers fragrant.
7	...	<i>Bignonia venusta</i>	Bignoniaceæ	Plains (planted)	Showy.
8	...	<i>Bougainvillea glabra</i>	Nyctaginaceæ	Plains	Do.
9	...	<i>Ipomœa carnea</i>	Convolvulaceæ	Do.	Garden plant.
10	<i>Sufed bel</i>	<i>Porana paniculata</i>	Do.	Baghát and Lower Hills.	

No.	Sanukli	...	Ipomœa reptans	...	Do	...	...	Water plant. The roots utilized as pot-herb.
11	Sanukli	...	Ipomœa reptans	...	Do	...	...	Garden plant.
12	...	...	Jasminum dispersum	...	Oleaceæ	...	Plains	Flowers fragrant.
13	Yangli chambeli	...	Do. grandiflorum	...	Do.	...	Baghât and Lower Hills	Garden plant.
14	Honey-suckle	...	Lonicera chinensis	...	Caprifoliaceæ	...	Plains and Hills	Do.
15	...	...	Passiflora laurifolia	...	Passifloræ	...	Plains	Showy.
16	...	...	Solanum jasminoides	...	Solanaceæ	...	Plains and Hills	Do.
17	...	...	Thunbergia grandiflora	...	Ampelidæ	...	Lower and Upper Hills	Used as fodder for sheep.
18	Yangli angûr	...	Vitis Himâlayana	...	Acanthaceæ	...	Hills	Showy.
19	...	...	Ficus stipulata	...	Urticaceæ	...	Do.	Leaves used for fodder.
20	Fegari	...	Do. scandens	...	Do.	...	Baghât and Lower Hills	Ditto.
21	Dudli	...	Cryptolepis Buchanani	...	Aselepiadæ	...	Plains and Lower Hills (water-plant).	Fruit eaten raw and cooked chiefly on Hindu fast days.
22	Sanghâra	...	Trapa bispinosa	...	Haloragæ	...	Plains	Eaten generally uncooked.
23	Kandhûri	...	Coccinea Indica	...	Cucurbitaceæ	...	Do.	Fruit cooked and eaten.
24	Pandul bel (Palwal)	...	Trichosanthes dioica	...	Do.	...	Plains and Hills	Root, as medicine, sold in bazâr.
25	Gilo	...	Tinospora cordifolia	...	Menispermaceæ	...	Hills	Ivy climber leaves used as fodder and to cover walls in the hills.
26	...	...	Hedera Helix	...	Araliaceæ	...	Baghât and Lower Hills	Excellent scent extracted from its flowers in Kâte Kêar and sometimes in Nâhan.
27	Kujai	...	Rosa moschata	...	Rosaceæ	...	Plains and Dun (planted)	Seeds medicinal. Eaten as pot-herb.
28	Poin	...	Basella alba	...	Salsolaceæ	...		

CHAP. I, A.
Descriptive.

PHYSICAL ASPECTS.

Climbers.

CHAP. I, A.

FAUNA.

Descriptive.

PHYSICAL
ASPECTS.

In the hills various kinds of deer are occasionally found—musk-deer, barking-deer, and *chital*. Leopards are fairly common, and an occasional tiger strays over from the Ambāla District and the United Provinces.

Fauna.

In the plains there are black buck, ravine-deer, and *nilgāi*. Pig live in the *birs*, and otters in the *Bet*. Wolves are still to be found in the more jungly parts of the State, while foxes, jackals, wild cats and hares are as common here as elsewhere in the Punjab.

The commoner wild birds include peacocks, partridges, quail, sand-grouse, pigeon and snipe. Geese and *kulan* and the lesser bustard are sometimes seen. In the hills pheasants of various kinds, *chikor*, and jungle fowl abound.

Snakes.

Among the venomous snakes are the cobra and *karait* and the others usually found in the southern Punjab.

Below is a list of the more important wild mammals, birds and snakes found in the State :—

Mammals.

Name.	Habitat in the State.
Wolf (<i>bhagiār</i> , <i>bheria</i>)	... Found scattered.
Jackal (<i>gīdar</i>)	... Common throughout the State.
Fox (<i>lomra</i>)	... Ditto ditto.
Wild Cat (<i>jangla billa</i>)	... Found scattered.
Otter (<i>ud</i>)	... In Bet.
Hare (<i>sahā</i> , <i>sahotā</i> , <i>khargosh</i>)	... Found everywhere.
Wild pig (<i>sūar</i>)	... Found in the Birs.
Blue Bull (<i>nilgāi</i> ; <i>rojh</i>)	... In the Birs and Bet; not common.
<i>Chital</i>	... In the hills.
Bear (<i>bhāḍā</i> , <i>richh</i>)	... In Raetan.
Hyæna (<i>charkh</i>)	... In Raetan and the hills in Mohindargarh.
Tiger (<i>sher</i>)	... Very rarely found in the hills.
Barking-deer (<i>kakkar</i>)	... In the hills.
Musk-deer (<i>kastūra mushnāfa</i>)	... In Jabrot.
Gazelle (<i>chinkāra</i>)	... Found scattered.
Monkey (<i>bandar</i>)	... In Narwāna tahsīl.
Black-buck (<i>kālā hirn</i> or <i>kālā mirg</i>)	... Fairly common.
Porcupine (<i>seh</i>)	... Not common.
Panther (<i>chitta</i>)	... In the hills.
<i>Gural</i>	... Ditto.
Mongoose (<i>neolā</i>)	... Everywhere.

Birds.

CHAP. I, A.

Descriptive.

PHYSICAL
ASPECTS.

Birds.

Name.	REMARKS.
Peacock (<i>mor</i>)	... In Nárnaul, Narwána and other parts of the State.
Black partridge (<i>kálá títar</i>)	... In the Birs, the hills and in Nárnaul.
Grey partridge (<i>títar</i>)	... Common throughout the State.
Quail (<i>bater</i>)	... Common at the time of harvest.
Lapwing (<i>tatíri</i>)	... Found everywhere.
Crane (Kúnj, Kúlan)	... A cold weather visitant.
Snipe (<i>cháha</i>)	... Ditto.
Haryal (green pigeon)	... Comes in Asauj, Kátak and leaves in Mágh.
Tiliar	... Ditto ditto.
Goose (<i>magh</i>)	... Comes in Kátak and leaves in Mágh.
Sand-grouse (<i>bhatítar</i>)	... Ditto ditto.
Dúmní or padná	... Comes in Bhádon and goes in Baisíkh.
Sarus Crane (<i>sáras</i>)	... Occasionally found in pairs.
The great bustard (<i>tugdar</i>)	... Found in Bet land during the hot and the rainy season.
Chikor	... In the hills.
Jangal fowl (<i>lál murgha</i>)	... In Raetan and the Dun.
Blue rock pigeon (<i>kabútar</i>)	... Found everywhere.

List of venomous snakes in the State.

Name.	REMARKS.	Venomous snakes.
Cobra (<i>kálá sánp</i>)	... Found everywhere.	
Karait (<i>Sángchúr</i>)	... Ditto.	
Dhāwan	... Found in Nárnaul.	
Ragadbans	... Ditto.	
Padam	... Ditto.	
Chitkabra or kauredla	... Found everywhere.	

CLIMATE.

Every degree of heat and cold, as of altitude, is to be found in Patiala. The capital lies low, and is subject to the extremes of climate, while Cháil, the summer head-quarters, lies at a height of 7,000 feet and is cooler in summer time than Simla.

Climate.

The hills, with the exception of the Pinjaur *thána*, have an excellent climate. In Pinjaur *thána* the hot weather is moderate, but the rains are oppressive. In the plains the most healthy parts of the State are the Bángar and the Jangal tracts, and the Mohindargarh *nizámat*. The

Temperature
Table 6 of
Part B.

CHAP. I, A. Jangal tract and Mohindargarh have a long and dry hot weather, though the heat at night is not excessive so long as the skies are clear.

Descriptive.

PHYSICAL ASPECTS.

Healthiness of the State.

Speaking generally, the healthiness of the climate in the various tracts varies inversely with the irrigation. The Ghaggar irrigates the Banúr, Rájpura and Ghanaur *iláqas*. In the rains two little streams, the Dohán and Krishnáwatí, flow through the *nizámat* of Nárnaul. The Sirhind Canal irrigates the following *iláqas* amongst others :—

Nizámat { Amargarh—Doráhá, Amargarh and Sherpur.
Barnála—Bhatinda.
Karmgarh—Chúharpur, Sanaur and Samána.

One result of the irrigation in these areas is to render the country swampy and malarious in the rainy season. The Ghaggar is the chief offender, and its overflow affects the following *iláqas* :—

Nizámat Pinjaur—Ghurám, Ghanaur, Banúr, Mardánpur and Rájpura. Mardánpur, however, is less unhealthy than Patiála and *iláqa* Sanaur.

Nizámat Karmgarh—Akálgarh.

The following *iláqas* are swampy to a less degree during the rains, owing to percolation :—

Nizámat { Karmgarh—Sanaur and Naráingarh.
Amargarh—Alamgarh and Khumánon.
Pinjaur—Pinjaur.

Among the driest and healthiest parts of the State the following *iláqas* may be classed :—

Nizámat { Karmgarh—Karmgarh, Sunám and Narwána.
Amargarh—Sirhind, Sáhibgarh, Chanárthal and Amargarh.
Anáhadgarh—Bhadaur, Bhatinda, Sardúlgarh, Bhíkhí and Bohá.

It will be noticed that some of these *iláqas* lie in the irrigated areas mentioned above. The irrigation, however, is not excessive here, and as the arrangements for drainage are good, the health of the people is not materially affected.

Rainfall.

Tables 7, 8, 9 of Part B.

The rainfall, like the temperature, varies considerably in different parts. In the hills round Simla the average annual fall is between 60 and 70 inches. About Pinjaur and Kálka at the foot of the Simla hills it is about 40 inches, and decreases as the distance from the Himálayás increases, being probably 30 inches at Sirhind, 25 at Patiála and Páil, 20 at Bhawánigarh, and only 12 or 13 at Bhatinda and in the Mohindargarh *nizámat*. In the south-west the rainfall is not only less in amount, but more capricious than in the north and east. Fortunately the zone of insufficient rainfall is now for the most part protected by the Sirhind Canal, but Mohindargarh is still liable to severe and frequent droughts. An account of the more serious rain famines will be found below (Chapter II, page 136 ff.).

The flood of Sambat 1909 (1852-53 A. D.).

The slope of the country causes in some parts of the State floods (*rau*) in years of heavy rainfall, and these do considerable damage to wells and crops. Patiála, the capital, lies in a depression and is thus very liable to floods. There was a great flood in Sambat 1909. No estimate of the damage done by this flood can be given as no records appear to have been kept. It is however stated that a great part of Patiála outside the Saifábádí and Sanaurí gates was destroyed by the flood.

A sudden and disastrous flood¹ broke over Patiala at 1 o'clock in the morning of the 19th September 1887. Forty lives were lost, and the loss of property was very great. The whole town was surrounded by water and all the gates of the city were closed to egress or ingress. The mail was stopped, telegraph lines were injured, and the telegraph office was demolished. The mail was brought in on elephants the next day. The railway line between Rájpura and Patiala was breached for several days. The flood began to subside in the evening of the 20th September and early the next morning elephants and *sarnáís* (water-skins) were employed to rescue those who had taken shelter in the branches of trees, etc. A special Committee was appointed to help the poor who had suffered in the catastrophe, and food was distributed from 11th Kátak to 2nd Poh under the supervision of Bhái Rám Singh, the then Inspector of Schools. *Chhappars* were built and 157,797 people (Hindus 52,957, Muhammadans 87,743, others 17,097) were fed in these two months. The average daily number of persons receiving food was 2,674 and average daily expenses amounted to 6·9 pies per head. The total expenditure including establishment was Rs. 7,225. The 2,500 *liháfs*—quilts—distributed cost Rs. 8,031 more. Major S. L. Jacob, whom the Punjab Government had, at the request of the State, appointed to report on the catastrophe, sent in a report to the following effect :—The Ghaggar is at a distance of 27 miles from the Choá of Sirhind, and there are only 17 bridges between the railway line and the Grand Trunk Road, which are not sufficient to discharge the flood water. The Siwálik mountain ranges having been laid bare of trees, the torrents of water flow down their slopes very freely, and thus it was that at this time water was nowhere less than 5 or 6 feet deep over an area of 27 miles. The result was that the water breached the Grand Trunk Road at 28 different places, and assuming the form of a river 2,870 feet broad rushed on towards Patiala. Naturally the rain water from the north directs its course to Patiala in two directions: some of the water flowing from the north falls into the Ghaggar river and some of it into the Choá of Sirhind. Unfortunately the flood water on its way to the Ghaggar changed its course at Surl, a village in the vicinity of Rájpura, and cut the railway line at two places. The other channel also changed its course and breaking through the railway line joined forces with the first and formed a river half a mile wide.

CHAP. I, A.

Descriptive.

PHYSICAL
ASPECTS.Flood of Sambat
1944 (1887).

In order to carry into effect the measures proposed to avoid a repetition of this flood² an expenditure of Rs. 2,50,000 was sanctioned for protective works, which had hardly been begun when another flood broke over Patiala on the night of the 19th September 1888. The people, who had been taken by surprise the first time, were this time on their guard, and there was no loss of life or cattle, but the numoe of houses, both *kachchá* and *pakká*, buildings and walls that were damaged was not less than in the previous year. The works have now been completed, and the Executive Engineer thinks that the city is secure.³

Flood of Sambat
1945 (1888).

¹See page 112, Administration Report of Patiala State, Sambat 1944, Fasal X,—Miscellaneous and Political.

²See page 129, Administration Report of the Patiala State, Sambat 1945.

³See below, page 168 ff.

CHAP. I, B,

Section B.—History.

Descriptive.

HISTORY.

1763 A.D.

The earliest history of Patiala is that of the Phúlkián States, and its history as a separate and ruling State nominally dates from 1762, in which year Ahmad Sháh Durrání conferred the title of Rájá upon Alá Singh, its chief, but it may be more justly regarded as dating from 1763, when the Sikh confederation took the fortress of Sirhind from Ahmad Sháh's governor and proceeded to partition the old Mughal province of Sirhind. In this partition Sirhind itself with its surrounding country fell to Rájá Alá Singh. That ruler died in 1765 and was succeeded by his grandson Amar Singh, whose half brother Himmat Singh also laid claim to the throne and after a contest was allowed to retain possession of the Bhawánigarh *pargana*. In the following year Amar Singh conquered Páil and Isru from Máler Kotla, but the latter place was subsequently made over to Jassá Singh Ahluwáliá. In 1767 Amar Singh met Ahmad Sháh on his last invasion of India at Karábawána, and received the title of Rájá-i-Rájagán. After Ahmad Sháh's departure Rájá Amar Singh took Tibba from Máler Kotla and compelled the sons of Jamál Khán to effect a peace which remained unbroken for many years. He next sent a force under his general Bakhshí Lakhna, a Dogar, to reduce Pinjaur which had been seized by Gharíb Dás of Maní Májra, and in alliance with the Rájas of Hindúr, Kahlúr and Sirmúr captured it. He then invaded the territory of Kot Kapúra, but its chief Jodh having been slain in an ambush, he retired without further aggression. His next expedition was against the Bhattís, but in this he met with scant success, and the conduct of the campaign was left to the chief of Nábha, while Rájá Amar Singh turned his arms against the fortress of Govindgarh which commanded the town of Bhatinda. After a long struggle it was taken in 1771. Soon after this Himmat Singh seized his opportunity and got possession of Patiala itself, but he was induced to surrender it and died two years later in 1774. In that year a quarrel broke out between Jínd and Nábha which resulted in the acquisition of Sangrúr by Jínd from Nábha, Patiala intervening to prevent Jínd from retaining Amloh and Bhádson also. Rájá Amar Singh next proceeded to attack Saifábád, a fortress only 4 miles from Patiala, which he took with the assistance of Náhan. In return for this aid he visited that State and helped Jagat Parkásh to suppress a rebellion, commencing a new campaign in the Bhattí country in 1774. Having defeated their chiefs at Beghrán he took Fatehábád and Sirsa, and invested Rania, but was called on to repel the attack made on Jínd by the Muhammadan governor of Hánsí. For this purpose he despatched Nánú Mal,¹ the Díwán, with a strong force, which after defeating the governor of Hánsí overran Hánsí and Hissár. Rájá Amar Singh also marched to Hánsí from Fatehábád and collected the revenue. Thence he returned to Patiala, and Rania soon after fell. But the Mughal government made a last effort to recover its empire, and Najaf Khán, its minister, was determined to recover the lost Districts. At the head of the Imperial troops he recovered Karnál and part of Rohtak and the Rájá of Patiala, though aided for a consideration by Zábíta Khán Rohillá, met Najaf Khán at Jínd and amicably surrendered Hánsí, Hissár and Rohtak, retaining Fatehábád, Rania and Sirsa as fiefs of the empire.

1777 A.D.

The wisdom of this moderation was evident. In 1777 Rájá Amar Singh overran the Farídkot and Kot Kapúra Districts, but did not attempt to annex them, and his newly acquired territories taxed his resources to the utmost. Nevertheless in 1778 he overran the Maní Májra territory and reduced Gharíb Dás to submission. Thence he marched on Siálba,

¹ An Aggarwál Bánia of Sunám.

where he was severely defeated by its chief and a strong Sikh coalition. To retrieve this disaster Rájá Amar Singh formed a stronger confederacy against Siálba, enticed away his troops by offers of higher pay, and at length secured his submission without bloodshed. In 1779 the Mughal forces marched on Karnál, Desu Singh, Bhái of Kaithal, being in alliance with them and hoping by their aid to crush Patiála, but the Delhi minister found it more profitable to plunder the Bhái, and the Khálsa then united to oppose his advance. He reached Ghurám, but retreated thence, in fear of the powerful forces arrayed against him.

CHAP. I, B.
Descriptive.
HISTORY.
1779 A.D.

In 1781 Rájá Amar Singh died of dropsy and was succeeded by his son, Sáhíab Singh, then a child of six. Díwán Nánú Mal became Wazír, and coped successfully with three distinct rebellions headed by relatives of the Rájá. In 1783 occurred the great famine which disorganised the State, and eventually Nánú Mal was compelled to call in the Mahrattas who aided him to recover Banúr and other places, but in 1788 the Mahrattas compelled him to pay black-mail, and in 1790, though he had been successful against the other enemies of Patiála, he could not prevent the Mahrattas from marching to Suhlar, 2 miles from Patiála itself. Saifábád had been placed in their hands, and Nánú Mal's fall from power quickly followed. With him fell Rání Rajindar, cousin of Rájá Amar Singh, a lady of great ability and Nánú Mal's chief supporter, who had induced the Mahrattas to retire, and had visited Mathra to negotiate terms with Sindhia in person. Sáhíab Singh, now aged 14, took the reigns of State into his own hands, appointing his sister Sáhíab Kaur chief minister. In 1794 the Mahrattas again advanced on Patiála, but Sáhíab Kaur defeated them and drove them back on Karnál. In this year Bedí Sáhíab Singh of Una attacked Máler Kotla and had to be bought off by Patiála. In 1798 the Bedí attacked Raíkot, and, though opposed by the Phúlkián chiefs, compelled its ruler to call in George Thomas, who advanced on Ludhiána, where the Bedí had invested the fort, and compelled him to raise the siege. Thomas then retired to Hánsí, but taking advantage of the absence of the Sikh chiefs at Lahore, where they had assembled to oppose the invasion of Sháh Zamán, he again advanced and laid siege to Jínd. On this the Phúlkián chiefs hastened back and compelled Thomas to raise the siege, but were in turn defeated by him. They then made peace with Thomas, who was anxious to secure their support against the Mahrattas. Sáhíab Singh now proceeded to quarrel with his sister and she died not long afterwards, having lost all influence in the State. Thomas then renewed his attacks on the Jínd State, and as the Phúlkián chiefs united to resist him, he invaded Patiála territory and pillaged the town of Bhawánígarh. A peace was however patched up in 1801 and Thomas retired to Hánsí, whereupon the Cis-Sutlej chiefs sent an embassy to General Perron at Delhi to ask for assistance, and Thomas was eventually crushed. The British now appeared on the scene, and Patiála entered into friendly relations with Lord Lake, the British Commander-in-Chief, in March 1804. In that same year, Jaswant Ráo Holkar, having been defeated by the British, fled to Patiála, and though he was received with courtesy by the Mahárája, was refused aid against the British owing to the friendly relations already established with them. Holkar, thus disappointed, went to the Punjab to seek the help of Ranjít Singh. After his departure Patiála was visited by Lord Lake, and the friendly relations were confirmed by a declaration of Lord Lake in open Darbár to the effect that the British Government would pay respect to the engagements entered into and the pledges given by the Minister, Nawáb

1781 A.D.

1790 A.D.

1794 A.D.

1798 A.D.

1801 A.D.

1804 A.D.

CHAP. I, B.
Descriptive.

HISTORY.

1805 A.D.

1806 A.D.

Najaf Qulí Khán, on behalf of the Mughal emperor. Lord Lake then proceeded from Patiala to the Punjab in pursuit of Holkar, who was compelled to sign a treaty on the banks of the Beás on December 24th, 1805, by which he bound himself not to enter the territories of the British and their allies (Patiala, Kaithal and Jind) on his return journey to Indore. In 1805 dissensions between Rája Sáhí Singh and his wife reached a climax, and the Rání attacked both Nábha and Jind. These States then invoked the intervention of Ranjít Singh, the Rája of Lahore, and he crossed the Sutlej in 1806. Ranjít Singh did little to settle the domestic differences of the Patiala Rája, but despoiled the widows of the Ráikot chief of many villages. Patiala however received no share of the plunder, and on Ranjit Singh's withdrawal the conflict between Rája Sáhí Singh and his wife was renewed, and in 1807 Ranjít Singh re-appeared at Patiala, when by his influence a compromise was effected whereby Banúr and other tracts, yielding a revenue of Rs. 50,000 a year, were settled on the Rání for her maintenance and that of her son, Kanwar Karam Singh.¹

1809 A.D.

It was by this time clear to the Cis-Sutlej chiefs that they had to choose between absorption by Ranjít Singh and the protection of the British. Accordingly in 1808, Patiala, Jind and Kaithal made overtures to the Resident at Delhi, which resulted after some delay in a definite promise of British protection, and the enforced retirement of Ranjít Singh from all his acquisitions south of the Sutlej. A proclamation of protection against Lahore was issued in May 1809, which after stating that "the country of the chiefs of Málwa and Sirhind had entered under the protection of the British Government," went on to secure to these chiefs "the exercise of the same rights and authority within their own possessions which they enjoyed before." Two years later it became necessary to issue another proclamation of protection, this time to protect the Cis-Sutlej chiefs against one another.

1814 A.D.

Meanwhile internal confusion led to the armed interposition of the British Agent, who established the Mahárání As Kaur as Regent with sole authority. She showed administrative ability and an unbending temper until the death of Mahárája Sáhí Singh in 1813. He was succeeded by Mahárája Karam Singh, who was largely influenced at first by his mother and her minister Naunidh Rái, generally known as Missar Naudha. The Gurkha War broke out in 1814, and the Patiala Contingent served under Colonel Ochterlony. In reward for their services the British Government made a grant of sixteen *parganas* in the Simla Hills to Patiala, on payment of a *nazrána* of Rs. 2,80,000. Karam Singh's Government was hampered by disputes, first with his mother and later with his younger brother, Ajit Singh, until the Hariána boundary dispute demanded all his attention. The British had overthrown the Bhattis in what is now Hissár and Sirsa in 1803, but had neglected the country as barren and unprofitable. Patiala began to encroach upon it, growing bolder each

¹ It was on this occasion that the gun "Kare Khán" passed into Ranjít Singh's possession. At the storming of Sirhind in 1763 the Patiala Contingent captured a brass gun (called Kare Khán from the two *karás* or rings on the side) and dragged it in triumph to Patiala, where it was set up in the fort as a trophy. There it remained until Ranjít Singh's visit to Patiala in the autumn of 1807, when he demanded the gun, together with a rich present of jewels, as a sign of his overlordship. Ranjít Singh took the gun to Lahore. It next appears at the siege of Multán, in the 2nd Sikh War, where it was taken by the English, and restored by them to Patiala. This graceful act was much appreciated at the time, but the story seems to have faded from men's memories in the troubled years that followed, for the gun was found only last year along with other cannon and arms in the fort at Bahádurgarh. It has now been brought into Patiala and stands in front of the Mahárája's residence.

year, until in 1835 her colonists were firmly established. When the attention of the British Government was at last drawn to the matter, and a report called for, the Mahārāja refused to admit the British claims, refused arbitration, and protested loudly when a strip of country more than a hundred miles long and ten to twenty broad was transferred from his possessions to those of the British Government. The Government, however, listened to his protest, the question was re-opened, was shelved during the Sikh Wars, and only finally settled in 1856, when some 41 villages were handed over to Patiala.

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HISTORY.

1856 A.D.

Meantime Patiala had been quarrelling with its neighbours. A trifling dispute with Nábha, dating from 1807, had led first to bloodshed and then to ill-feeling between the two States, which lasted for sixty years. Border disputes with Kaithal lasted from 1838 to 1843, when Bhái Ude Singh of Kaithal died and the British Government proceeded to resume $\frac{4}{5}$ ths of his territory. The quarrel with Nábha was aggravated by the jealousy which Rāja Devindar Singh of Nábha showed towards Patiala and Jind, and it soon became clear that any quarrel involving Patiala on one side would find Nábha on the other.

1843 A.D.

When hostilities between the British Government and Lahore became certain at the close of 1845, Mahārāja Karam Singh of Patiala declared his loyalty to the British, but he died on December 23rd, the day after the battle of Firozsháh, and was succeeded by his son Narindar Singh, then 23 years old. The new chief was even better disposed towards the British Government than his father, but times had changed since the Phúlkián States implored the protection of the British. Ranjít Singh was dead and his pretensions forgotten. The British arms, once believed invincible, had suffered a severe blow in the Kábul expedition. The Phúlkián chiefs, seeing that their resources in money and supplies were required for the British armies, began to think that they were necessary to the existence of the British power, not that it was essential to their own. It would be idle to pretend that the same active spirit of loyalty obtained among the Cis-Sutlej chiefs in 1845 which showed itself in 1857. The Patiala chief knew that his interests were bound up with the success of the British, but his sympathies were with the *Khálsa*. However, Patiala provided the British with supplies and carriage, besides a contingent of men. At the close of the war Patiala was rewarded with certain estates resumed from the Rāja of Nábha. The British Government then proceeded to make fundamental changes in its relations with the smaller Sikh States, which very soon led to their absorption. Although Patiala was specially exempted from the operation of these reforms, the Mahārāja sanctioned one of the most important—the abolition of the customs—on the occasion of Lord Hardinge's visit in 1847. Furthermore, as the petty chiefs had had varied and intricate relations with Patiala, the intricacy and confusion were not diminished by the transfer of the territories concerned to the British Government. Difficult questions began to arise. The most important case was that of the *chahármí* villages which was finally settled after years of patient investigation. Another was that of the Khamánon *jágír*. Patiala had no proprietary rights, but she was empowered to administer the tract by the British in 1815. The estate was transferred to Patiala in perpetuity in 1859.

1845 A.D.

The conduct of the Mahārāja on the outbreak of the Mutiny is beyond praise. He was the acknowledged head of the Sikhs, and his hesitation or disloyalty would have been attended with the most disastrous results, while his ability, character and high position would have made him a formidable leader against the British. On hearing of the outbreak he marched that evening with all his available troops in the direction of Ambála. In his

1857 A.D.

CHAP. I. B.
Descriptive.
HISTORY.

own territories he furnished supplies and carriage and kept the roads clear. He gave a loan of five lakhs to Government and expressed his willingness to double the amount. Details of the military services performed by the Patiala troops are given elsewhere.¹ Of the value of the Mahārāja's adhesion the Commissioner wrote : "His support at such a crisis was worth a brigade of English troops to us, and served more to tranquillise the people than a hundred official disclaimers could have done." After the Mutiny, the Nárnaul division of the Jhajjar territory, jurisdiction over Bhadaur, and the house in Delhi belonging to Begam Zinat Mahal fell to the share of Patiala. The Mahārāja's honorary titles were increased at the same time. The revenue of Nárnaul, which was estimated at two lakhs, was found to be worth Rs. 1,70,000 only. On this the Mahārāja appealed to Government for more territory. The British Government had given no guarantee, but was willing to reward the loyal service of Patiala still further, and consequently parts of Kánaud and Buddhuána, in Jhajjar, were conferred on the Mahārāja. These new estates had an income of about one lakh, and the Mahārāja gave a *nazrāna* equal to 20 years' revenue.

1862 A.D.

In 1858 the Phúlkián chiefs had united in asking for concessions from the British Government, of which the chief was the right of adoption. This was, after some delay, granted, with the happiest results. The power to inflict capital punishment had been withdrawn in 1847, but was exercised through the Mutiny. This power was now formally restored. Mahārāja Narindar Singh died in 1862 at the age of 39. He was a wise ruler and brave soldier. The *Punjab Gazette Extraordinary* records of him that he "administered the government of his territories with exemplary wisdom, firmness and benevolence." He was one of the first Indian Princes to receive the K.C.S.I., and was also a member of the Indian Legislative Council during Lord Canning's viceroyalty. His only son, Mohindar Singh, was a boy of 10 at his father's death. A Council of Regency was appointed, which carried on the administration for eight years. The Mahārāja only lived for six years after assuming power. During his reign the Sirhind Canal was sanctioned, though it was not opened until 1882. Patiala contributed one crore and twenty-three lakhs to the cost of construction. The Mahārāja was liberal in measures connected with the improvement and general well-being of the country. He gave Rs. 70,000 to the University College, Lahore, and in 1873 he placed ten lakhs of rupees at the disposal of Government for the relief of the famine-stricken people of Bengal. In 1875 he was honoured by a visit from Lord Northbrook, who was then Viceroy, when the Mohindar College was founded for the promotion of higher education in the State. Mohindar Singh died suddenly in 1876. He had received the G. C. S. I. in 1871.

1876 A.D.

1890 A.D.

A long minority followed, for Mahārāja Rājindar Singh was only 4 when his father died. During his minority, which ceased in 1890, the administration was carried on by a Council of Regency composed of three officials under the Presidency of Sardār Sir Dewā Singh, K.C.S.I. The finances of the State were carefully watched, and considerable savings effected, from which have been met the charges in connexion with the Sirhind Canal and the broad-gauge line of railway between Rājpora, Patiala and Bhatinda. In 1879 the Patiala State sent a contingent of 1,100 men to the Afghān War.² The late Mahārāja was exempted from the presentation of *nasars* in Darbār in recognition of the services rendered by his troops on this occasion.

1879 A.D.

¹Page 172.

²See page 173.

The organisation of the Imperial Service Troops and the war services of the late Mahārāja are described elsewhere.¹ Mahārāja Rājindar Singh died in 1900, and a third Council of Regency was formed. The present Mahārāja, Bhūpindar Singh, was born in 1891 A. D. The Mahārāja of Patiala is entitled to a salute of 17 guns, and takes precedence of all the Punjab chiefs.

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Descriptive

HISTORY.

Changes in the relations between the British Government and the Phūlkiān States have been alluded to in the preceding pages. It may, however, be as well to give a succinct account of them here. Before 1821 the Resident at Delhi had charge of all the political relations with protected and independent States in north-west India. In that year he was replaced by an Agent to the Governor-General, and a Superintendent of Protected and Hill States was appointed with his head-quarters at Ambāla. In 1840 a Governor-General's Agent for the North-West Frontier was stationed at Ambāla. After the 1st Sikh War the political charge of the Cis-Sutlej States was entrusted to a Commissioner, who had also certain British Districts in his control. When the new province of the Punjab was founded in 1849, the Board of Administration took over control of the Cis-Sutlej States, and when a Lieutenant-Governor was appointed for the Punjab, the Commissioner of the Ambāla Division, who had taken the place of the Cis-Sutlej Commissioner, became the intermediary between the States and the Punjab Government. The Ambāla Division ceased to exist in 1884, and the States then passed under the political control of the Commissioner of Delhi. In 1900 it was decided by the Government of India to appoint a Political Agent for Patiala, and the remaining Phūlkiān States of Jind and Nābha were included in the Agency. Major Dunlop-Smith, C.I.E., was chosen for the new appointment, and during his absence on leave Captain Popham Young, C.I.E. (Settlement Commissioner in Patiala State), acted for him as Political Agent from January 1901, and handed over charge to Major Dunlop-Smith on the 26th November of that year. In April 1903 the Bahāwalpur State was included in the Phūlkiān States Agency. The head-quarters of the Agency were originally fixed at Ambāla, but Patiala was soon found to be a much more suitable place, and the Agent has resided in Patiala since the beginning of 1902.

1900 A.D.

1903 A.D.

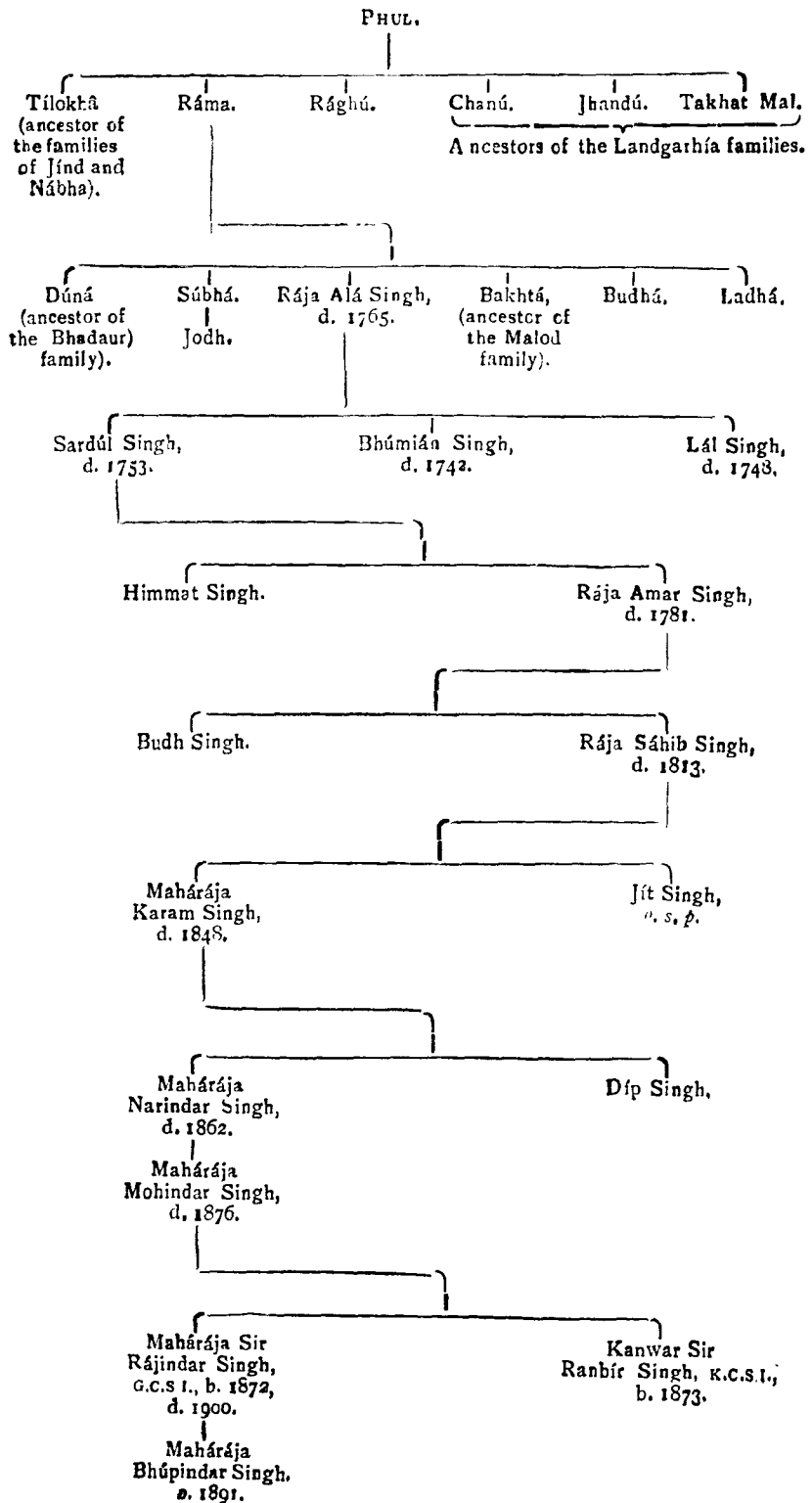
¹ See page 173.

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Descriptive.

HISTORY.

CHIEFS OF PATIALA.



Section C.—Population.

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Descriptive.

POPULATION.

Density.

The Phúlkián States are so scattered that comparison of the density of their population with that of any one or more British Districts would be of little value. Taking the three together they have the normal density of the Indo-Gangetic Plain West in which they lie. Patiala has a density of 283 persons to the square mile, and thus stands nearly in the same category as the Karnál and Ferozepore Districts. The density on the cultivated area cannot be shown until the settlement operations are further advanced.

The population and density of each *nizámat* and tahsíl is given below, the density shown being that of the total population on the total area :—

Density of *nizá-mats* and *tah-síls*.

	Area in square miles.	Population.	Density.
Patiala	236	1 67,679	286·8
Sunám	470	121,498	258·5
Bhawánigarh	561	140,309	250·1
Narwána	576	117,604	204·2
Total Karmgarh <i>nizámat</i> ...	1,843	447,090	242·6
Sáhibgarh	278	115,391	415·1
Amargarh	338	123,468	365·3
Sirhind	240	126,589	527·5
Total Amargarh <i>nizámat</i> ...	856	365,448	426·9
Anáhadgarh	350	105,989	302·8
Bhatinda	868	142,413	164·1
Bhíkhí	629	128,965	205·0
Total Anáhadgarh <i>nizámat</i> ...	1,847	377,367	204·3
Rájpura	157	55,117	351·1
Pinjaur	180	55,731	309·6
Banúr	161	56,674	352
Ghanaur	208	45,344	218
Total Pinjaur <i>nizámat</i> ...	706	212,866	301·5
Nárnaul	282	85,130	301·9
Kánaud	305	55,246	181·1
Total Mohindargarh <i>nizámat</i> ...	587	140,376	239·1
Total of the State ...	5,839	1,596,692	1264·5

¹Excluding the city of Patiala.

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POPULATION.

Population of
towns—Table 7
of Part B.

The State contains 14 towns and 3,580 villages; and the population of the former is given in the margin. At the Census of 1901, 9 of the towns, including that of Patiala itself, showed a decrease on the figures of 1891, 4 showing a slight increase, while Bhatinda or Govindgarh had increased from 8,536 to 13,185, or 54 per cent. Its position on the railway and the establishment of a market account for this rapid rate of growth. Only 11 per cent. of the population live in the towns. The average population of the towns and villages is small, being only 397 persons.

Occupied houses number 273,557, of which 32,329 are urban and 241,228 rural. Patiala with 53,545 persons is the only large town. The towns and villages present no features unusual in this part of the Punjab. As in all Native States, the average population of a Patiala village is below the average in British territory. Both Hindu and Muhammadan villages are built on the same plan, the better houses surrounded by high walls and opening on to narrow lanes which lead tortuously to the main thoroughfares. The Chuhrás and Chamárs have their houses outside the village and facing away from it. In the towns the houses are close together and the high wall is rare. Still even in the towns the thoroughfares are generally narrow and crooked.

Growth of population.

The marginal table shows the fluctuations in the population of each *nizámat* since 1881. In 1901 the heaviest decrease on the figures of 1891 was in the Pinjaur and Mohindargarh *nizá-mats*, the population of which decreased by 13,513 and 7,536 respectively in that decade. In the former the decrease was only nominal owing to the exclusion of the people living in the *dák chaukís* and railway fence in the hills. In the latter the decrease was due to the seasons of drought which had caused heavy emigration from those tracts in and after 1897.

Migration.

The following table shows the effect of migration on the population of the Patiala State according to the Census of 1901 :—

Immigrants.				Persons.	Males.	Females.
(i) From within the Punjab and North-West Frontier Province ...	...	...	...	187,212	64,411	122,801
(ii) From the rest of India ...	...	...	...	21,899	8,095	13,804
(iii) From the rest of Asia ...	...	...	...	44	39	5
(iv) From other countries ...	...	...	...	107	77	30
Total immigrants	...	...	...	209,262	72,622	136,440
Emigrants.						
(i) To within the Punjab and North-West Frontier Province ...	...	...	...	266,910	92,815	174,095
(ii) To the rest of India ...	...	...	...	15,497	7,246	8,251
Total emigrants	...	...	...	282,407	100,061	182,346
Excess of emigrants over immigrants	...	...	...	73,145	27,439	45,706

The bulk of the immigration is from the districts, States and provinces in India noted below. There is also a considerable volume of immigration from the countries outside India as given below :—

District, State, Province or Country.							Number of males in 1,000 immigrants.
Ambála	...	...	...	...	...	37,682	340
Hissár	...	...	...	...	...	24,554	324
Rohtak	...	...	...	...	...	1,041	402
Delhi	...	...	...	...	...	1,114	491
Karnál	...	...	...	...	...	20,815	398
Kalsia	...	...	...	...	...	1,609	343
Simla	...	...	...	...	...	6,237	379
Kángra	...	...	...	...	...	1,015	697
Hoshiárpur	...	...	...	...	...	2,920	579
Jullundur	...	...	...	...	...	2,173	524
Ludhiána	...	...	...	...	...	31,195	322
Máler Kotla	...	...	...	...	...	7,688	305
Ferozepore	...	...	...	...	...	7,817	433
Faridkot	...	...	...	...	...	1,651	388
Nábha	...	...	...	...	...	23,080	260
Find	...	...	...	...	...	10,467	251
Amritsar	...	...	...	...	...	1,091	417
Rájpútána	...	...	...	...	...	16,762	305
United Provinces of Agra and Oudh	...	...	...	...	...	4,268	589
Yághistán and Afghánistán	...	...	...	...	...	33	939
United Kingdom	...	...	...	...	...	84	690
America	...	...	...	...	...	14	857

The emigration is mainly to the districts, States and provinces noted below :—

District, State or Province.						Males.	Females.
Hissár	...	...	...	...	...	12,218	20,832
Rohtak	...	...	...	...	...	1,211	2,226
Dujána	...	...	...	...	...	127	534
Gurgáon	...	...	...	...	...	1,567	3,146
Delhi	...	...	...	...	...	1,498	682
Karnál	...	...	...	...	...	9,487	16,323
Ambála	...	...	...	...	...	11,962	23,262
Kalsia	...	...	...	...	...	739	1,702
Nábha	...	...	...	...	...	472	402
Simla	...	...	...	...	...	771	608
Simla Hill States	...	...	...	...	...	943	2,057
Hoshiárpur	...	...	...	...	...	511	782
Jullundur	...	...	...	...	...	795	1,105
Ludhiána	...	...	...	...	...	10,640	20,788
Máler Kotla	...	...	...	...	...	1,958	6,442
Ferozepore	...	...	...	...	...	11,624	19,628
Faridkot	...	...	...	...	...	2,361	3,572
Nábha	...	...	...	...	...	10,558	24,212
Find	...	...	...	...	...	4,529	12,193
Lahore	...	...	...	...	...	1,442	618
Amritsar	...	...	...	...	...	656	711
Chenáb Colony	...	...	...	...	...	2,574	1,707
Baháwalpur	...	...	...	...	...	421	248
United Provinces of Agra and Oudh	2,683	1,024
Bombay	515	349
Rájpútána	2,662	6,468

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Descriptive.

POPULATION.

Migration.

The State thus loses 73,145 souls by migration and its net inter-changes of population with the districts, States and provinces in India which mainly affect its population are noted below:—

Net gain from + or loss to -

Hissár	...	...	...	...	...	...	- 8,496
Rohtak	...	...	...	...	...	...	- 2,396
Gurgáon	...	...	...	...	...	...	- 4,272
Delhi	...	...	...	...	...	...	- 1,066
Karnál	...	...	...	...	...	...	- 4,995
Ambála	...	...	...	...	...	...	+ 2,458
Simla with Hill States	...	...	...	...	...	...	+ 2,394
Kalsia	...	...	...	...	...	...	- 832
Kángra	...	...	...	...	...	...	+ 903
Hoshiárpur	...	...	...	...	...	...	+ 1,627
Ludhiána	...	...	...	...	...	...	- 9,233
Máler Kotla	...	...	...	...	...	...	- 712
Ferozepore	...	...	...	...	...	...	- 23,435
Farídkot	...	...	...	...	...	...	- 4,282
Nábha	...	...	...	...	...	...	- 11,690
Jínd	...	...	...	...	...	...	- 6,255
Lahore	...	...	...	...	...	...	- 1,338
Chenáb Colony	...	...	...	...	...	...	- 4,280
United Provinces of Agra and Oudh	...	...	...	...	...	...	+ 561
Rajpútána	...	...	...	...	...	...	+ 7,632

Comparison with the figures of 1891 shows that Patiala lost by intra-provincial migration alone 79,698 souls in 1901, or 45,173 more than in 1891.

		Loss by intra-Provincial migration.	
		1901.	1891.
Total	...	79,698	34,525
Chenáb Colony	...	4,280	...
Jínd	...	6,255	3,110
Nábha	...	11,690	5,095

Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India both within the Punjab and to or from other provinces in India, we have the marginal data.

		Loss by intra-Imperial migration.	
		1901.	

Total ... 73,296

A notable feature of the immigration is the proportional excess of females. This is especially noticeable in the case of the neighbouring Districts and States of Hissár, Ambála, Ludhiána, Jínd, Nábha and Máler Kotla, and shows that the bulk of the immigration is due to marriages.

Ages.

Table 10 of Part B.

The figures for age, sex and civil condition are given in great detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:—

Age period.			Age period.		
	Males.	Females.		Males.	Females.
Infants under 1	138	126	25 and under 30	460	389
1 and under 2	36	31	30 " " 35	444	391
2 " " 3	123	108	35 " " 40	294	248
3 " " 4	125	113	40 " " 45	402	343
4 " " 5	129	113	45 " " 50	212	155
5 " " 10	695	599	50 " " 55	295	233
10 " " 15	674	516	55 " " 60	107	73
15 " " 20	557	391	60 and over	319	268
20 " " 25	484	409			

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Descriptive.

POPULATION.

Vital statistics.

Health.

Diseases.

Births and deaths are registered throughout the State, but the figures, as tabulated, give a mean birth-rate of 22·1 per mille in 1892—1896 and of 14·9 in 1897—1901. Such rates are impossibly low and point to defective registration or incorrect tabulation, or both. The death-rate for 1892—1896 (18·8 per mille) is also incredibly low.

Drinking-water is generally obtained from wells, except in the Bhíkhí, Narwána and Bohá *thánas*, where water is 50 to 150 feet below the surface. The people are, as a rule, careless how they feed their children, and little regard is paid to cleanliness. The result is that many children die of diarrhœa, colic, enteritis, eczema, boils, ophthalmia, otorrhœa and catarrh.

1902 was the most unhealthy year the State has known for some time, the registered deaths amounting to no less than 64,094,¹ of which 55,481 were due to plague or fever. Next to 1902 comes 1900 with 44,039 recorded deaths and 1893 with 40,214. The worst outbreak of cholera was in 1892, when 10,784 people died of it. Pneumonia and diseases of the eye are as common here as elsewhere in the Punjab. Plague first appeared in Hedon, a village near the Sutlej, in the Amargarh *nizámat*, in 1899. It did not, however, spread, and the State was free from the epidemic until March 1900, when a fresh outbreak occurred at Khamánon in the same *nizámat*. In 1899-1900 there were 26 cases and 19 deaths, and in the following year 166 cases and 98 deaths. The removal of the cordon in 1901-02 was followed by a tremendous rise in the figures, 30,401 cases being recorded with no less than 29,159 deaths. The numbers then fell almost as suddenly as they had risen, and in 1902-03 there were only 8,515 cases with 7,581 deaths. No inoculations for plague were performed in the State in 1899. The number performed in the succeeding years was :— in 1901-02, 40,755; in 1902-03, 29,738; and in 1903-04, 4,030.

BIRTH CUSTOMS.

Hindus.

Among the Khatris and Arorás of the towns when a woman is pregnant for the first time a ceremony called *ritán* or *bhore* is performed in the 5th or 7th month. The woman's mother sends her a *tewar* or suit of clothes and some sweets, and the women of her *birádari* assemble, dress her in the *tewar*, and put seven handfuls of the sweets in her *dopatta*; the rest they eat. On the birth of a son the father gives money to the Brahmans and *lágís* (menials) who bring him *dubh* (green grass) in token of congratulation. The doors of the house are decorated in the villages with branches of the *siris* tree, and in towns with mango leaves strung together (*bandarwál*). The neighbours who come to offer congratulations are regaled with *gur*. The *sútak* or period of seclusion after childbirth lasts for 11 days among Brahmans, 13 among Khatris, 15 among Baniás, and 17 among Súdrás. The purification ceremony (*dasúthan* or *chaunka charhna*) is then performed, a Brahman and the *birádari* being summoned, the mother and child washed, and food distributed. A name is then given to the child by the *pádhá* among Hindus, and by opening the Granth Sáhíb among Sikhs. The *pádhá* ascertains the date and hour of birth and prepares the horoscope. The mother does not leave the house for 40 days after delivery. No ceremonies attend the birth of a girl. Among the higher castes boys are shaved with ceremony either at home or at a temple in the 3rd or 5th year. A boy assumes the *janeó* when he has reached his 8th or 11th year,

¹But these figures are obviously far below the mark.

CHAP. I, C. an auspicious day being chosen for the rite. Baniás only wear the *janeó* on the death of their parents.¹

Descriptive.

POPULATION.

Muhammadans.

The Muhammadans of the lower classes have borrowed the *ritán* ceremony from the Hindus, but they call it *satwánsa*. In the ninth month of pregnancy a *puria* of dried fruits is offered to Bibí Fátima and given to a poor Sayyid woman. In Patiala Muhammadans do not make the woman lie to the north, as they do elsewhere, during confinement. An iron implement is kept on the bed and no cat is allowed in the room. Soon after birth the *azán* is recited, preferably by a religious man, in the child's ear. On the 6th day the *chhathí* ceremony takes place, the child being brought out of the *zachcha khána* and food given to the *birádari*. The *akíka* (tonsure) ceremony is performed on the 7th, 14th, or 21st day, goats being sacrificed. One leg is given to the *dái*, a head to the barber, and the rest distributed among the *birádari*. The bones are buried. The child is named the same day, either by the *mulláh*, or an elder member of the family. The mother remains secluded for 40 days, and takes a bath on the 40th day. The *bismilláh* ceremony takes place when a boy is 4 years 4 months and 4 days old. He puts on a new dress (*jáma*), goes to the *mulláh* or some senior member of the family with cash and sweets, and is made to repeat *bismilláh*. This is the commencement of his education. As soon as he has finished the *Qurán*, comes the *úmin* ceremony, when clothes are given to the teacher and food to the *birádari*. There is no fixed date for circumcision, which may be performed up to the 11th year or at any time before puberty. The *birádari* are invited, the boy seated on a chair, where the barber circumcises him: a rupee or more is paid to the barber, the relations give presents (*tambol*), and *gur* is distributed among them. For ten days no salt is given to the boy. This custom is not however strictly observed by all classes.²

Sex statistics:

The number of males in every 10,000 of the population is shown below:—

Census of					In villages.	In towns.	Total.
All religions	{ 1881	...	...	..	5,515	5,383	5,499
	{ 1891	...	...	...	5,503	5,503	5,503
	{ 1901	...	...	...	5,498	5,458	5,494
Census of 1901	{ Hindus	...	...	...	5,506	5,537	5,509
	{ Sikhs	...	...	...	5,545	6,243	5,573
	{ Jains	...	...	...	5,515	5,435	5,485
	{ Muhammadans	...	...	...	5,420	5,225	5,378

¹For a longer note on the *janeó* see the Gazetteer of Ludhiána District.

²Birth and marriage customs peculiar to certain castes will be found described below under "Tribes and Castes."

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Descriptive.
POPULATION.
Sex statistics.

Year of life.	All religions.	Hindus.	Sikhs.	Jains.	Muhammadians.
Under 1 year ...	909.6	895.9	899.1	914.3	953.6
1 and under 2 ...	908.7	930.6	820.6	700.0	953.0
2 " " 3 ...	872.8	898.6	769.1	825.0	917.7
3 " " 4 ...	900.2	915.1	814.0	952.4	955.4
4 " " 5 ...	883.1	892.4	803.5	1,297.3	935.4

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901.

Infant marriage is not the rule in Patiala. The ages of the married

0-4.	Persons.	Males.	Females.
0-4 ...	36	16	26
5-9 ...	5,270	1,157	4,113
10-14 ...	35,249	9,817	25,432
15-19 ...	75,642	27,239	48,403
20-24 ...	102,776	42,618	60,158
25-29 ...	108,654	51,139	57,515
30-34 ...	108,048	53,287	54,761

people up to 34 are shown in the margin. Full details, by age and religion, will be found in the Patiala Census tables, but it may be noted here that of the married persons whose ages are between 10 and 14, 21,166 are Hindus, 6,876 Muhammadans and 7,129 Sikhs. The comparative infrequency of early marriages among Sikhs is noteworthy. Of the 21,166 Hindus, 6,006 are males and 15,160 females. Of the 6,876 Muhammadans, 1,930 are males and 4,946 females. Of the 7,129 Sikhs, 1,850 are males and 5,279 females. Thus it appears that Muhammadans and Sikhs are agreed in avoiding those early marriages for their girls which are so frequent among Hindus.

The girl's parents take the initiative and choose a suitable match outside the four nearest *gôts*. Dhāighar Khatris, Brahmans and Aggarwāl Baniās marry into any *gôt* but their own. Betrothal takes place between the 5th and 11th years. Jats and Baniās take money for their daughters, but higher castes do not unless they are very hard pressed. Marriages by exchange are often very complicated, involving a large number of couples. They are looked on with disfavour; *Batte di karmūi ganjī gai talākan āi*—"Exchange betrothals are the substitution of a divorced woman for a bald one." If the marriage is without payment the ceremony takes place when the girl is 9 to 15, otherwise it is performed on payment of the price. There are various ceremonies connected with marriage, but they are not peculiar to Patiala. Among Muhammadans the ceremonies are less complex. Marriages seldom take place in Ramzān, the Muharram or Shābān. *Muklāwa* is confined to the lower classes. In towns expenditure on weddings reaches the height of extravagance. *Baniē di kamāi, biāh aur makān ne khatī*—"A *bania*'s earnings are swallowed up by marriage or house-building." The Khatris and Baniās are trying to curtail this expenditure and *bāra* and *dhakāo* (largesse) have been forbidden by the Darbār. Polygamy is rare. The richer Hindus only marry a second wife if the first is barren. Among Muhammadans it is slightly more common. Avowed polyandry is unknown. Remarriage of widows is common among all Muhammadans except Sayyids, Pathāns and Rājputs. It is forbidden among Hindus of the higher castes and involves excommunication. Among the Jats a widow generally marries her husband's brother. Divorce is common in the hills. When a woman dislikes her husband she leaves him and goes to her parents. They select another husband for

Marriage customs.

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Descriptive.

POPULATION.

Marriage
customs.Female infanti-
cide.

her, and if she approves of him her first husband is sent for and paid the *rit* money in the presence of the *birádari*. A woman sometimes makes many changes. The interval between her leaving one husband and marrying another is called *thanjáná*.

The vital statistics given in Table II of Part B show that in the 5 years (1898—1902) about 127 boys were born to every 100 girls, but that the male death-rate was lower than that of females, only 107 males having died

¹FEMALES PER 1,000 MALES.

Religions.	Ages.	
	0—5.	All ages.
All religions	893	820
Hindus	902	815
Sikhs	823	794
Muhammadans... ..	942	860

to every 100 females in that period. The result is that in all the main religions the proportion of females to males gradually falls as the age advances, until, taking the total population, we have the marginal figures.¹

					² Females per 1,000 males.
Jats ...	Hindus ... ..	...	...	...	773
	Sikhs ... ..	...	...	...	798
	Muhammadans ... ..	...	...	...	762
Rájpúts	Hindus ... ..	...	...	...	737
	Muhammadans ... ..	...	...	...	872

³FEMALES TO 1,000 MALES.

Village.	Gót.	Religions.	0—5.	All ages.
Rámpur ...	Jat-Mángat ...	Hindu ...	231	543
Do. ...	Do. ...	Sikh ...	516	593
Dhamot ...	Jat-Jhalle ...	Hindu ...	267	527
Do. ...	Do. ...	Sikh ...	500	637
Jarg ...	Jat-Mander ...	Hindu ...	625	650
Do. ...	Do. ...	Sikh ...	636	730

Enquiries made in the State however raise no suspicion of female infanticide, though the castes noted in the marginal return² have very low ratios of females, and the ratios are still lower in the villages and tribes noted in the margin.³ These figures tend to show that much less care is taken of female children than of male.

LANGUAGE.

Language.

Punjábi is spoken with some alterations throughout the State, except in the hills, where Pahári is spoken. In Patiala proper well-educated Hindus and Muhammadans speak Urdu. In the outlying tract of Mohindargarh Márwári is spoken. In the local Punjábí the past tense ends in *tá* or *dá*, as *kítá*, did; *pítá*, drank; *khádá*, ate. The present tense also ends in *dá*, as in *kardá*, does; *chaldá*, goes. In some forms *n* is inserted before *dá*, as in *khándá*, eats; *pindá*, drinks. In the future *u* is changed into *a*, *piangá*, will drink, *siangá*, will sew. Similarly *ú* is changed into *á*, to *ā* as in *kām*, work; *kān*, ear; *hāth*, hand; for *kām*, *kān* and *hāth*. Sometimes *y* becomes *ai*, *e* or *i*, as in *eh*, this; *ihān*, 'here'; for the Urdu, *yih*, *yahān*. The language of the Mohindargarh *nizāmat* resembles Hindi rather than Punjábí. Here *o* is generally used in place of *á*, *a*

ghoro, 'a horse.' *Talc* for *niche*, 'below,' *dhore* for *pás*, 'near,' are generally used. The hill dialect of the State is that of the Simla hills. In the towns the Persian character is generally used. Nágrí is used by Brahmans for religious purposes. Shop-keeper's account books are kept in Lande. In Patiála proper some Muhammadan shop-keepers use the Urdu character, but totals are shown in Lande numerals. A few of the well-to-do Sikhs keep their accounts in Gurmukhí.

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Descriptive.
POPULATION.
Language.

TRIBES AND CASTES.

Nearly every caste in the Punjab is represented in Patiála, but the Jats, who comprise 30 per cent. of the population (485,170), are by far the strongest element. The Jats of the Málwa, in which the main part of the Patiála State is included, have been called the finest peasantry in India. A description of the Málwa Jat, and the points in which he differs from the Jat of the Mánjha, will be found in the Gazetteer of the Ludhiána District.

The Jats of Patiála mostly claim Rájput origin, and appear to have migrated from Jaisalmer into the Málwa, or the territory south of the Sutlej which stretches towards Delhi and Bikáner, about the middle of the 16th century, though the *asli* or original *gôts* Mán, Bhullar and Her, which are of the Shiv *gôtra*, were probably settled in the Málwa before the other Jats.

The Siddhús (42,405) are the most numerous and important sub-division of the Jats in Patiála. Besides the ruling families of the Phúlkián States and Farídkot, many families of note belong to the Siddhú clan. They claim descent from a Bhattí Rájput, Jaisal, founder of Jaisalmer. The Siddhús¹ are strongest in the Anáhadgarh *nizámat*. They form an exogamous section and avoid one *gôt* only in marriage. The *jágirdárs* of Bhadaur are described elsewhere. Other important families in this State are the *jágirdárs* of Talwandí, Kotlí Sábo and Jiundán. The Siddhús are nearly all Sikhs.

Haríke is one of the Siddhú septs, and is called after Chaudhrí Harí, its ancestor. Chaudhrí Harí and his descendants founded 14 or 15 villages on both banks of the Sutlej, whence the name 'Haríke pattan,' and Buddha Singh, one of his descendants, settled at Sekha in Barnála *pargana*. Sardár Bhág Singh, of this sept, was Bakhshí of the State, and Sardár Basáwa Singh became its Bakhshí and Adálatí and was afterwards a member of the first Council of Regency. His grandson, Sardár Bahádur Sardár Prítam Singh, is the present Bakhshí.

Mehta is also a *mánhí* or sept of the Siddhú *gôt* or clan. It is named after its ancestor Mehta, who founded the village of Mehta near Barnála. Sardárs Bahálí Singh, Bútí Singh, Dal Singh and Ranjít Singh of this sept all held the post of the Commander-in-Chief in the State.

The Cháhil Jats claim that Cháhil, their eponym, was born of a hill fairy. They are numerous in Bhíkhí, in which tahsíl they own many villages, and they also hold scattered villages in tahsils Narwána, Amargarh, Bhawánigarh and Fatehgarh. Sardár Partáp Singh, Cháhil, maternal uncle's son of the late Mahárája Narindar Singh, was Bakhshí to the State. He was in command of the Patiála Contingent at Delhi in 1857, and his son Ranjít Singh is now the leading representative of the tribe. To support their claim they pay special worship to Gugá Pír, who was a Chauhán Rájput. They worship Baland Jogí Pír, their *játhera*.

The Dháliwáls claim to be Chandra Bansí Rájputés by origin, through Dháliwál, Bhattí, who migrated from Jaisalmer and settled at Kángar in Nábha territory in the 12th or 13th century. In the time of Akbar, the

¹For a detailed account of the Siddhús see Griffin's *Rájas of the Punjab* and the *Aíma-i-Barár Bans* in 3 volumes by Wali Allá Sadiq, published by order of the Farídkot Darbár.

CHAP. I, C.**Descriptive.****POPULATION.****Dhálíwál Jats.**

chief of the Dhálíwáls, Mihr Matha.¹ is said to have given a daughter in marriage to that emperor, whence the Dhálíwáls and the 35 Jat tribes which concurred in the bestowal of a Jat girl on the emperor acquired the title or status of Darbári. The Darbári Jats in this State are the Tiwánas of Chinárthal, the Jhalle Gils of Dhamot and Siáwara, the Manders of Jarg, the Mángats of Rámpur and Katáni, the Jhij of Gidri and Bawání, the Panders of Gahlotí, and the Gandhás of Rauní. Darbári Jats pay special fees to their *mirásís* at weddings. The Dhálíwáls, after the decline of Mihr Matha's family, dispersed and some migrated into the State, where they are mainly found in tahsils Bhatinda and Bhíkhí, and in stray villages in Sunám, Amargarh and Sáhíbgarh. The main Dhálíwál septs are the Maní, Udí, Rúreka, Dína and Rámana. The tribe is chiefly represented by the family of the late Sardár Gandá Singh, C.S.I., Bakhshí of the State, and his son Sardár Hazúra Singh is now an officer in the State forces. A man of note among the Dínákes was Mían Mahtáb Singh of Faridkot, whose daughter was married to Mahárája Mahindar Singh and became the mother of Mahárája Rájindar Singh.

Mán Jats.

The Mán Jats say they migrated from the north, and claim descent from Mándháta, a Rájput, by a *karewa* marriage. Mándháta settled in Ládowa in Ferozepore and thence in Akbar's reign the Máns migrated into the present *nizámat* of Anáhadgarh, in which they own many villages. Their chief sub-septs in this State are Maur, Sandar, Khawála and Páraga, and they give their names to the villages of Maur, Mánwála, Mán Khera, and Mánša. They avoid only the one *got* in marriages, and form no alliances with the Bhulars or Sher Gils. At weddings they give a rupee to all the *mirásís*, Brahmans and Bhats of the Mán villages, and this ceremony is called *tapa* or *lappa*. The Mánśahia Jats regard themselves as superior to other Máns. Tradition says they owe their name to the fact that the head of the family paid the revenue due to the emperor punctually. Sardár Harnám Singh *deorhíwála* is the leading man among the Mánśahía. Mahárája Rájindar Singh was married into this family.

Dhillon Jats.

The Dhillon Jats claim descent from Rája Karn, whose descendant Thal married a Jat wife. The Dhillons are said to have migrated from Delhi under the Mughals, and are now mainly found in tahsil Govindgarh and in scattered villages in Bhíkhí and Fatehgarh tahsils. Their chief sub-septs in this State are the Mahna, Bangria, Gát, Jandí, Saráya, Garáh and Mutal. They only avoid the father's *got* in marriage and make no alliances with the Dhíndsa and Wal (Wal is a sub-sept of the Sekhons) on account of some old dispute.

Gil Jats.

The Gils trace their origin to their eponym, Gil, who fled from Rájputána and settled in Bhatinda, where he married a Dhálíwál. Thence, in the time of Sháh Jahán, the Gils migrated to Sáhíbgarh and Sunám tahsils, in which they are now numerous. They are found also in tahsils Rájputra and Bhíkhí. They have 11 sub-septs, Sher, Kak, Landra, Sihai, Bhádon, Jhagar, Barála, Karora, Kand, Jají and Jhala, the last of which is strongly represented in tahsil Sáhíbgarh, where it holds 11 villages.

Marral Jats.

The Marrals, returned as Jats in the Censuses of 1891 and 1901, are mainly Muhammadan, but a few are Hindus. The Muhammadan Marrals of Samána lay claim to an Iránian origin and say they are descendants of Yazd-i-jard, the last Sassánián king of Persia, who was conquered by the Arab Sa'd-waqás. They migrated from Kábul in the time of Prithwí Ráj, king of Delhi, under Malik Saláh-ud-dín. On the recommendation of the Nawáb of Samána the Malik

¹Also called *Chaudhri*, or *Mihr Mitha*.

received a grant of villages in that part together with the title of Mande or lord of 100 villages (*mandal*) from Khanda Rao, brother of Prithwí Ráj. In the time of Ala-ud-dín Khiljí, Qutb-ud-dín Marral obtained the fiefs of Samána and Malkána, and the latter, which is a *bastí* of Samána, is still held in *jágír* by the Mandals of Karnál. Malik Sulemán Yár Jang, a descendant of Nawáb Arastujah Wazír-i-Azam of Haiderábád, Deccan, also holds a *jágír* in Samána itself. Malik Barkat Ali Khán of Samána is the Assistant Advocate at Patiála.

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Descriptive.

POPULATION.

Marral Jats.

The Dhíndsás claim descent from Rája Karn. They migrated from Sirsa in the time of the Mughal emperors and settled in Chaunda Mánví, in tahsíl Amargarh, round which place they own a number of villages. They are also found in scattered villages in tahsils Rájpura, Ghanaur and Patiála, and Ubhewál in Sunám tahsíl is a village of Muhammadan Dhíndsas.

Dhíndsá Jats.

The Randhawas¹ hold only two villages in Sáhíbgarh, and Mímsa village in Amargarh tahsíl, but they offer one or two points of interest. Their ancestors settled at Mímsa, near which, on their migrating thither from Támkot, the axle of one of their carts broke, and its owners took this as an omen that they should settle at the spot. The others went on, and failing to persuade their comrades to accompany them, they uttered a curse upon them that they should be compelled to seek a new home every 12 years. Every 12th year on the 8th Sudí of Asárh they take a cart to the spot and worship it, and an uncle cuts a lock of hair from his nephew's head. On their return home, it is said, the axle of the cart invariably breaks on the road.

Randháva Jats.

The Tiwána Jats claim descent from Lakkhú, seventh in descent from Tiwána, a Punwár Rájpút. They migrated from Dhára Nagrí in the 13th century, and now hold several villages in Sáhíbgarh and two in Rájpura tahsils. Like Rájpúts, their women observe *parda* and they discountenance *karewa*. Their leading family is that of the Chaudhrís of Chinárthal, and Sardár Sawái Singh of this family held important posts in the State under Mahárája Narindar Singh. Two Tiwána *chaudhrís*, Majlis Rái and Wazír Khán, were prominent chiefs of this tribe in the Mughal times. There is also a Muhammadan Tiwána village in Ghanaur tahsíl.

Tiwána Jats.

The Saráhs or Saráis are mainly found in *nizámat*s Anáhadgarh and Karmgarh.

Saráh Jats.

The Káleke Sardárs belong to the Sarée *gót*. They trace their descent from the Bhattí Rájpúts of Jaisalmer, and are named after their ancestor Chaudhrí Kála, who founded the village of Kályánwáli in Sirsa; his grandson Malúka founded Káleka near Dhanaula, where his descendants still hold land. Sardárs Gurbaksh Singh and Haria Singh, brothers-in-law of Mahárája Alá Singh, were fifth in descent from Chaudhrí Kála. Sardár Gurbaksh Singh was Mahárája Alá Singh's Díwán, and accompanied him in all his expeditions. He is best remembered for his services when Mahárája Ranjít Singh came to Patiála to visit Mahárája Sáhíbgarh Singh. Máí Fatto, wife of Mahárája Alá Singh, belonged to this family, and Mahárája Karm Singh also married into it.

Káleke.

The Pawánias are of Shiv *gót*, like the Mán, Bhular and Her, with the two latter of whom they do not intermarry. They migrated from Hissár and own four villages in tahsíl Sunám.

Pawánia Jats.

The Ghumán Jats also claim Rájpút descent. Migrating in the time of Jahángír from Rájpútána, they settled at Sajuma in the Jind State and now hold 11 villages near Bhawánigarh, Ghumána in Rájpura, and a village in Patiála tahsíl.

Ghumán Jats.

¹Or Radhawas.

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Nain Jats.

The Nains¹ claim to be by origin Túr Rájput. Their ancestor Mainpál married a widow and his son Nain is their eponym. They hold many villages in the Bángar (tahsíl Narwána), such as Dhamtán Sáhí, etc., and stray villages in the Sunám and Patiála tahsils. They are said to have migrated from Delhi, where they ruled prior to the rise of the Chauhán dynasty. Their sub-septs are Jája, Bamír and Naráin. Sardár Ude Singh, Nain, was Superintendent of the Palace in the time of Máí Askaur, Díwán and Judicial Minister, guardian to Mahárája Narindar Singh and member of the first Council of Regency. His son, the Mashír-Ala Sardár Bahádur Sardár Gurmukh Singh, is now (1904) President of the Council.

Mángat Jats.

The Mángats are only found in tahsíl Sáhígarh, where they hold six villages.

Gándhe Jats.

The Gándhes are descended from Gandhú, son of Rája Gopál, Táoni Rájput, by a Jat wife, and are found in tahsils Banúr, Rájputra and Amargarh.

Sindhú Jats.

The Sindhús appear to have immigrated into the State from the Mánjha in the 16th century and are found in scattered villages in tahsils Ghanaur, Rájputra, Amargarh, Bhatinda and Barnála.

Bhular Jats.

The Bhulars are said to have been driven from Máí in Ferozepore by the Siddhús and then to have dispersed. They own nearly the whole of seven villages in Barnála and four in Sunám tahsils. Their sub-septs are four in number, *viz.*, Kosa, Munga, Dahr and Bhátia.

Garewál Jats.

The Garewál² or Girewál is a well-known sept which once held rule over Ráipur and Gujarwál in Ludhiána. Mahárája Narindar Singh married into this family, and one of its members, Sardár Ghamand Singh, became Bakhshí. Sardár Mihmán Singh was father-in-law, and his son Híra Singh brother-in-law of the Mahárája. Sardár Kishan Singh, also of this family, is now *muatamad* to the Punjab Government. They claim descent from Rája Mahán Chand of Chanderí in Indore, a Chanderí Rájput.

Sekhon Jats.

The Sekhon Jats claim descent from the Punwár Rájputs. They are named after their ancestor Sekhon, who had seven sons, after whom were named seven *mánhís* or septs. Máí Askaur, mother of Mahárája Karm Singh, whose life sheds a lustre over Patiála history, belonged to this family, and her brother Sardár Díwán Singh was Commander-in-Chief. Two daughters of the family are now married in the Phúlkián States, one to Rája Híra Singh of Nábha and the other to His Highness the Hon'ble Sir Kanwar Ranbír Singh, K.C.S.I., of Patiála. Mahárája Amr Singh made Daria Singh his Díwán. Himmat Singh and Sawái Singh were Bakhshís, Mal Singh was Adálatí or Judicial Minister, and Sardár Sedha Singh was Díwán. They hold Bakhshíwála (in Sunám tahsíl), Kaulgarh (in Páil), Kishangarh and Kánhgarh (in Bhíkhí), and Karmgarh (in Anáhadgarh tahsíl).

Utwál Jats.

Among the Utwáls the family of Chaudhrí Charat Rám, member of the second Council of Regency, is the most important. His grandson Sardár Sapúran Singh is now Financial Minister of the State.

Mander Jats.

Sardár Bhagwán Singh, Mander, is a Judge of the Patiála Chief Court. His father Sardár Basta Singh held the post of Názim for a long time.

Máhil Jats.

The Máhils trace their descent from the Túr Rájputs. They came from Delhi. The clan holds Sháhpur Khurd, Sháhpur Kalán and Namol in Sunám tahsíl and Khánpur in Dhuri. Sardár Fateh Singh of this tribe held high posts in the State, and was a member of the first Council of Regency. His son Sardár Mán Singh is Názim of Amargarh *nizámat*.

¹Nain is a Hindí Bhásha word meaning eye. There are said to be Nains in Bikáner also.

²The sept is so named because a Chanderí Rájput settled at Gire, a village in Rápur tahsíl, and fell in love with a Jat woman whom he kept as his mistress.

The following are some proverbs about the Jat peasantry:—

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Descriptive.

POPULATION.

Proverbs about
Jats.

Chaná n- jāne bāh Jat n- jāne rāh - "Gram does not require much ploughing, and a Jat can do without a path" (Cf. Maconachie, No. 1022).

Jat jatān de sūle kārde ghāle māle - "Jats are all brothers-in-law of one another and keep their own counsel (combine to help one another), i. e., Jats are closely related and scheme to protect one another" (Maconachie, No. 938).

Jat, dhattā, bākā, chāthe bidhwa nīr yih chāron bhūkhe bhale, rajje karen bakār - "A Jat a bull, a he goat and fourthly a widow are good, if they have an empty stomach, and bad if a full one"

Rajjī bhāns n- khāe khāl rajjī mā't chāle n- hāl rajja Jat bādhwāe kal rajjī mahājan jāe tal - "A full fed she-bu'falo does not eat *khāl* (oilcake), a full fed he-bu'falo does not go well in a plough, a full-fed Jat raises quarrels, and a well to do *mahājan* becomes meek and quiet."

Jat n- jāne gun karā chānā n- jāne bāh Jat dā gūrū khānsurā chāne dā gūrū chhāh - "The Jat is not grateful and gram does not require much ploughing but shoe-beating can correct the Jat and whey digest the gram" Cf. Maconachie, No. 936, for a more polite version).

Jat gannā na de bheli de - "A Jat does not give a stick of sugarcane when asked, but gives a *bheli* (a lump of raw sugar) when pressed"

Tūt jehī lakrī nahīn je tīre n- Jat nahīn je bhīre nā tīnd jehā bhāndā nahīn je rukhe nā - "There is no timber like *tūt* if it does not split, no caste like that of the Jat if he is true to his word, no utensil like *tīnd* (Persian wheel pot) if it does not tumble off."

Nat bidyā pāt Jat bidyā nahīn pāt - "The tricks of a Nat (rope-dancer) can be known but not those of a Jat."

Tīnd aur Jat dā kī basāh - "A *tīnd* and a Jat cannot be trusted"

Rann J tī hōr sab chittī - "A Jat wife for me: all the rest are a mere waste of money" The last proverb shows that the Jat wife is the best and most economical and helps her husband in agricultural pursuits Cf. Maconachie, No. 37).

Rājput in Patiala number 65,296. Though they have beaten their swords into ploughshares they do not take kindly to agriculture and are far inferior as cultivators to the Jats. The Tāonis and Chauhāns are the largest sub-divisions of them in this State, but the Bhattīs rank highest.

Rājput.

The Bhattīs are Jādū-Bansī and are said to have been converted to Islām by Sayyid Jalāl-ud-dīn, Makhdūm-i-Jahāniān, Jahāngasht, in the time of Fīroz Shah Tughlaq. They are now found in scattered groups, but still own some villages in tahsīl Bhatinda.

Bhattī Rājput.

The Tāonis claim Jādū-Bansī descent, thus—

Tāonī Rājput.

Rāja Salvahan of Pattan in Gujrat.

Rāja Tān (grandson).

Uggar Sain (7th in descent from Tān).

Migrated from Agroha in 699 Bikramī and settled in this part of the Punjab becoming king of Burās.

Rāja Gopāl (7th in descent from Uggar Sain).

Dhīrpāl, or Nawāb Abu'l-Karīm, embraced Islām under Shahāb-ud-dīn of Ghor after his victory over Prithwī Raj at Tarāin (Tarāwarī) in Karnāl District in 1193. His tomb is said to be at Banūr, which is a great Tāonī centre, for Tāonis are numerous in that tahsīl and in Patiala, Rājpora and Ghanaur. The Hindu Tāonis hold Bular (in tahsīl Patiala), Lalru, Nagla and Khelan in tahsīl Banūr, and Dhakānsu, Tepla, Banwāri, Pabra and Dhamolī in Rājpora. They have 12 septs, said to be named after the sons of Rāja Gopāl, viz., Dhīrpālī, Ambpālī, Bhattīan, Motīan, Rāi Ghazī, Jaist, Sarohd, Ajemal, Jhagal and Lagal, the last six being *rāis*.

¹The references are to 'Panjab Agricultural Proverbs' edited by R. Maconachie, B.A. R.C.S.

a male child they put a blue thread round its neck, and on the bathing day (the third to sixth day after birth) a second thread is put round its neck, a *tágra* round its waist, and *kurta* on its body, all three of a blue colour. They worship the sun by offering water and fasting on Sundays. At a wedding they give *tyág* and *lekh* to a *mirásí*. The Shaikháwat Kachwáhs do not eat *jhatka*.

CHAP. I, C.
Descriptive.

POPULATION.

Kachwáha Ráj-
púts.

Patháns.

Patháns live chiefly in the towns, and though they own land, rarely handle the plough. Khiljís, Lodís, Mullagorís, Adilzais, Mámúzais and Umarzais are found in the State. Muhammad Námdár Khán, Umarzai, was a member of the last Council of Regency, and his elder son Muhammad Ashraf Khán is now Názim of Karmgarh. His younger son Muhammad Sharíf Khán, B.A. (Cam.), is a barrister-at-law. The Patháns generally marry among themselves and do not practise *karewa*.

Shaikhs (23,131) are chiefly found in the towns as traders and shop-keepers, but they own villages in the Sunám, Ghanaur and Rájpura tahsils. The Shaikhs of Karel in Sunám are the most important family. The social aspirations of converts from Hinduism, who are generally included among the Shaikhs, are expressed in the following couplet: *Sál-i-awwal Shaikh búdam, sál-i-doim Mirza; ghalla chún arzán shawad imsál Sayyid Misha-wam*—"The first year a Shaikh, the second a Mirza. If corn is cheap this year, I shall be a Sayyid."

Shaikhs.

Other cultivating classes are the Ahírs, Aráíns, Dogars, Gujars and Kambohs, and in the hills the Kanets. The Ahírs, here as elsewhere industrious cultivators, are confined to Mohindargarh *nizámat*. They are divided into two endogamous sub-castes, Jadú-Bansí and Gopál-Bansí, both claiming to be Jadú-Bansí Rájpúts by descent. The former sub-caste comprises 64 *góts*, of which the principal are the Karíra, Bhangar, Chaura, Gatwál, Dewa and Sáníp. The latter worship black snakes and do not kill one if they see it. The Ahírs are devotees of Krishna. Their leading representative is Chaudhrí Budh Singh of Nangal Sirohí, whose family has held the office of Chaudhrí since the Mughal times. This family also observes *parda* and discountenances widow re-marriage, which other Ahírs practise. Though usually landowners and cultivators, the Ahírs also take service in the army.

Minor agricul-
tural classes:

Ahírs.

The Patialá Aráíns belong to the Sirsewál branch and are said to have immigrated hither from Sirsa. All are Muhammadans, except a few in Sanaur and Ajráwar, who are Hindus. Aráíns are numerous in the Sirhind, Patialá and Rájpura tahsils, where they hold groups of villages and own land which they themselves cultivate. Their more important *góts* are Siyáhí, Naur, Mund, Ghalan, Bhatíán and Jatiálí.

Aráíns.

The Dogars, who are exclusively Muhammadans, came from Seohna near Lahore in the time of Mahárája Alá Singh. Some of them were in former times Bakhshís of the State, and of these the most famous was Lakhna, Bakhshí of Alá Singh. The Dogars hold a considerable tract of land at Daska in Sunám tahsíl, and one of them, Wazír Muhammad, is a Risáldár in the State service. They bear the title of Malik.

Dogars.

The Gujars are not as numerous as the Aráíns, and are a pastoral rather than an agricultural tribe, bearing much the same character here as elsewhere. They hold many villages in tahsils Rájpura and Nárnaul. Some of them are Muhammadans and some Hindus. In this State their more important septs are the Bharwál, Lodí, Chíchí, Bargat, Duchak, Katoria, Latála, Jandar, Chandíja, Gorsí and Ráwat, of whom the last regards itself as descended from Jagdeo Punwár, whose son Olan Palan married the fair daughter of Mor Dhaj, Katána Gujar. Males of the Chawára sept are believed to be able to cure pneumonia by touching the sufferer with a piece

Gujars.

CHAP. I, C.

Descriptive.

POPULATION.

Gujars.

Kambohs.

of iron. The Gujars of Rasúlpur (in Rájputra) and Ghel (in Fatehgarh) have considerable influence. Rahím Bakhsh, a Gujar, attained to the position of Bakhshí in the State in the reign of Maharaja Narindar Singh and was appointed a member of the Council of Regency on the death of Mahárajá Narindar Singh.

The Kambohs are rather more numerous than the Khatrís. They are divided into two endogamous groups, Bāwani or the 52 *gôts* and Chaurásí or 'the 84 *gôts*,' and are found in tahsils Banúr, Ghanaur and Sunám, the Kambohs in the latter being of the Bāwani sub-caste, many of whom embraced Islám in the time of Qutb-ud-Dín, Ibak. The Chaurásís at a wedding give a present to the Kamáchís, a caste of musicians, in remembrance of their having been delivered from prison without being forced to become Muhammadans by Diláwar Khán, Kamachí, in the time of Shams-ud-Dín Altamah. Their leading families are the Muhammadan Bāwanís at Masíngan, an ancient village in Ghanaur tahsil, the Hindu Bāwanís of Hasanpur, and the Hindu Chaurásís of Mohi, Súratarh and Jalálpur, all in tahsil Banúr. At the *shánt* rite on the occasion of a marriage the Hindu Kambohs make a goat of *másh* flour, which is sacrificed by the maternal uncle of the bridegroom. The manner of sacrifice is to press it to pieces with the hands. Now-a-days seven cakes of *másh* are made instead of the goat. They celebrate the tonsure under a *jandí* tree.

Sainís.

Sainís are chiefly market-gardeners. They are found in the Banúr and Rájputra tahsils, and are all of the Gola sub-caste, an endogamous group which avoids four *gôts* in marriage and practises *karewa*. Sardár Suján Singh is the leading Sainí in the State.

Kaláls.

Kaláls are found chiefly in the towns, though they sometimes own land. Sardár Bhagwán Singh, Deputy Inspector-General of Police, and Híra Singh of Bauúr, *jágírdár* of Govindgarh in the Hoshiárpur District, are leading Kaláls.

Kanets.

The Kanets are the agriculturists of the hills as the Jats are of the plains. They claim to be Rajputs who lost caste by *karewa*. Formerly peaceable and simple-minded, they are now becoming quarrelsome and fond of litigation. They have two divisions, Kanet and Khas, but these intermarry freely. They avoid four *gôts* (locally called *khels*) in marriage. A wedding involves 7 *pherás* instead of the usual 4. Marriage ceremonies among them are of two kinds, *biyáh*, in which the bridegroom goes with the procession, and *panyána* in which he stays at home. The Kanets have developed the *karewa* custom into what is called *rit*. A woman who is tired of her husband, leaves him for some one else. The new husband pays the old the value of the woman and nothing more is said. Women frequently change their husbands more than once.

Professional
castes :

Brahmans.

Brahmans and Fakírs make up about 7 per cent. of the population Sayyids, Bhats, Bharáís and Mírasís are of lesser importance, while the remaining professional castes in the State, such as Bhánds, Dúmnás, Bangáls, Garrís and Kaprís, are few in number. The Brahmans in this State are found mainly in the towns, but some few hold land as proprietors, or trustees of religious endowments, in the villages, and they now own a few *maerás* or villages, e.g., Brahman, Bhat, Malo and Chhajjú Mazrás and some villages in Ghanaur, Rájputra, Banúr and Narnaul tahsils. The mass of the Brahmans belong to the Sársut branch, but the Gaurs are also represented, especially in the Mohindargarh *nizámat* and the Bángar tahsil.

The Sársut Brahmans of the towns are usually of Athbans or Chhebans status, and superior to the Bunjáhis, who are found in the villages. Some are employed in the service of the State, or are engaged in trade or agriculture, but the majority are family priests. Their leading representative is Sardár Partáp Singh, now a Special Magistrate, and his father Sardár Jagdís Singh also held a high position in the State. Among the Gaur Brahmans the Maihtás form an important section, whose members do not accept alms or act as family priests, *pádrás*. In Kánaud tahsil the family of Missar Jawála Singh still enjoys a *jágir* of Rs. 300 granted by the British Government for his services in 1857. Missar Naunidh Rái (Naudha Missar) of Nárike in Dhúrí tahsil was a great man in the State among the Brahmans. The Sársut Brahmans are divided into *gotras*, named after *rishis*, such as Bhárdwáj, Kaushik, Atash, Bashist, Marichí, Batsa, Mudgal, etc., but in marriages these *gotras* are not, as a rule, taken into account. The unit which is taken into account in marriage is the *gót* or, as it is more usually called, the *al*; in Narnaul this unit is called *sásan*. It takes its name from the original sect of the section, such as Kánaudía, Bhatindía, etc. These *gots* or *als* are frequently split up into sub-sections, thus—

- | | | | | |
|--------------|-----|-----|---|-------------------|
| 1. Joshí | ... | ... | { | (i) Malamma. |
| | | | { | (ii) Marúr. |
| | | | { | (iii) Bhárdwájí. |
| 2. Páthak | ... | ... | { | (i) Khír Khána. |
| | | | { | (ii) Machhíkhána. |
| 3. Bhárdwájí | ... | ... | { | (i) Ratan. |
| | | | { | (ii) Rúr. |

Women of the Joshí section do not wear bangles of country glass, or more than four ear-rings (*dandián*).

The Khatrís and Baniás are the most important trading castes. The Baniás (80,764) are nearly five times as numerous as the Khatrís and Aroras combined. Commercially castes.

The Baniás are the principal trading caste of the State. They hold a good deal of land on mortgage, and, though only forming strong communities in the towns, are found scattered throughout the rural areas of the State. They also enter the service of the State freely. The Aggarwál branch is most strongly represented, but the Oswáls (or Bhábrás, as they are called in the Punjab) and a few Mahesrís are found in Mohindargarh *nizámat* and in the towns generally. The leading Bania family is that of the *Qánúngos* of Sunám, of whom Diwáns Gurdíal and Bishamhar Dás were the chief members. The main Aggarwál *gots* in this State are the Gar, Go'il, Singal, Jindal and Basal, while the Mangals of Sunám hold some posts of importance in its service. The Oswáls have a distinctive custom at weddings. The bride puts on one pair of lac bangles, while a second pair, made of ivory, is Baniás.

¹Nánú Mal, an Aggarwál Bania of Sunám, was Diwán of Mahárája Amr Singh and Prime Minister of the State during the minority of Mahárája Séhib Singh—"Griffin's Punjab Rájás."

CHAP. I. C. tied up in a corner of her *dopatta*, or shawl, as a memorial of their Rájput origin. Popular esteem is hardly the Baniás' lot, as the following sayings show—

Descriptive.

POPULATION. 'Baya, bisiar, Baniá, bais, bandar, bok, Jo in se rahe niára, soí siána lok'—'He who keeps clear of a *baya* (a bird), a *snake*, a *Baniá*, a *crow*, a *monkey* and a *he-goat*, is a *wise man*.' 'Yár már Baniá, pachhán már chor'—'The *Baniá* injures his friend, the thief only him who identifies him.' 'Jiska mittar Baniá use dushman ki kia lor?'—'He who has a *Baniá* for his friend, has no need of an enemy.' 'Jatti da jathera nahín, Baniá da khera nahín'—'A *Jatti* (*Jat* wife) has no *jathera* (literally, 'tribal ancestor,' who is commonly worshipped), and a *Baniá* no village.'

Baniás.

Khattrís.

The *Khattrís* form an important element in the towns. Though mainly engaged in trade, they are also largely employed in the State service, while some are landowners, though not themselves cultivators. The sub-divisions of the *Khattrís* in this State are *Kapúr*, *Khanna*, *Malhotra* and *Seth*. Of these the *Kapúr*, *Khanna* and *Seth* sub-divisions are exclusively Hindu, Sikhs numbering only 1,695. The main division of the *Khattrís* is into *Bunjáhlís* and *Saríns*. The *Bunjáhlís* have four independent sub-sections—*Dháighar*, *Chárghar*, *Báhrí* and *Bunjáhlí*. The first two consider themselves greatly superior to the rest. They avoid one *gót* only in marriage as their circle is very limited. These two sections are interesting as an example of the impossibility of a consistently hypergamous system. When they found their choice of wives was becoming restricted, they began to take wives from the other sub-sections, though still refusing to give their daughters to those they considered their social inferiors. In the year 1874 A.D. an influential committee of *Bunjáhlí Khattrís* was organised at *Patiála* to bring about equality among their sub-sections and to popularise inter-marriage among them, without restriction. The first step the committee took was to prevent the superior groups from getting wives from the inferior unless they were willing to give their daughters in return. The movement has attained a large measure of success. The most important *góts* are the *Seoní*, *Matkan*, *Nancháhal*, *Tannan*, *Purí*, *Phandí*, *Budhwár*, *Duggal* and *Dháwan* (all *Bunjáhlís*). The *Khattrís* of *Páil* are an influential body, whose members own land or are employed in the State. *Ratn Chand*, *Dáhwála* of *Ranjít Singh's* court, was a *Khattrí* of this place. *Dewa Dás Purí* is now the largest landowner at *Páil*. The *Khattrís* of *Sunám* were *Qánúngs* under the *Mughals* and held various posts under *Akbar*. *Rái Sáhíb Lála Nának Bakhsh*, *Dháwan*, is the Indian guardian of the present *Mahárája*, and his son *Lála Gora Lál* is a *Magistrate* at *Patiála*. The *Saríns* are mainly represented by the *Sodhí* and *Khosla góts*, of whom the former hold extensive *mu'áfís* as descendants of the *Sikh Gúrús*. The *Khoslás* have long held important posts in the State, and of the sons of *Lála Kalwant Rái*, a former *Díwán*, *Lála Shib Sarn Dás* is *Superintendent of Police*, *Lála Bhagwán Dás* a member of the *Council of Regency*, and *Lála Dwárka Dás* *Comptroller of the Palace*. His younger sons, *Lálas Rám Prasád* and *Shádi Rám*, both *B. As. (Cantab)*, are *barristers-at-law*.

Khattrí customs.

Several *Khattrí góts* have distinctive customs. Thus the *Budhwárs* send their *parohit* on the day before the tonsure of a son to invoke a bitch and a kite, and on the day of the ceremony feed the bitch and then the kite with a mixture of barley, sugar and *ghí*. It is regarded as a bad omen if the kite refuse this offering. The *Purís* celebrate the tonsure in the daytime, and the boy's sister, placing hairs plucked from his head on four bits of bread, buries them under an *aunla* tree. In the evening the boy touches a donkey's back with his

feet, and then beats the barber with seven shoes, giving him also some pice. The Nancháhal of Páil reverence Bába Jagla, and the story goes that a woman once gave birth to a son and a snake. The latter was burnt in a *hára* (a small round vessel for heating milk), whereupon the boy also died. Hence the serpent, called Bába Jagla, is still worshipped, the tonsure of the boys being performed at his shrine outside the town. The Kandrás also invoke a kite before a wedding and offer food to it on the day appointed for the ceremony; after the bird has accepted the food the members of the family may eat. On the return of the marriage procession the *jandí* tree is also worshipped. Milk is never churned on a Sunday by Kandrás. The Malhotras send the *parohit* to invoke a kite the day before the *deokáj* ceremony, and on the day itself offer the bird meat. At a wedding the ear of a goat is slit open and a mark made with the blood on the bridegroom's forehead prior to the *phera* rite. The Markins also summon a kite to the tonsure rite and feed it with bread, boiled rice and *másh*. The Kapúrs and Tannans observe the *deokáj* ceremony, and the husband kicks his wife who takes refuge in the house of the *parohit*. The husband then binds a wreath of flowers (*sehra*) on his head and follows her. At the *parohit's* house he eats some boiled rice and milk, and conciliates her with a present of jewellery. Among the Ghátis the *parohit* makes an image of a goat out of *karáh parshád* or sacramental food, which is pretended to be sacrificed, on the occasion of a tonsure, the rite being repeated for seven successive days. The Bates avoid the use of the *madhání* (churn) and glass bangles, nor may they weigh *ghí* in scales. The Seonís avoid wearing red clothes or glass bracelets, and must not make *barís*, or *chhappar* of *panní*. The Balotas only celebrate the custom of clothing a child for the first time, *pahní*, in the month of Asauj, after the child is five years of age. The day before the ceremony a *jandí* tree and a kite are selected, and on the day itself they make ready *khichrí* of boiled rice and *dál* under the *jandí* tree and first feed the kite with it. Five yards of red cloth are then offered to the *jandí* and the boy is clothed in a shirt for the first time. The Sahgals have two sub-sections, (i) the Bajnás (*bajna*, to ring), whose women must not wear ringing ornaments, and (ii) the Bainganís, whose women must not eat *baingans* or brinjal (*Solanum Mongena*).

CHAP. I, C.

Descriptive.

POPULATION.

Khatrí customs.

The few Aroras in the State are found mainly in the Anáhadgarh *nizúmat* and in the capital. Chiefly traders, they also enter the State service, and some few even own and cultivate land. The Utrádhí branch is most largely represented, the chief *góts* in the State being the Mánaktale, Sachdeo, Madan, Kataria, Kaleje, Dhingre and Bate. Sardár Dewá Singh, K.C.S.I., Arora, was President of a former Council of Regency, and his son Partáp Singh was Díwán. The present representative of the family is a minor.

Aroras.

Amongst the pedlars the Maniárs are found in large numbers, while the Banjáras and Lobánás represent the carrying castes.

Maniárs.

The Jhínwars are also called Kahárs or, honorifically, Maihrás. They are Muhammadans, Hindus or Sikhs, but all worship Khwája Khizr, the god of water, with offerings of wheat flour, cooked and sweetened, and sacrifices of goats. Hindus and Sikhs also reverence Bába Kálu, a saint to whom they make offerings in kind or cash at weddings and births. Some Jhínwars of either sex and any age wear a *kanthí* or necklace of black wool and so are called Kanthíwáls. These usually marry among themselves. The Hindus have two territorial groups, Deswál and Multání. These two groups usually marry each among themselves, avoiding four

Jhínwars.

CHAP. I. C.

Descriptive.

POPULATION.

Jhínwars.

The Saqqas.

gôts. Some of the *gôts* bear occupational names, e.g., the Bánbatas or rope-makers, Jhokas, firemen, Bhatiáras or cooks, who sell viands. Other *gôts* are the Khwás, i.e., sons of concubines, Rángrús, descendants of Rája Gopál, a Táoní Rájpút, by his Jhínwar wife, and Ielís. Muhammadan Jhínwars earn their livelihood by basket-making and are distinct from the Muhammadan water-carriers who are called Saqqas. These two groups do not intermarry. The Saqqas have again three territorial groups, Sirhindí, Bágri and Lahorí, which again are said to be endogamous. The Saqqa is a water carrier or menial servant, but the Jhínwar is not only a water-man, but a doll-bearer and a basket, fan and matting maker, and he will also take to cultivation and service. The Jhínwars have a *pañcháyat* system, with *chaudhrís* who settle all disputes. No one can enter the caste by adopting its occupation.

Náis.

Nái is a corruption of the Sanskrit *náṇṇik*, 'one who cuts nails,' and the Nái's chief business is shaving and cutting nails, but he is the principal man among the clients (*iágis*) and like the Brahman *parohit* is entrusted with the arrangement of betrothals, with the distribution of *bhájís* on the occasion of a birth or wedding, and with certain duties on the death of a member of his patron family. At the Diwálí festival he brings *hats* (toys made of grass) as presents to his patrons (*jajmán*), and for these receives his *lág* or dues. Náis are by religion Hindus, Sikhs, or Muhammadans, the latter being termed Hajjám or honorifically *khalífa*. Hindu Náis are similarly entitled *rája*. Sikh Náis are called Naherna Sikhs. The Hindus worship Deví, Sultán and Gugá Pir, and pay special reverence to Sain Bhagat, the patron saint of the Náis, to whom they make offerings in kind at weddings. The Hindu Náis have 3 *kháps* or divisions,—(i) the Banbherús, descendants of Ban Bheru, the Nái; (ii) the Golás, or descendants of hand-maidens (*goli*); and (iii) the Bárís. The latter appear to be those who for practising *karewa* were excommunicated by the Banbherús. Banbherús only are found in this State, and they alone follow the Khatri caste system, having Dhái (2½), Chár (4), Ath (8), Barí (12), and Bunjáhi (52) groups, like the Khatrís. They are also following the Khatrís' lead in the matter of social reform. As a rule the Banbherús do not practise *karewa*, but the Kachcha Bunjáhi group of them permits it. Their *gôts* are Phúl, Kánkí, Súngare, Lambes, Chhadír, Rajanwál, Bhattí, Lakhanpál, Sindhráo, Beot, Pesí, Manjhu, Kankardán, Balási, Panju, Bhagrit, Pander, Arjanwál, Piye, Jallan, Káliye, Rikhí, Khatri, Rala, Seopál, Painsí, Sindhú, Gadaiwál, Bhuram and Rarya. These names show that the caste is one of mixed origin, recruited from various castes. Thus the origin of the Khatri *gót* is thus accounted for: A Khatri once went to a shrine for the shaving (*jhand*) ceremony of his son accompanied by his family. A Nái, however, could not be found, and the operation was therefore performed by the boy's uncle. When this became known the uncle was excommunicated and called a Khatri Nái. The Banbherús were Hindus originally, but some of them embraced Islám, retaining however their original caste system. Hindu women wear a *ghagra* (gown), but Muhammadans as a rule do not. The Ghagrail Banbherús are so called because their women wear the *ghagra*. The Turkmán Náis are Muhammadans, so called because their ancestors embraced the religion of the Muhammadans, who were generally called Turks or Turkmánis. The Goriás as the word denotes are Rájpúts. In this State, Husainí, Bhattí, Goraya and Brah Hajjáms or Rájpúts. Náis are found everywhere. The Husainís are Brahmans by origin, and the others Rájpúts. The Bunjáhi, Barí and Ath groups of the Hindu Náis avoid four *gôts* in marriage and the others only one, while Muhammadans follow the Muhammadan Law.

The Hindu, Muhammadan and Sikh Náís have their *pancháyats* and hereditary *chaudhrís*, with the usual powers and privileges. No one can join the caste by adopting the profession. In addition to their proper work they also take to agriculture, service and trade. They frequently practise native surgery. Their women work in their *jajmáns'* houses on ceremonial occasions. The *lāgs* are—

CHAP. I, C:
Descriptive.
POPULATION.
Náís.

Occasion.	Service.	Lāg.
<i>Ritān</i> ...	To take sweets to the bridegroom's house	Annas 8 to Re. 1.
<i>Mundan</i> ...	Shaving	Re. 1 or some pice.
<i>Janeu</i> ...	To ring <i>jhānj</i>	Ditto.
Betrothal ...	...	An 8 anna piece and pice amounting to Rs 2½ (Khatris) or Rs 4 (Bani's).
<i>Mahdath</i> ...	...	Some pice.
<i>Sāhachitthi</i> ...	Take letter to the bridegroom's house.	Eight annas.
<i>Bann</i> ...	...	A couple of pice.
<i>Shānt</i> ...	<i>Mandha bāndhna</i>	Annas 4.
<i>Ghori</i> ...	...	Re. 1.
<i>Tel talái</i> ...	...	Up to Re. 1.
<i>Phera</i> ...	<i>Bāndha</i>	Re. 1.
<i>Bari</i> ...	...	Four couple of pice.
<i>Khat</i> ...	...	Rs. 2.
<i>Sūhi</i> ...	...	Some pice.
<i>Pagrís</i> ...	...	Some pice or Re 1.

Chhímba, Chhimpā or Chhipa means (cloth) *printer*. The Chhímbas dye as well as print cloth. They are Hindus, Sikhs or Muhammadans. The Hindus and Sikhs worship Deví, Sultán and Guru Rám Ráo, and visit that Guru's *dehra* every year. At weddings they offer a rupee and a *nárial* to the Guru. Nám Dev, the famous *bhagat*, was a Chhímba, and is the patron saint of this caste. At a wedding they make offerings at his shrine. The Muhammadans resort specially to Píran Kaliar and Sadhaura. The Hindu *Chhímbas* are divided into three groups.—Tánk, Rhilla and Dhobí. Those of the Tánk section print cloth, the Rhillas work as tailors, and the Dhobís as washermen. The Tánk being the name of a Rájput clan claim Rájput descent. The Rhillas appear to be Rohelas, a Rájput clan, and some of their *gôts* are the same as those of the Rájputs, but others belong to the Jats, *e.g.*, Mán, Dhillon and Saráo are Jat, and Madáhír-Uthwál and Punwár are Rájput. The Ráin and Kamboh *gôts* must have once belonged to these castes. Intermarriage is confined to the group, and the members of one group do not smoke or eat with those of another. The Muhammadan Chhímbas have three territorial divisions,—Deswáls, Multánís and Sirhindís. The Sirhindís marry in their own group, but the Deswáls and Multánís intermarry. The *gôts* of the Sirhindís are :—Guslániye, Sing, Phapál, Jhakkal, Latthe, Sattar, Paintiye, Phutte and Bagícha. The Tánk *gôts* are :—Mardle, Mukkar, Bedí, Bharth, Tathgur, Sarjare Karír, Bhat, Dhaunku, Saráo, Ratan, Bhattú, Khurpe, Role, Káyath, Sábo, Parth, Jalla, Rikh Ráo, Pannal, Gúrá, Man, Mohal, Taggar, Brah, Ráin, Khatte, Daddu, Hara, Hattu, Tokí, Ponia, Parví, Banjar, Kong, Bes, Kahtí, Patt and Parothí. The *gôts* of the Rhillas are :—Lakhmára, Gandin, Kokachh, Thera, Kachhot, Chirwal, Gadíra Kaotan, Nohaiya, Kasab,

Chhímbas.

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Chhimbās.

Chúrmaband, Padla, Mīl and Nattha. The Muhammadan Dhobís have five divisions, *viz.*, Lahorí, Sirhindí, Multaní, Purbia and Deswál. Only the latter two are found in this State. They do not intermarry. The *gōts* of the Deswál Dhobís are:—Goráya, Chauhán and Kanakwál, all Rájput clans. In marriage the Hindu Chhimbās avoid four *gōts*, Muhammadans only one. They practise *karewa*, and the *dewar* (husband's brother) is considered to have a prior claim to the widow's hand. In addition to their own occupations they take to agriculture and service. Hindu Chhimbās do not grind turmeric except at a wedding. They do not make *barís*. Their females do not wear *kanch* bracelets or use henna. Females of the Muhammadan Dhobís and Chhimbās wear no nose-ring, *laung*, ivory, glass bangles, or blue cloth. Muhammadan Chhimbās do not prepare *achúr* and *barís* and will not make a double hearth. No one can enter the caste by adopting its occupation. There is a *pañcháyat* system among the Hindu Chhimbās. The *chaudhrí* is hereditary and the *pañcháyat* settles all the internal disputes in the clan or caste. The *chaudhrí* gives *lág* at marriages and gets a rupee and double *bhájí* for the performance of his duties.

Sayyids.

The Sayyids who number 8,665 are an important community in the State. They are landowners (though not cultivators) in Samána, Banúr, Rájputra and Narnaul. The important clans are Bukhárí, Músawí, Tirmizí, Rizwí and Zaidí. The most important family is that of the Bukharí Sayyids of Samána described below.

The Khalífas of Samána.

A descendant of Sayyid Jalál-ud-Dín, Bukhárí, settled at Samána in the 15th century. Several members of the family have distinguished themselves in the service of the State. Hakim Sayyid Ghulám Hassan was Court Physician to three Mahárájas—Alá Singh, Amar Singh and Shih Singh. His son, Sayyid Sa'adat Alí, was tutor to Mahárája Narindar Singh, and subsequently Foreign Minister. The title of Khalífa, or Tutor's son, has thus become hereditary in the family. Of Sayyid Sa'adat Alí's six sons, two—Khalífa Sayyid Muhammad Hassan, C.I.E., and Khalífa Sayyid Muhammad Hussain—served in the Mutiny and continued to hold high offices, until the elder died in 1895. The younger, Khalífa Sayyid Muhammad Hussain, Mashír-ud-daula, Mumtáz-ul-Mulk, Khán Bahádúr, is the present representative of the family. He was made Foreign Minister in 1870, and his services and those of his brother in connection with the administration and advancement of Patiala have been acknowledged by successive Viceroys and Lieutenant-Governors. The Khalífa is at present a member of the Council of Regency and his son Khalífa Sayyid Hamid Hussain is Assistant Settlement Office of Rájputra. Another important family is that of Mír Taffazul Hussain Judge of the Patiala Chief Court.

Pírzádas.

The Pírzádas of Dharson hold half the village in *mu'áfi*. They are the descendants of Shah Hamza. The Pírzádas of Ajrawár in Rájputra are descended from Makhdúm Abdul Kádír 'Uzairí. The Pírzádas of Sanaur are descended from Pír Abdul Fatteh.

RELIGION.

Hinduism is the prevailing religion of Patiala. Of the total population 55 per cent. are Hindus, 22 per cent. Sikhs, and 22 per cent. Muhammadans. The Muhammadans slightly outnumber the Sikhs.

Gurdwáras.

The principal Sikh *gurdwáras* are—1.—At Dhamtán, where there is a large *gurdwára*. Guru Tegh Bahádúr once stayed for a month here in

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Gurdwāras.

or about the year 1575 A.D. (732 B.), when he was summoned to Delhi by the Emperor Aurangzeb, and the place is also famous for the Guru Sar Tirath, a famous tank which dates from the era of Rām Chandra, the hero of the Rāmāyana. II.—At Talwandī, famous as the Damdama Sāhib. Guru Govind Singh dwelt here for 9 months 9 days 9 *fahrs* and 9 *giaris*. The *gurdwāra* is a large building, and a fair is held there on the 1st of Baisākh. It is regarded by the Sikhs as the fifth throne, ranking after Amritsar, Anandpur, Patna and Apchalnagar, and its *mahants* are always consulted in important questions of doctrine. Guru Govind Singh re wrote the Ad Granth here. Some of the *mahants* still make copies of the book. III.—At Sirhind, the place where the two infant sons of Guru Govind Singh were buried alive in 1704 A.D. by Bāzīd Khān, Sūbāh of Sirhind. Two fairs are held at the *gurdwāra* called the Fatehgarh or Fort of Victory,—one on the 12th of Poh, the other on the Holi. East of Sirhind near Rauza of Mujaddid Alt-i-Sānī is the *darbār* of Māta Gujri, the mother of Guru Govind Singh. IV.—At Lakhnaur near Ambāla is a *gurdwāra* of Guru Govind Singh, who lived there for five years as a child. The fair is held at the Dasehra. V.—There is a *gurdwāra* at Bhatinda. In 1705 A. D. Guru Govind Singh stayed for a few days in the fort, and to commemorate his stay there a *gurdwāra* was built and Bhatinda re-named Govindgarh. VI.—At Bahādurgarh in tahsil Patiala is a *gurdwāra* which commemorates a visit of Guru Tegh Bahādur in the time of Saif Khān in 1675 A. D.

The Sodhī Khatriś of Sangatpura are descended from Pirthī Chand, the eldest son of Guru Rām Das. They possess a book (*pothī*), a *māla* or rosary, and a hat (*top*) of Guru Nānak, and hold villages worth Rs. 10,000 a year in *mu'āfi*. There is a *gurdwāra* at Sangatpura and a fair is held on the 1st of Baisākh.

Sikh orders:
Sodhīs.

The *masands* or tithe-collectors of the Gurus were dismissed by Guru Govind Singh on account of their exactions and their oppression of the Sikhs, but other Gurus retained their *masands*, and at Ghurenī, in Sāhibgarh tahsil, the Marwāhe Sarīn Khatriś, who are descendants of Bhāī Bālū of Gondwal in Amritsar, whose shrine is at Dadan in the Ludhiāna District, are still *masands* of Guru Ram Rāi of the Dehra Dūn. Bhāī Bālū was appointed by Guru Amr Dās, and these *masands* now serve the *gurdwāra* in Dehra Dūn, and the *darbārs* of Mata Rajkaur at Manī Mājra and Bāwa Gurditta at Kiratpur.

Masands.

The chief *dera* of the Nirmalas is at Patialā, and its *mahant* is the head or Sri Mahant of the order. This *dera* is called the Dharm Dhaja and was built at a cost of Rs. 82,000 by the munificence of Mahārāja Narindar Singh. Attached to it are also two villages worth Rs. 4,100 a year, granted as its *mu'āfi*. The present Sri Mahant is Bhāī Udho Singh. There is also an *akhāra* dependent on this *dera* at Hardwār, and at this *akhāra* the Nirmalas are able to distribute *bhandārā* or alms to pilgrims, as is done by the Bairāgis and Saniāsīs, but which the Nirmalas had no means of doing prior to the reign of Mahārāja Narindar Singh. The *dera* of Bhāī Sādhū Singh is at Patialā, and is noteworthy as containing the library of Bhāī Tāra Singh,¹ a well-known Nirmala scholar in Gurmukhī and Sanskrit. The Nirmalas as a body study both these languages. At Barnāla Bāwa Gāndha Singh, Nirmala, has a large *dera*, with a smaller dependent *dera* at Patialā.

Nirmalas.

¹The author of a Gurmukhī *kosh* or vocabulary of the Granth.

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POPULATION.

Hindu religious orders :

Díwánas,

The Akálís have the following *deras* at Patiála :—Those of Bhái Molak Singh, Bhái Bishan Singh and Bhái Rám Singh, Amritsaria, in front of the Motí Bágh, and of Bhái Hira Singh Hazúria north of the Mohinder College.

The origin of the Díwánas is very obscure. One story is that the order was founded by Bálá and Hariá, sons of Bahbal, a Siddhú Jat. Bálá, who remained celibate, was called *díwána* or the ecstatic by the Guru. Others ascribe their origin to Guru Har Rái, others to Guru Rám Dás, and others again to his grandson Guru Mihrwán, a view which is accepted by the Díwánas themselves. The Díwánas wear red clothes, with a necklace of shells and a peacock's feather round the *pagrí*, and they do not cut the hair. They also carry an earthen cup, called *thútha*. This sect is mainly recruited from the Siddhú Jats, and is mostly found in Anáhadgarh *nizámat*. Its members are generally cultivators. Marriage is usual. Their principal *derús* are at Sangat and Bahman Díwána, and they claim to levy a *thútha* (*lit.* cup) or benevolence of $1\frac{1}{4}$ *mans* of grain from each village every seventh year. Another *dera* was founded at Hadiáya by Hira, a descendant of Hariá in the time of Mahárája Alá Singh. Hira is said to have remained standing on one leg for twelve years, after which he slept on a bed which is still kept in the *dera* as a relic and is worshipped, as also is his *samádih*. The Díwánas also have a *dera* at Mánsa which is attached to their head *dera* at Pír Kot. It was founded by Bhái Gurdás, who was married in Mánsa and whose *samádih* is also there. A fair is held on the 14th *badí* of Chet. The *dera* of Bába Rám Dás is at Patiála, and a fair is held on the 8th *sudí* of each month at his *samádih*. On the death of a *mahant* the Díwánas distribute *bhandárá* or alms. This they call *bochh*.

Maíhma Sháhís.

The head *dera* of the Maíhma Sháhís at Lopen in tahsíl Sáhíbgarh was founded by a Jat peasant named Mohar Singh who once shot and wounded a deer, but it escaped, and on his pursuing it he saw a *faqír* sitting and washing the wound. He forthwith became his disciple and settled at Lopen, where on his death in 1835 a *samádih* was built to him. At this tomb a fair is held every year at the Holí. The Maíhma Sháhí *faqírs* repeat the Sat-nám and have a Granth of their own, but they also follow the Sikh Granth. They wear red clothes and are mainly recruited from the Rám Dásías and Mazhabís.

Bairágís.

The Bairágís have four main sects, Rámánandí or Rámáwat, Nimánandí or Nimáwat, Bishan Swámí and Gúria, of whom the first two are strongly represented in the State. The Rámánandís adore Rám, Lachhman and Síta, marking the trident on their foreheads, while the Nimánandís are devotees of Krishna and Rádika and use the two-pronged symbol. These two sects combine, as it were, to form a third, the Sukhánandís, who observe both the Rámnaumí, or birthday of Rám Chandra, and that of Krishna, the Janam Ashtmi. The Sukhánandís are numerous in the *jangal* tract, and their stronghold is at Tapa in tahsíl Anáhadgarh. This place was founded by Sákha Nand, a Brahman, disciple of Báwa Mádhó Dás. His *samádih* is worshipped here and a fair is held on the 9th *badí* of Bhádon. People also worship the *samádih* of Máí Dátí, a girl who was dedicated to Sukha Nand by her father. In a similar way the Rámáwat sect has, in Mohindargarh, an offshoot in the Niranjní sub-sect founded by Dyál Dás, whose *samádih* is in Dídwána in Jaipur. He imposed *bhagwen* or ochre coloured clothes and the custom of washing bread before eating it on his followers. The principal Niranjní *dera* is at Narnaul. The chief Rámánandí *deras* are those of Bába Sádhu Rám at Laungowal or Lálgarh, of Budh Rám at Tolewál in Sunám, Jánki Dás at Mánwi

in Amrgarh, and Biásjī at Baretā¹ in Narwána tahsils. At the latter offerings are made on the 2nd *sudī* of Bhádon and Chet, and at weddings a rupee is offered by the people. The Nimánandīs have a *dera* of Bábá Rádhka Dás at Laungowál, to which a small private Sanskrit school is attached. Another offshoot of the Bairágīs is the sect of the Nirankáris, founded by Sarjú Dás, whose *samádih* is at Patiala. The Nirankári *dera* is at Nánge-kí-Kherí, which village they hold in *mu'áft*. The followers of this sect do not worship idols; they wear no clothes except a *túgra* of *munj* and a red *langot*, but besmear the body with ashes, and they use wooden shoes called *kharáwán*. They keep the hair uncut (*jatán*).

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Descriptive.
POPULATION.
Bairágīs.

Of the ten Saniásī orders, four, Girí, Purí, Náth and Ban, are represented in the State. Their most important centre is Páil, where members of the fraternity have been buried alive at a place called the *Das nám ká Akhára*. There is also a *samádih* here called Bábá Jádó Gir, at which *manní* (a sweet thick bread) is offered on Tuesday or on the 14th *sudī* of the month. There are also Saniásī *deras* at Sunám (of Ganga and Mathra Purís), at Dudián (of Nihál Gir), and at Chhájli (of Nand Ban). All these *deras* are in tahsil Sunám. At Sirhind is the *samádih* of Hardit Gir, at Narwána that of Bábá Sarsutí Purí, where a fair is held on the *ikádshí* of each month, and at Bhatinda of Guláb Náth, at which a fair is held yearly on the Guga *naumí*. Other *deras* are the large *mat* of Bhagwán Gir at Khánpur Ganda, of Jádó Náth at Chaunda (in tahsil Amrgarh), and of Lachhman Gir and Parm Hans at Mansúrpur. Besides their orders, the Saniásīs have also five *akháras*,—Júna, Níranjaní, Nirwán, Atal and Bohgur. At Ujhána Khurd in tahsil Narwána is the shrine of Phálo, a Brahman who was a disciple of a Gir Saniásí and a protector of kine, wherefore milk and *ghí* are also offered at his tomb. His bowl (*túm̃ba*) is also worshipped, being filled by peasants with grain at both harvests. Close to his shrine there is a plot of sacred ground kept by his disciples for grazing cattle. At Narwána, Ghaibí Sháh, Saniásí, has a shrine at which *ghí*, and at a boy's marriage a rupee, are offered. In times when disease is epidemic people offer a staff (*sota*) of *kair* wood, 1¼ *seers* of grain and 5¼ *seers* of *púras* on Sundays. No oath may be taken on this shrine. At Bāta is the modern shrine of Bábá Sarsutí, Purí, who settled there in 1759. The offerings are *ghí* and milk. The fair is held on the Asauj *sudí ikádshí*.

The Gharíb Dásís, who are followers of the poet Gharíb Dás, are confined to tahsil Sáhíbgarh. They wear red clothes, but no *chotí* or scalp-lock, and burn their dead. They celebrate the Holí at Jandiálí in Delhi at the tomb of Gharíb Dás. Some of the Gharíb Dásís observe celibacy. At Gharáchon in tahsil Bhawánigarh is the shrine of Bábá Fuqrá Kutíwálá, a native of the Mánjha, who settled there in the Mughal times. He was a Sat Sáhíbia and practised austerities at the place where his shrine now stands. It is visited by people both from the Mánjha and beyond the Ganges.

Gharíb Dásís.

The ascetic order of the Udásís was founded by Sríchand, son of Guru Nának. The Udásís are always celibate. Some wear red coloured clothes (*bhagwen*), others go entirely naked except for a *lungotí*, but rub ashes on the body. They congregate in monasteries (*deras*) and are divided into four *dhúnas*,—(1) Phúl Sáhí or Míán Sáhí, (2) Bálu Hasna, (3) Almast and (4) Bhagat Bhagwán. There is also a Bakhshísh Sangat Sáhí which was founded by Bhái Pheru with the permission of Gúru Govind Singh. They

Udásís.

¹To these Rámánandí *deras* may be added those of B. Jamná Dás at Banmauhra, of Lál Dás at Mímsa and Prem Dás at Nárike (all in Dhúrí tahsil),

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Udāsīs.

pay special reverence to the Adī Granth. The four *deras* have one *akhāra* and the Sangat Sāhib another, so that they are only grouped into two *akhāras* in all. The best known *deras* in the State are the *dera* of Bharam Sarūp at Pāil; the *dera* of Sukham Dās, whose *samādhi* is also revered, at Sirhind; the *dera* of Bhāi Nāma, whose *samādhi* is also worshipped, at Laungowāl; the *dera* of Avdhūt at Thulēwāl; that of Barhām Deo at Kātron; that of Rām Dās at Lada; and that of Bāwā Barhām Dās, whose *samādhi* is also revered, at Rāesar. At Barnāla is the *dera* of Balrām, the *samādhi* of one of whose *chēlās*, Bāwā Dyal Dās, is also worshipped. At Tasaulī (in Banūr tahsīl) is the *dera* of Tahal Dās; at Nābha in this State is that of Sant Dās; and at Banūr that of Santokh Dās, where there is also a *samādhi* at which offerings are made at the Dasehra. At Tarkhān Mājra (Sirhind) is the *dera* of Gursarn Dās, at Kaddon (Pāil) that of Tahal Dās, where the *samādhi* of Bāwā Siddhū Dās is revered. At Akar is the *dera* of Bishan Dās. At Patiala is the *dera* of Bāwā Magnī Rām. The *mahant* of this *dera* is the *Srī mahant* of the Udāsīs. Bāwā Magnī Rām was a famous Udāsī of the Mīan Sāhib *dhūnā*, who celebrated a great *bhandā-ā*. He built a *chhatta*¹ in Patiala, and the street containing it is known by the name of Chhatta Magnī Rām. Another Udāsī *dera* is that of the *samādhan*, also in Patiala.

Suthras.

The Suthras owe their origin to Guru Har Rāi. They follow Guru Nānak and keep the Adī Granth in their *deras*. They wear a *selī topī* of black woollen ropes twisted round their heads, a *chhīra* (necklace) of the same stuff round their necks, a mark made with lamp-black and red lead on their foreheads, and carry two *dandās* (short staves) in their hands. They do not wear trousers (*paījām*). Their head *dera* called the *durbar* of Jhangar Shāh is at Lahore. They have 8 sections (*gharānas*), 4 large and 4 small. Out of the four large sections three have their head *deras* (called *gaddīs*) in this State. At Patiala is the *gaddī* of Mushtāq Shāh, at Sanaur that of Mahbūb Shāh, and at Sanghol that of Lāl Shāh. The fourth *gaddī* is at Māler Kotla. Of the small sections there are two *gaddīs* in this State, that of Tanak Shāh at Mulepur, and that of Sangat Shāh at Jarg. There are *mahants* at each *gaddī*. Besides these *gaddīs*, there are some small *deras* of this order.

Dādū Panthīs.

There are *deras* of the Dādū Panthīs at Bhatinda and Patiala. At Nārnaul some Baniās are called Dādū Panthīs. They are *ghiristī* (married) and followers of Dādū.

Bhāi Mūl Chand.

The patron saint of the Mahārāja of Patiala is Bhāi Mūl Chand surnamed the Baggi-bodīwāla, 'white-locked,' a Dugal Khatri, who was born at Bhatinda in 1664 with a lock of white hair. His father having no son had besought Bābā Ganga Rām, a Sārsut Brahman, of Bhatinda, to bestow a son on him, and the Bābā foretold that one would be born to him with a lock of white hair. The boy in accordance with his father's vow was given to the Bābā on his birth and became his disciple. The Bābā and Bhāi Mūl Chand left Bhatinda and settled in Sunām in the time of Mahārāja Alā Singh, who founded the village of Bhāi kī Pasaur near Sunām and conferred it on the Bhāi in *mu'āfi* with some other lands. The Bhāi died in 1764 and after his death a shrine was built about a mile from Sunām, which is held in reverence by Hindus and Sikhs. The popular saying runs, *Bhāi Mūla bachna dā pūra*—'Bhāi Mūla's words were fulfilled.' This shrine is visited by people from considerable distances, to fulfil a vow or obtain some desired blessing, and the offerings are taken by Bābā Ganga Rām's descendants.

¹When two opposite houses in a street belong to the same person he generally connects them by means of a roof. A street thus roofed in is called *chhatta*.

The *samád*h of Bábá Alá Singh at Patiala and his *chullhás* (hearths) at Barnála are revered and offerings made at them. It is also of interest to note that the *samád*h of Bábá Sabbha Singh, brother of the founder of the State, is revered by the people. It is at Hadiáya in tahsil Anáhadgarh.

At Sajúma in tahsil Narwána is the cave of Sukhdeo, son of the sage Viyása (who wrote the Mahábhárata) in which he died after undergoing a long penance. Close to it is a tank called the Súraj Kund, and there is held here an annual fair on the 6th Bhádon *sudí*. At Kalait in Narwana tahsil is a tank sacred to the sage Kapal Muní, the author of the Sánkh system of philosophy, who flourished in ancient times. At Karáota in tahsil Kánaud Bhikam Ahír has a shrine. He was a resident of Khudána and was told by a Mahátma to set forth with a cart and settle wherever it stopped. This it did at Karáota, where he eventually placed himself alive in a *samád*h and waited till life was extinct. His fair is held on the Gúga Naumí of Bhádon. At Mansúrpur in tahsil Bhawánigarh is the *deval* or shrine of Maghí Rám,¹ who came from the east of the Jumna in the time of Mahárája Amar Singh. Becoming a disciple of Bábá Dit, a Vedántí, he eventually founded the Apo-Ap sect, whose members wear a blue *topa*, a *giltí* or loose wrapper of white cloth, and a *lungot*. They keep the head and beard shaved. The sect worships the sun and calls its *mahánt* Sáhíb or Master, as Magghí Rám himself was called. The *mahánt* never leaves his room during his lifetime, in accordance with the rule laid down by the founder. At Ujhána in tahsil Narwána is the *samád*h of Bábá Khák Náth, a disciple of Sidh Náth. It is said that the Pachádas of Kaithal lifted the kine of Ujhána and refused to return the booty; so the Bábá went to negotiate their ransom. He filled his beggar's bowl (*túmbí*) with water from a well and thus caused all the Pachadas' wells to dry up. The Pachádas seeing this came to the Bábá, who secured the return of the stolen cattle before he allowed the wells to fill again. The people out of fear refrain from swearing or taking an oath (*sugand*) on his name. It is said that he voluntarily gave up his life. He is worshipped on Sundays. At Phaphera in tahsil Bhikhi is a *samád*h of Bhái Baihlo, Siddhú Jat, at which offerings are made. In the time of Guru Arjan he took a great part in digging the tank of Amritsar. There is a proverb about him—*Bhái Baihlo kimm kare sab se paihlo*, 'Bháí Baihlo is the first to help those who have faith in him.' Between Babiál and Ralla is the shrine of Baland Jogí Pír, the *Jatherá* of the Cháhil Jats. He fought with the Bhattí Rájpúts at Changlí Ghanaurí and was killed. His head fell on the spot, but his body remained on horseback and fell fighting at a place between Babiál and Ralla, where a shrine was built. There are also tombs of the dog, hawk and horse that were with him. The Cháhil Jats do not use the milk of a cow after calving or the grain of a harvest without first making an offering to the Pír.

At Sirhind is the shrine of Shaikh Ahmad Mujaddid Alf-i-Sání,² a descendant of Shaháb-ud-Dín Farukh Sháh³ Alfárúqí, the Kábulí, who came to India from Kábul. The family were first settled in Sunám,

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*Samád*h of Bábá Alá Singh.

Other Hindu shrines.

Muhammadan orders:
The
Naqshbandís.

¹ So called because he used to eat out of an earthen pot (*magghí*).

² 'Renewer of the 2nd thousand,' so called because he was born after 1,000 years had elapsed since the Prophet's death.

³ His shrine is said to be at Chhat or Lakhnautí, and is popularly supposed to be the tomb of Shaháb-ud-Dín Ghori.

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POPULATION.

Muhammadian
orders:
The
Naqshbandís.

but Imám Rafi-ud-Dín took up his abode in Sirhind in the time of Fíroz Sháh. Mujaddid, his descendant in the 6th generation, was born there in 1563. He was a disciple of Báqí Billa of Delhi and founded the Naqshbandí Mujaddadia order in India, introducing the practice of *sikr khafi* or silent prayer. He wrote many religious works, of which the *Maktúbát* is the most important, and died at Sirhind in 1617 at the age of 64. His tomb is the principal shrine of the Naqshbandís in India, and is a beautiful structure, built in the reign of Sháh Jahán. The *urs* is held on the 27th of Safar and is the occasion of a considerable gathering. Pilgrims from Kábul visit this shrine. The Naqshbandís absolutely forbid music and singing, but they are said to advocate the use of fine clothes and luxurious food.

The Qádrías.

The Qádría order was founded by Sayyid Muhí-ud-Dín Abú Muham-mad Abdul Qádir, Gilání. It uses both the *sikr jali* and *khafi* (loud and silent prayer), but regards the use of hymns in religious services as unlawful. Its members are distinguished by green turbans. The Nausháhis, an offshoot of the Qádrías, have some minor *deras* in the Banúr tahsíl. At Páil is the shrine of Sháh Maula, a Qádría and a disciple of Sháh Daula Daryái of Gújrát. The Qázís in his time were in power at Páil, and when he fired a rick belonging to them they scourged him, whereupon he foretold that their race would die out, and his prophecy has been fulfilled. Another Qádría shrine at Páil is that of Sháh Ghulám Fázil, a Gilání Sayyid of Sadhaura. At Banúr is the shrine of Lál Sháh, Qádría, a descendant of the well-known Sháh Qumes of Sadhaura. The *urs* is celebrated on the 11th of Rabi-us-Sání. Nabí Sháh, the *mast* or spiritually intoxicated, was a *faqir* of the Qádría order, who smoked *sulfa* (*charas*) and tobacco, lived naked, and did not take food with his own hands, being served by Dittú, a Hindu barber, who eventually murdered him, whereupon a tomb was built in his honour at Sunám in the time of Maharája Karm Singh. His *urs* is celebrated on the 12th of Safar.

The Jalálís.

The Jalálís, an offshoot of the Suhrwardia order, said to have been founded by S. Jalál-ud-Dín Bukhárí of Uch, are *faqirs* distinguished by their glass bracelets. When epidemic disease breaks out among goats people offer goats to them to stop the evil. They repeat the words 'Panj Tan' and 'Dam Maula.' The Jalálís have a *dera* of Lálan Sháh, a Sayyid of Samána, at Ghanaur. Here lamps are lighted every Thursday. Sháh Nizám-ud-Dín, another descendant of Jalál-ud-Dín, migrated from Delhi and settled at Samána, founding the family of the Bukhárí Sayyids of that place.¹

Madáris.

At Háji Ratan, 3 miles from Bhatinda, is the shrine of Háji Ratan, a large building with a mosque and gateway, and surrounded by a wall on all sides. Outside the shrine is a large tank, now nearly filled with earth, and a grove of *jál* trees. The site of the shrine is now surrounded by hillocks of sand. Ratan Pál or Chan Kaur (*sic*) was the Díván of Bine Pál, Rája of Bhatinda, and with his aid Shaháb-ud-Dín Ghorí conquered that fortress, massacring the Rája and all his family. Ratan Pál then became a Muhammadan, and made a pilgrimage to Mecca. On his return he became known as Háji Ratan, and on his death in 1321 this shrine was built by royal command. The *mujáwars* of this shrine are the descendants of Sháh Chand, a Madáris, who came from Makanpur near Cawnpore to Bhatinda in the time of Sardár Jodh. Madáris are one of the *be-shara* or irregular orders of Islám, and owe their origin to Badi'-ud-Dín Madár,

¹See above, p. 73.

son of Abu Is hâq, the Syrian (Shâmi). Besides the above it has a *dera* at Mânakpur in Banûr tahsil, founded by Hâjî Shâh Gharib Zinda Pîr of Makanpur, and the *takia* of Murâd Alî Shâh at Banûr. The latter is considered the Mîr Dera or chief shrine, and offerings are made there at weddings. At Bhîkhi is the shrine of Gudar Shâh, a Madîrî *faqîr*, who rode an ass and exhibited miraculous powers. The fair here is held on the 6th *sudî* of Mâgh.

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Among the minor shrines are the tomb of Makki Shâh, Shahîd, at Pinjaur, and that of Khâkî Shâh, Shahîd, at which latter *chûrmâs* and *batîshâs* are offered on Thursdays. At Samâna is the shrine of Imâm Alî-i-Walî, believed to be a grandson of the Imâm Mûsa Riza, whose tomb is at Mashhad. He accompanied one of the earliest Muhammadan invasions of India and fell in battle. His shrine, a fine building, is said to have been restored by Shahâb-ud-Dîn Ghorî. It is believed that a tiger visits this shrine every Thursday night to worship, the saint, which is locally known as the Mashhadwâlî. Other tombs at Samâna are those of Muhammad Shâh Ismâil, or Pîr Samâniya, the first Muhammadan to settle at that place, which is now falling into disrepair; of Mîr Imâm-ulla Husainî; of Shâh Nizâm-ud-Dîn Bukhârî, and of his grandson Abdulla II. These three shrines lie close together. At Patiala itself is the small shrine of Ja'far Shâh, the *majnûb* or distraught, who lived in the reign of Mahârâja Karm Singh. At Narnaul is the fine tomb of Shâh Qulî, a Nawâb of Narnaul, who accompanied Humâyûn from Badakhshân. Shâh Qulî erected many fine buildings in Narnaul, such as the Khân Sarwar, the *mandî* or market, the Tarpolia Gate and a *sarâi*. He died in 1592, and offerings of fried gram and *gur* are made at his shrine on Fridays. At Banûr is the shrine of Shaikh Painda, an Adalzai Pathân, whose ancestors migrated from the Sulemân Khel country in the Mughal period. This saint was a disciple of Nizâm-ud-dîn of Thânesar, and his spiritual power was such that when he prayed the locks of doors burst open and trees bent to the ground. A Brahman woman used to come to him daily to hear the Qurân, and when she died none could lift her bier, so the saint directed that she should be buried beneath the place where she used to sit at his feet. Offerings are made at this shrine on Thursdays. At Dharson in tahsil Narnaul is the shrine of Shaikh Hamza, a descendant of Shaikh Bahâ-ud-dîn Zakarîya of Multân, who died in 1549. Evil spirits are driven out of men and women at this shrine. At Narnaul also is the shrine of Nizâm Shâh, a descendant of Ibrâhîm Adham. His ancestor Hazrat Almastaufî came from Kâbul to Hissâr in the time of Halâkû, and thence Qâzî Ain-ud-Dîn migrated to Narnaul, where Nizâm Shâh was born in 1500. He became a disciple of Khwâja Khanûn Alai Tâj Nagaurî of Gwalior, and died in 1588, being a contemporary of Akbar. At his shrine are two mosques, one built by that emperor, the other by his son Jahângîr. His *urs* is held on the 27th of Safar. There is a popular saying that '*bâd az juma jo kare kâam uske hâmi Shâh Nizâm*' or Shâh Nizâm helps those who work after (the prayers on) Friday. And he is supposed to fulfil the wishes of those who remain 40 days at his shrine. At Bhatînda is the tomb of Sayyid Mîrân Shâh built in 1738. Between Bhatînda and Hâjî Ratan is the shrine of Mâma Bhânja or 'The Uncle and his Sister's Son,' said to have been the leaders of Shahâb-ud-Dîn Ghorî's army who were killed in the capture of Bhatînda. At Sanaur is the tomb of Roshan Ali Shâh, at which no one may remain after dark. Outside the walls of Barnâla is the tomb of Pîr Nasâh Walî, at which lamps are lighted every Thursday. It is forbidden to remove pieces

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shrines.

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shrines.

of brick from this shrine. At Sunám is the shrine of Kází Muizz-ud-Dín, who came there from Mecca some seven centuries ago. In building his shrine milk was used instead of water in the mortar, and the custom still subsists, milk being mixed in the whitewash used for the shrine. At Sanaur in tahsil Patiala is the shrine of Sháh Wiláyat Mubáriz-ud-Dín Husainí, a descendant of the Imám Husain and a disciple of Háfiz Mahmúd Biábání, who came from Arabia nine centuries ago. His *urs* on the 27th of Rabí-us-Sání is the occasion of a large gathering. It is not permitted to cut even a twig from the trees in the enclosure of this shrine. At Bhatinda there is also a tomb of Surkh Biábání, at which salt is offered on Thursdays. At Kaulí is the shrine of Sháh Husain, famous for its power of curing boils on the knee (*sánud*). The patient goes to this shrine taking with him a small axe, and in his circuit round the village when he meets some one he throws it down. This person picks up the axe and touches the sore with it. After completing a circuit of the village it is believed that the boil is cured, and the axe is then offered with some sweetmeat at the shrine. Saif Khán, a brother of Fidái Khán, a famous official of Aurangzeb, had been Súbáh of Kashmír, but he had a quarrel with the Wazír and, resigning his post, founded Saifábád, now called the fort of Bahádurgarh, 4 miles north-east of Patiala, where his shrine is still revered. He is said to have been in the habit of paying the workmen on his palace every fourth day with money taken from beneath a carpet spread on a platform, but when the men searched there for his hoard one night they found nothing, and he acquired a reputation for miraculous powers. Sajna Qureshí, called the Ghoránwála, has a shrine near the gate of the old fort at Sunám. He is said to have been a general of Taimúr who fell in battle at this spot, and clay horses are offered at his shrine. But nothing certain is known of this saint's origin or of that of Nizám Sháh Palanwála, which is also at Sunám. The Ganj Shahídán also commemorates the warriors who fell in some battle at Sunám, probably when Taimúr attacked the fortress in 1398 A.D. At Páil is the shrine of Sháh Hasan Sirmast, a Pathán disciple of Qutb-ud-Dín Bakhtiyár, Kákí. The *urs* is celebrated on the 6th of Zil-Hij.

Chishtís.

The Chishtí order was founded by Abu Is háq of Shám (Syria), who became the disciple of Khwája Mímshád Dínwári and at his command settled in Chist in Persia. Muin-ud-Dín, the famous Chishtí saint of Ajmer, first brought the tenets of the order into India, and its greatest organizer in the Punjab was Báwá Faríd-ud-Dín Shahr-Ganj of Pák Patan, whose two disciples Alí Ahmad Sábir and Nizám-ud-Dín Aulia founded the two sub-orders, the Sábiría and the Nizámía, of whom the former wear white and the latter red (*bhagwen*) garments. The Chishtís use music in their devotions and the *sikr jalí* or praying aloud, and should possess the qualities of *tark*, renunciation, *isár*, devotion,¹ *ishq*, love of God, and *inksár*, or humility. Chishtís are permitted to wear coloured clothes. Their chief shrine in this State is that of Míran Bhík at Ghurám, and disciples of Báwá Farid are also found at Banúr, Narnaut, etc. At Sanaur there is the shrine of Abu'l-Fateh, also of the Chishtí order, son and disciple of Abu'l-Qádir (a Sabzwári Sayyid descended from Sháh Badr-ud-Dín Is-háq), and son-in-law of the famous Báwá Faríd-ud-Dín, Shahr Ganj. He was born at Sanaur in 1654 and died there in 1719. The shrine is a fine building erected after his death by his dis-

¹ Or self sacrifice.

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ciples, and his *urs*, which is called *majlis*, on the 21st of Rabí-us-Sání is the occasion of a great gathering of the common people and *darveshes* who come from long distances. It is said that this saint was so affected by the singing of a hymn that he jumped into a well, but on the hymn being sung again he sprang out of it once more. His descendants are Pirzádas. At (Sirhind) is another shrine, that of Bandagí Sháh Ismáíl Chishtí, an Uvāisí Sabzwárá Sayyid of Tirmiz, descended from the Imám Jáfar, a disciple of Burhán Tandáwarí and a contemporary of Mujaddid-i-Alf-i-Sání. A large fair is held here on the 26th of Shawwál. At Banúr also there is a shrine of Nizám Dast-i-ghaib, a Músawí Sayyid called Roríwálá Pír of the Chishtí order, who came from Ardbíl in the Mughal period. A person suffering from fever takes a piece of brick (*ror*) from the shrine and hangs it round his neck as a specific. Offerings are made here on Thursdays. At Sunám is the famous shrine of Mahmúd Banoí born in 1053, son of Qutb-ud-Dín, a Tirmizí Sayyid, and a disciple of Háji Sharíf Zind, of the Chishtí order. Having lived in Mecca for twelve years he returned with twelve disciples to India and settled at Sunám, where he died in 1119. The shrine is a fine building, and a great fair is held there on the first Tuesday in Chet *sudí*. Evil spirits, whether of men or women, are cast out at this shrine. Here also is the shrine of Khwája Gauhar, a disciple of Pír Banoí, who accompanied him to Sunám. Sháh Sífti was a Nizámí Chishtí, a disciple of Sháh Husain, who came from Uch and settled at Sunám. He was a drinker of *bhang* and known as Sotánwálá, 'the keeper of the staves,' and staves and *bhang* are offered at his shrine. At Sanaur is also the tomb of Sháh Shafqat, a Sábí Chishtí, whose *urs* is held on the 14th of Jamádi-us-Sání. At Sanghera in tahsíl Anáhadgarh is the shrine of Shaikh Ahmad Chishtí, a descendant of the famous Pír Jalál-ud-Dín, Jaháni in Jahángasht of Uch, whence the saint came in the Mughal period. The *urs* is held here on the 15th of Muharram. At Ráesar is the shrine of Sarmast Sháh Chishtí, at which lamps are lighted on Thursdays, and milk and *chúrí* offered. At Narnaul there is another Chishtí shrine, that of Sháh Turkmán Muhammad Ata, a disciple of Sayyid Usmán Hārwaní, and a spiritual brother of the great Khwája Muín-ud-Dín of Ajmer. This saint came to Narnaul in the reign of Qutb-ud-Dín Ibak and was martyred while praying on the 'Id in 1243. His shrine is a fine building of stone, and an annual fair is held here on the Ashra or 10th of Muharram. Another spiritual brother of the Khwája of Ajmer, Shaikh Sádí Langochí, is also buried at Narnaul. At Samáná is the shrine of Abdul Ghani Chishtí, who died in 1624. The building, which is an imposing structure of marble, is called the *Sháh ká दौरا*, and it is believed that touching the shrine for a few days is a certain cure for any disease. At night torches are said to be seen issuing from it. At Narnaul is the tomb of Mirán Táj-ud-Dín, '*Sher-sawár aur chábukmár*,' 'the rider of the tiger with a snake for a whip,' a Chishtí and a disciple of Qutb-ud-Dín Munawar, of Hānsí. His grandfather Usmán came from Firmul in Persia, and settled in Narnaul near the Dhosí hill. This saint died about 500 years ago. He is worshipped by people of all sects, including Hindus, and is the patron saint of the Sangí Baniás of Narnaul. Muhammadan bridegrooms before starting on the marriage procession drink water from a cup which has been placed on the slab of his tomb, near which are the graves of a tiger and a serpent. The saint's descendants are called Mirán-pote. He deters any one from attempting to build his shrine.

The cult of Mirán is widespread, especially among the women, as he confers sons and aids his devotees in every difficulty. The ritual at a *baithak* or séance in honour of Mirán is as follows:—On the Sundays and

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Mírán.

Thursdays of the light half of the month a cloth is spread on the ground, a lamp is lighted and 5½ *sers* of *gulgulás*, sweet balls of flour roasted in oil, with some scent, are laid on the cloth. Dúmnís meanwhile sing *káfis* or hymns in praise of Mírán, and these *káfis* produce ecstasy in the women seemingly inspired by Mírán, who throw their heads about, and, according to the popular belief, whatever they prophecy in this state comes to pass. As a matter of fact, however, there are two Míráns,—one Zain Khán of Amrohá, the other Sadr-i-Jahán of Máler Kotla. The former had a magic lamp, by the light of which he could see the fairies dance at night, and by whose aid he used to call to himself a king's daughter with whom he was in love. The king, however, by a stratagem seized and killed him. Seven fairies called Bībían, Bībárián or Uparlián were in attendance on Zain Khán, and they also are worshipped by some women, *dolas*, *guddís* or dolls and new grain being offered to them on the Sundays, in the light halves of Baisakh, Jeth, Kátak and Magghar, on mud platforms built for that purpose. The other Mírán, Sadr-i-Jahán, was an ancestor of the Nawábs of Kotla, who is said to have married a daughter of Bahlol Sháh Lodí.¹

Superstitions.

Khera, the site of a village, has come to mean the local deity. Hindus in Patiala believe that Khera averts plague and other epidemics. No image is made, but in the niche a lamp is kept burning on Sundays. The method of worship, when epidemics break out, is curious. A buffalo is taken to the site of Khera, where its ear is cut off and offered to Khera. The buffalo is then driven round the village with drums, and a mixture of milk, water, wine and curd is poured out in a continuous stream encircling (*dhárenda*) the village. Khera is also worshipped at the start and finish of a marriage procession. *Sitla*, the goddess of small-pox, is worshipped by all Hindus and many Muhammadans. Every village has a shrine dedicated to her, and called *Mat*. Annual fairs are held in Chet at Chaparsíl and Kapúrí, when offerings of wet gram and flour, yellow and black cotton seeds, and bread made of flour and sugar are presented. Deví-worship is very popular in Patiala. Many of the Hindus make long pilgrimages to the famous shrines of Mansa Deví, near Maní Májra, Naina Deví in Biláspur, and Jowala Mukhí in Kángra. The first eight days of Asauj and Chet are especially sacred to Deví.

Kátak and cow-worship.

The month of Kátak is held sacred by the Hindus. Every morning they bathe, and especially on the last five days of the month. In the evening of the Gopa *ashtamí* festival they feed the cows with flour-cakes and crown them with garlands.

Brahma worship.

Pípal worship is the only form in which Brahma worship obtains. After bathing, the devout water the *pípal* trees which grow near the ponds and rivers in honour of Brahma.

CHRISTIANITY.

Christian Missions.

Patiala lies in the parish of Ambála, and the Chaplain of Ambála pays it occasional visits. There is a small church, capable of holding 35 people. There are 122 Native Christians of all sects. The chief mission is that of the American Reformed Presbyterian Church which was established in 1892 in the reign of Maharája Rajindar Singh by Dr. Scott, a Medical Missionary. The Maharaja gave him a piece of land 16 *bighás* in area with a number of valuable trees and permitted him to erect a house of his own on the site. Houses have also been built on it for the missionaries. The only other society working among the Native Christians in Patiala is

¹ Shaikh Ahmad, also an ancestor of the Kotla Nawábs, has a shrine at Chhat.

the American Methodist Episcopal Mission which was established in 1890. In the village of Rámpur Katání in Páil tahsil an Anglo-Vernacular Primary School has been started by the Revd. Dr. Wherry of the Ludhiána American Mission, and in this 22 Jat and Muhammadan boys receive instruction. There is also a Mission School at Basí, where 12 or 13 sweeper boys are taught, but the school cannot be said to flourish.

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FOOD.

The poorer classes are the first to feel the effects of famine in every part of the State, especially in Sardúlgarh, Narnaul and the Bángar adjoining the Hissár, Gurgáon and Karnál Districts respectively. The people express this fact in their proverbs, *kál vich kaun mó? gharíb*—‘who died in famine? A poor man.’ Other proverbs contrasting poverty and riches are:—*jis kí kothí men dāne us ke kamle bhí siyāne*—‘He who has grain in his *kothí* though a fool is regarded as an intelligent man’: *Pet men payān rotiān sabhe gallān motiān*—‘He whose stomach is full talks loud’: *Jinnān khāe unnū kamāe*—‘He will earn in proportion to what he eats.’

The grains which form the staple food of the people in the State are:—*Bájrā* or millet, gram, *berrā*, i.e. gram mixed with wheat or barley, *jau*, *makkí* or maize, rice, wheat, *mandwā chinā*, *músh*, *múng*, *moth* and *masar*. The proportion of wheat and rice to other kinds of grain used depends mainly on the means of the family—wealthy or well-to-do people always eat wheat, which the poorer classes cannot afford. Rice is little used except at festivals and marriages. It is grown mainly in the Pinjaur *nizámat*, that produced in the hills being of superior quality. The hill people sell their rice if of good quality, retaining only the inferior kinds for their own use. This is also the case with wheat. The best kinds of rice, eaten by well-to-do people, are imported from Delhi, Amritsar and Bareilly. Ordinary villagers in winter eat bread made of ground *makkí*, *jowár*, *chinā* or *bájrā* with *múng*, *moth*, *urd* (pulses) and green *sarson* or gram cooked as a vegetable (*ság*). *Khichrī* made of *bájrā* and *moth* or *múng* is also eaten for a change. In the hot weather bread made of wheat, *berrā* or *makkí*, with *dál* or gram porridge, is eaten. In the Bángar and Jangal *bájrā* and *berrā*, in Mohindargarh barley and *berrā*, and in the Pinjaur *nizámat makkí*, are generally eaten throughout the year. The regular meals are taken at midday and in the evening. *Zamindárs* working in the fields generally eat a light meal in the morning. This consists of the previous day's leavings with some *lassí* or butter-milk. After working a few hours a heavy meal is taken at noon. This is generally brought to the fields by the women or children as the cultivators have no time to go home. Well-to-do landholders and townspeople eat pulses and vegetables of all sorts such as *gobí*, ‘cauliflower’; *begun* or *brinjal*; *torí*, *ghíá*, or *kadú*, ‘vegetable marrow’; *karelá* or *shalgam*, ‘turnip’; *álú*, ‘potatoes’; *matar*, ‘peas’; *kakrī*, ‘cucumber,’ etc., with their bread. Poorer people make free use of *gájar*, ‘carrots,’ *kakrís*, ‘cucumbers,’ *kharbúza*, ‘melons,’ *aria* or *khírá*, *phut*, *mahrás*, *ber*, *pílú* and *methú*—especially in times of famine. The *rotís* or loaves eaten by villagers are generally thicker than those made in towns. Meat is but seldom eaten in the villages by Muhammadans and Sikhs as they cannot afford it, but at weddings and the like goat's flesh is eaten. Hindus abstain from meat owing to religious scruples. In the towns meat is generally eaten by Muhammadans and Sikhs. In the Mohindargarh *nizámat* the people generally eat *rabrí* to fortify themselves against the hot winds from the Rájputána Desert. This is made of barley, gram or *bájrā* flour with *chháchh* or butter-milk. Flour, *lassí* and water are mixed together and put in the sun, and when the leaven is ready salt is added and the mixture put on the fire till it is cooked. When eaten hot milk can be added, other-

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wise it is cooled by keeping it a whole night, butter-milk being added to it in the morning, and then it is squeezed, pressed through a cloth and eaten. *Sattū* of all kinds is used in the State. It is made from flour of parched grain (wheat, barley, gram, *báthū*, rice and maize), *sharbat* of sugar, *gur*, *shakkar*, *khand* or *búrā* being added to it and stirred in. Parched grain, gram, maize, *ghát*, barley, *jowár*, etc., are also eaten. In the Pinjaur tahsíl *sattū* generally forms the morning meal. As soon as the maize is ripe the hill people roast a year's supply and grind it at leisure or when needed.

The use of *gur*, *shakkar*, *khand*, *ghí*, and spices of various kinds, *dhaniá* 'coriander'; *murch*, 'red pepper'; *lasan*, 'garlic'; *haldí*, 'turmeric'; *piyáz*, 'onions'; *garam masálá*, condiment, is not unusual, but is commoner in towns than in villages. Hindus generally abstain from eating garlic owing to religious scruples. Punjab rock salt is mostly used in the State except in Mohindargarh, where the Sámbar Lake salt is used. Sweetmeats *laddū*, *perá*, *jalebí*, *barfi*, *rájásháhi*, *bálosháhi*, *qalákand*, *lauziát* and *sohanhalwá* are common in towns, but to the poor peasant they are a luxury. *Chatni*, *achár* (pickle) and *marabba* (jam) of all sorts, *búndí*, *bhallá* and *ráita* are freely used in the towns, but are regarded as luxuries in the villages. The ordinary drink in the towns is water and in villages water and butter-milk (*lassí*). Milk is generally used in both. The favourite milk in villages is that of buffaloes and in towns that of cows. In the Mohindargarh *nizámat* goat's milk is also used. In the capital well-to-do people use various kinds of *sharbats* and *araks* (such as *banafsha*, *keora*, *núlofar*, *baidmushak*), aerated waters and ice in the hot weather. Wealthy Muhammadans and officials take tea, but the beverage is almost unknown in the villages. Hindu and Sikh Jats who can afford it drink liquor, frequently to excess, though the practice is looked upon with disfavour by all religions. Tobacco is very generally used amongst Hindus and Muhammadans alike. Smoking among women is very rare, but it is in vogue amongst the Hindu women of the capital, who also chew tobacco and take snuff. Only country tobacco is used. Cigars and cigarettes are confined to the official classes. Both Sikhs and Hindus take opium in the form of pills, which are always kept in a small tin-box, *dabbí*, in the turban or pocket (*jeb*, *khísa*). Drinking *bhang* or *sukkhá* is common among Sikh and Hindu *faqírs*, Akálís, etc. Hindus and Sikhs generally drink it on the Shib Chaudas in honour of Shiva, but some use it throughout the year, and others again only in the hot weather to ward off the effects of the heat, as it is supposed to have a cooling effect. The drinking of *post*, 'poppy,' and the use of *chandú* and *charas* is practically confined to some Hindu *súdh*s and Muhammadan *faqírs*.

In an agricultural family the daily consumption of food may be roughly estimated as follows:—One *ser* for a grown man $\frac{3}{4}$ *ser* for a woman or an old man, and $\frac{1}{2}$ *ser* for a child. Thus a family consisting of a man, his wife, two children and an old man or woman will eat $3\frac{1}{2}$ *sers* a day or 32 *mans* in a year.

DRESS.

Dress.

The dress of an ordinary *samíndár* does not differ from that worn in the neighbouring British Districts. The dress of the villager is simple and made of *khaddar* (home-spun cotton cloth). It consists of a *kurtá* or *kurtí*, a short coat with a loop, a *dhotí*, *bhotha* or *sáfa* (waist cloth), *pagrí* or *sáfa* (turban), *chádár* (cloth worn over the shoulders) and a pair of shoes made by the village *Chamárs*. Sikhs substitute the *kachh* (drawers) for the *dhotí*. Well-to-do landholders now use English materials, the *dopatta* (turban)

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 Descriptive.
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 Dress.

being made of two halves of a piece of superior muslin (sewn together lengthwise), often coloured. They also wear a coat (made of thin or thick English cloth, according to the season, over the *kurta*) and a *paijāma*, 'trousers.' Muhammadans wear, instead of a *dhōtī*, a *tehband* or *lungī*. In winter they have a *khesī* or *khes* (a sheet of very thick cotton material woven double), a *kambāl* (woollen blanket), and a *dohar* or *chautahī*. A woman's dress consists of *sutthan* made of *sūsi* (coloured cotton material), a *kurta* and *chādar* and a *phulkārī* (flowered silk coloured cloth worn over the head and shoulder). It is made of *gāhrā* or *dhotar* (thick or thin cloth) according to the season. When going out a woman wears a *ghagrā* (petticoat) over the *paijāma* and a *choli*, *angia* or bodice of coloured cloth. Muhammadan women wear a *paijāma*, *kurta* and *chādar*, but not a petticoat. At a wedding a somewhat better dress of various colours ornamented with *gotā* is worn. In Mohindargarh *nizūma*! and the Bangar, an *angia*, *ghagrā*, and *chādar* (or *orhnī*) generally of a blue colour, are worn by the women, and among the lower classes they fix small pieces of country-made mirrors to the *orhnī*, *angia* and *ghagrā*. They also wear country shoes, but women of the higher classes wear country-made slippers. In Mohindargarh a *sāhrī* is also substituted for the petticoat and a *tilk*, a kind of *pashwās*, is also worn by the women of such classes as the *Telīs*, *Dhobīs*, *Lohārs* and *Maniārs*. The Jangal Jats wear very long turbans or *sāfūs*. In the hills the men wear a *topī*, *kurta* and *langotā*, while the women wear coloured *paijāma*, a *kurta* and a *dopatta*. In addition to these the men have a blanket made of home-spun wool (*pattū*). Among the higher classes the clothes of both sexes are usually made of English stuffs. At festivals and fairs women generally wear a *sadrī* (waistcoat) over the *kurti* and carry umbrellas and handkerchiefs in their hands.

The fashion of wearing English fabrics is growing daily more common in the villages. In towns clothes made of English material are generally worn by both sexes, in both seasons, and country fabrics are only used by poor people. The dress consists of *kurta*, *paijāma*, *pagri*, *dopatta* and coat. The *dopatta* is tied over the *pagri*, both being generally coloured. The coat is worn over the *kurta*. Shop-keepers generally use an *angarkhā*, a kind of frock-coat fastened with loops, in place of a coat, and a *dhōtī* in place of the *paijāma*. Well-to-do officials use fine stuffs, and to the above dress they add *choga*, stockings and handkerchiefs which make a *Darbāri poshāk*. *Chogas* are generally made of fine muslin, broad cloth, silk and *kamkhawāb*. But the use of coats instead of *angarkhās* is daily becoming more common. *Chogas* are only worn in *Darbār* costume. Students and English-speaking officials generally wear suits in the European fashion. The educated classes also wear clothes made of the best Ludhiāna and Gujrat cloth. Officials and well-to-do people wear English shoes, boots and *gurgābīs* (court shoes). Shop-keepers generally wear native shoes embroidered with gold cord, and only the lower classes use country shoes (*jūta*). The *Darbāri poshāk* of an official is gaudy and variegated, consisting of a *kurta*, *paijāma* and a coloured or uncoloured *pagri*, *dopatta*, *sadrī* of *kamkhawāb* or embroidered silk, *angarkhā* made of *kamkhawāb* or a coat instead of the latter, a *kamkhawāb* or embroidered *choga*, stockings and handkerchief. The old school of officials also wear a *kamarband* or waist cloth, but the fashion is now disappearing. The dress of women in towns is like that in villages, but it is made of English fabrics of various colours, and among the higher classes it is of still better quality. Hindu widows wear a white *chādar* only. Hindu women when cooking or bathing often substitute a *dhōtī* for the *paijāma*. Women when at home wear their ordinary dress and add a *ghagrā* to the *paijāma* when they go out. At weddings and other festive occasions, though the cut

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Dress.

of the garments is the same, the texture and colour are conspicuously different, and they wear light or deep coloured muslin or silk,—a *dopatta* bordered with *pattha* (silver or gold lace) and perfumed, a *kurta* of equally bright material, ornamented with gold and silver flowers, a jacket with gold lace, a very tight *paijama* made of fine stuff, and a silk *ghagrú* over the *paijama*. Their persons are adorned with jewellery of all kinds. Muhammadan and hill women do not wear *ghagrús* at all. Women of respectable Muhammadan families when going out generally wear a *burqa* or mantle. Both Hindus and Muhammadans, as a rule, wear the hair short, but Hindus keep the scalp lock or *chotí*. Students and others who follow English fashions often wear the hair very short, and are adopting the habit of shaving the beard. The hair is washed with curds, soapnut and *sarson* or *khalí*. Women generally wash the hair with *lassí* (butter-milk) and *multání mattí* or *gájní*. Men anoint their hair with *masáledár* oil, made of *sarson*, or *pholel*, made of *tíl* and flowers. Women generally use *ghí*, but in towns oil is often substituted for it. Women do not usually cut their hair, and it is customary to plait it. In the Jangal, Bángar and the Mohindargarh *nizámat* Hindu women wear high *chúndas*, the hair being braided on the top of the head.

DWELLINGS.

Houses.

The houses in the towns are nearly all built of burnt brick, and in some places of stone, with two or more storeys. The walls are wide and the foundations deep, to withstand heavy rainfall and ensure durability. Some few houses have under-ground cellars (*teh khána* or *sardkhána*) to protect their inmates from scorching heat and hot winds (*lú*) during the summer, and for the storage of property and valuables in troublous times. But the use of cellars is dying out, and the use of *pankhás* and *khas tattís* is on the increase. The new type of building is more commodious, better ventilated and higher than the old, but the materials used are generally inferior and less durable. Both Hindu and Muhammadan houses are built on nearly the same plan, and are surrounded by high walls to secure privacy for the women. They comprise a *deodhí*, 'porch,' leading into the street, a *sahan*, or *behra*, 'open courtyard,' a *chauka* or *rasoi*, 'cooking house,' a *dalán* and several *kothris*, 'rooms'.¹ The *baithak* or men's apartment is separate from that reserved for the females, and has generally two entrances, one inside the *deodhí* and the other with windows opening into the lane. In it outsiders are received and entertained, as the female apartments can only be entered by members of the family and relations, and the *baithak* is generally better furnished than the female apartments. The official classes have their receiving rooms furnished in European style. Both portions are, as a rule, kept clean; and in a Hindu house the utmost cleanliness is scrupulously observed in the *rasoi*, 'cooking house,' and with regard to all articles used in cooking. The houses are built closely together, the streets and thoroughfares being generally narrow and crooked. The cattle are generally kept in the *deodhí*, but the well-to-do classes use *twelás* or stables for this purpose. The tops of the houses are approached by steps or wooden ladders, and in summer the inmates generally sleep on the roof in the open air with fans in their hands. The roofs are generally enclosed by *parda* walls built like lattice work in order to secure both ventilation and privacy. Latrines are generally built on the highest roof. *Kikar*, *sál*, *faráns*, *shisham* and *deodár* timber are used for building purposes, and the use of *deodár* is becoming more common, iron girders and rails being reserved for the dwellings of the well-to-do. The old *chádár chhat*, 'ceiling cloth,' is being gradually replaced by painted ceilings.

¹ With sometimes a *chaubára* or *bálákhána* on the upper storey.

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Houses.

In villages a few rich people and money-lenders live in *pakká* brick houses, but the peasantry and artisans live in houses made of sun-dried bricks. The houses in a village are built close together, the doorway of each opening into one of the narrow, crooked lanes which traverse the village. Unlike the town houses the village houses are generally spacious, but this depends on the area of ground owned by the builder. All the people live inside the village except the Chamárs and Chúlirás, who have their houses a little way apart from the rest facing outwards. The houses of the peasantry are generally oblong in shape. The *deodhí* leads into the lane, and on one side of it the cattle are tied and fed at mangers; on the other side are the beds of the inmates, or if there is plenty of room inside, cart gear is hung on the walls. The *deodhí* is also used when it rains. The *sahan* is used as a sitting place by the inmates and for tying up cattle. The *dalún* is really the dwelling-house, and at one side of it is the *rasoi*, *chanka* or *ghulání*, where food is cooked. In some places the *ghulání* is separate and roofed, and at the other side of the *dalún* is an earthen *kothí* or *kuthla*, 'store-room.' The *kothrís*, 'rooms,' are only used for storing grain, vessels, etc. In some houses there is no *deodhí*, and the courtyard is merely surrounded by walls into which the *kothrís*, 'rooms,' open generally without a *dalún*. In crowded villages the tops of the houses are much used, and for getting up to the roof a wooden ladder is kept in the lane outside the door against the wall. *Charri*, stacked for fodder, and fuel are often stored upon the roof. In a village house there is an outlet in the roof called *mogha*, which serves the purpose of a sky-light and acts as a chimney to let out the smoke. In every village there is at least one *chaupól*, *hathái*, *paras*, *dharam-sála*, *bangla* or *takia* which is used as a place of meeting. In big villages each *pattí* has its own *chaupól* or *hathái*. These are all used as resting places for travellers and as sitting places for the villagers. The gates of the village are also used as *hatháis*. They consist of a roofed platform with pillars open towards the road and form very comfortable places for shelter and rest, where the people sit, smoke and chat. They also are used by the travellers. The Muhammadans call such places *bangla*, *díwán khána* or *takia*. A *takia* is generally outside the village, and is in charge of a *faqir*, whose duty it is to keep a *hugqa* always ready for use. Hindus call these places *hathái* or *dharamsála*, the latter being in charge of a *sádhu*. In Muhammadan villages there is always a mosque or *masjid* and in Hindu villages a temple or *mandar*. Outside and close round the village are generally a number of small pens or hedged enclosures called *bára*, *gohára*, *gwora*, *bákhál* and *bagal*, in which the women make cowdung cakes, *oplás*, *páthián*, or *gohe*; here cattle are tied and fodder stored in *kups* or *chháurs*. In some villages the waste land adjoining the village site is used as a *pirh* or threshing floor. Round the village site there are *bar* or *pipal* trees, generally near the tanks, where the people sit and sleep in hot weather afternoons, and where the cattle also find shelter in that season. The village ponds, *tobás*, *chhappar*, *dháb*, *johar*, are excavations from which the clay has been dug from time to time to build the houses. During the rainy season the water from all round runs into them, carrying impurities with it, and the water so collected is used by the cattle, while a separate *johar* or *dháb* is dug to supply drinking-water. In tracts where water is scarce the same pond is used both for bathing and drinking. *Pipal*¹ and other trees are found round these ponds. In crowded villages the drinking wells are generally inside the village, but in most villages they are made outside. Unlike

¹ *Pipal*, *bar* and *ním* when artificially planted and grown together are called *Tri-bainf* (i.e., a combination of three trees) which the Hindus regard sacred and often water. It is found near temples, wells, paths and ponds, both in towns and villages.

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Descriptive.

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Houses.

the towns the villages have no latrines. Men and women invariably go outside the village to answer the call of nature, which they colloquially call *jangal jānā* or *bāhir jānā*. In villages a *kachchā* house is called a *ghar* or *makhān* and a *pakkā* one a *havelī*: if it has two storeys it is called *mārī* or *atārī*. A house with a thatched roof is known as a *chhappar* and a shelter without walls as *chhan*, *jhūngī*, or *jhoprī*. In the villages are found *agwārs* or *nohras*, 'stalls,' attached to the houses and generally built of *pakkā* or *kachchā* bricks. These are used for the cattle as well as for sitting in. In the *nizāmat* of Mohindargarh near the low hills there are thatched houses, the walls being made of the rough stone easily obtainable in the vicinity, but otherwise they are made of mud (*ladāo* or *gāchī*). There is generally a *nīm* or *pīpal* tree in every courtyard. The houses of the peasantry in the Pinjaur tahsil, situated as they are in the hills, lie scattered, unlike the villages in the plains, in picturesque isolation. They are oblong in shape and built of stone, sometimes with two storeys. The outside walls are plastered with light red earth, and the upper roofs invariably gabled, thatched or slated. Slates are now the more common because they are safer and more durable. The houses are usually kept pretty clean. The inmates occupy both the storeys. On one side of the cottage is a shed for the cattle called an *obra*. In the hills *kelo* or deodār timber is generally used for building. Every year in the *naurātra* (September) the inside and outside is replastered by the women, while in the plains this is done at the *Dīwālī* festival.

**Furniture and
 cooking utensils.**

In towns the furniture is much like that of the adjoining British Districts, and many well-to-do house-holders and officials have European furniture. In the houses of the middle classes are beds, chairs, *daris*, mattresses, small carpets, cushions, reed stools covered with cloth or leather, *lakhtposh* (Indian couch), floor cloth (if a printed *gāhrā* cloth it is called *jājam* and if made of long cloth *chāndnī*), chiks, *safs* or date matting, lamps, pictures on the walls, boxes and portmanteaux. Shop-keepers generally fix a *khārwā* or border cloth on the wall behind their sitting place to lean against. In village houses the furniture is simple and consists of the barest necessities, such as bedsteads made of *munj* or cotton cord, stools (*pīhrīs*), spinning wheels (*charkhas*), cotton rollers (*belnā*), hand-mills (*chakkī*) for grinding corn, wooden boxes for keeping clothes, round reed boxes covered with leather (*patīār*), *safs* or *chatāīs* (made of date leaves), churn (*madhānī*), small reed stools, or *mūhrās* made of sugarcane, *tatthās* (pressed sugarcane), *chhalnīs* (sieves) made of iron or bamboo, *chhaj* or *sūp* (a winnowing apparatus), *jhārnās* (strainers), *takri* (weighing scale), iron or stone weights (*bats*), *ukhlī* (wooden or stone mortar), *mūsāl* (wooden pestle), *kundī* (mortar), *sota* (pestle), *sil* and *battā* (grinding stone), *dātī* (scythe), *chākū* (knife or scissors), *dhunkī* (bow for cleaning cotton), *ateran* (reel), *kuhāri* (hatchet), *gandāsā* (chopper for cutting fodder), *khurpā*, *gharonchi* (wooden stand for pitchers), *chaunkī* or *patrā* (wooden stool), *dīwat* (country lamp stand), *dīwās* (earthen or brass lamps), baskets (*tokrā*, *bohīā*, *chhābā*, *changer*), earthen *kothī* made of mud or *bukhāri* (a small room half sunk in the wall) for storing grain and keeping dishes and valuables, and *kuthla* or *bharolā* (large cylinder of mud used only for storing grain, with an opening a little above the ground through which the grain is allowed to run out when required). In the hills the following articles are to be found: *kiltā* (conical basket for loads), *killā* for manure, *khaltū* or *khalrū* (leather bag), and a *kothī* for storing grain called *bārā* or *khandū* made of wood. *Kothī* also is called *pechhri* in the plains. The bed clothes in summer consist of a *dorā*, *chotahi* (four-fold cotton covering), and

bachhoná (bedding) or *dari*. In the winter a *lef*, *khindrí* (quilt), and a *rasáí* or blanket are used. The *khindrí*, *lef* or *godrí* is made of rough home-spun cotton cloth stuffed with cotton. If the house-owner keeps fowls and pigeons he has a fowl-house (*khuddá*) in the *sahan* and a pigeon house on the roof. The cooking and other utensils of Hindus are almost all made of brass and bell metal, the only ones of earthenware being the cooking pot (*taurí*) for *ság* vegetables and *khichrí*, and the water jars or *gharás*, which if small are called *matká*, if big *chátí* or *mon*, if made of brass *baltohí*, *tokní*, *kujrá*, *gágar* or *kalsá*. A list of the utensils is the following:—*Parát* and *bátí* (big basins for kneading flour), *gadwá* or *lotá* (brass pot), if with spout *gangáságar*; *tháí* (tray from which food is eaten); *katora*, *belwa* or *chhanna* (a big cup from which water or milk is drunk), if smaller *katorí*, *pendí* or *kaulí*; *degchí* or *degchá*, *dahindí* *patílá*, *patílí* (cooking pots); *dhakní*, *sarposh* (cover for covering cooking pots); *karchhí* (spoon) if large, *chamchá* if small, *doi* if made of wood; *gilás*, *gilásí*, *bhabká*, *túnbi* (tumblers) for drinking water; *tawá* (baking iron) for baking bread; *chintá* (fire tongs); *sandási* for lifting cooking pots, etc., off the fire; *karáhi* (a large cup shaped like a frying pan), if small *londá*; and *dol* (iron bucket) for drawing water from wells. In towns *pándán* (betelnut-box), *chilmchí* (brass washing basin), *ugáldán* (spittoon), tub, bucket, *dabbá*, *katordán* (brass food dish), *tukkas* (utensils of various size fitting into each other), *tokná* or *baltohá* (large brass pitcher), and *tapái* or teapoy (wooden or iron tripod), are also found. The Muhammadans use earthenware cooking pots (*hándí*), *kunálí* (basin for kneading flour), *tabáq* (tray for eating), (cloth and *chhabá* also serve the same purpose), and *pavála* (cup) for drinking purposes. The tinned copper dishes are:—*Tháí* (tray), *katora* (cup), *gadwa* or *lota*, both of copper or earthenware. *Tavá* is a flat circular iron-bake like that of the Hindus. The use of the *mashak* (skin) is common enough in the towns, but in the villages water is always carried in *gharás* by women and the *mashak* is only used by the servants of a well-to-do Muhammadan family. In the Jangal, Bángar and Mohindargarh, where water is scarce, men on a journey or going to their fields often provide themselves with a *kíná* or *kúhná* (kid's skin *mashak*) or with an earthen *jhajjar*, *suráhi* or *kunjí* (goblet). The earthen vessels used for milk are as follows:—*Didhori*, *dohá*, *dohará* (used for milking into), or *kárhni* (boiling pot), *taulá* or *jhakrá* or *jamaóná* (for curdling milk), *rirkná*, *baloní* (churn), *madhání* or *rái* made of wood (churning apparatus). Brass pots are also used for milking cows. *Hará* (mud fire-place) is used for boiling milk.

BURIAL CUSTOMS, ETC.

A Hindu child under 4 is buried, and lepers are always buried. In Mohindargarh an infant under 6 months is buried in an open plain, and a cup of milk put to mark the spot. When a man is dying he gives a *dán* of a cow and some grain to an Acháraj. This is called *Baitarní Dán*, and renders easy the passage of the giver across the stream of Baitarní which leads to Dharm Ráj, the god of justice. The dying man is laid on a white sheet which is spread on the ground, over a couch of cow-gung and grass, with his head to the north and his feet to the south. Ganges water and a *Tulsí* leaf are put in his mouth and a *Tulsí* leaf on his breast, while "*Rám Rám*" is chanted in his ears. A white shroud is given to a young man or a widow, a red one to an old man, while that of a wife is ornamented. When the deceased has left grandchildren a shawl is thrown over the body, the *birúdarí* follow with

CHAP. I, C.

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Furniture and cooking utensils.

Burial customs:
Hindus.

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Burial customs :
Hindus.

music and gongs, and silver flowers are thrown on the corpse. All the sons, but especially the eldest, shave their hair, beard and moustache. The bearers walk bare-footed. On their way home the mourners break a straw and throw it over their heads to show that they have broken off all connexion with the deceased. Many are the rites subsequently performed, but they are not peculiar to Patiala. To die on a bed is considered unnatural. In that case the *kiria karam* must be performed at Pehowa 45 days after death. When a child dies the mother stays at home for three days and may not stand upright before another married woman.

Muhammadans.

The Muhammadans are content with a far simpler ritual. The body is buried after a prayer has been read. For three days no food is cooked in the house, but a near kinsman gives a supper which is called *Bhatti mūnh tuk* or *kaure watte de rotī*. A *mullā* or *kāfīz* is appointed to read the Korān at the tomb for either three or forty days. At the *kul khwānī* ceremony, which takes place three days after death, the *kalama* is recited 125,000 times. The Korān is also recited, and food given to *mullās*, *fakīrs* and the brotherhood. The *dastār bandī* or formal recognition of the heir takes place on that day. Cooked food is distributed to *fakīrs* on the 10th, 20th and 40th days. Food is distributed to holy men at various intervals after the death.

OCCUPATIONS.

Occupations.
Table 17 of Part
B.

Of the whole population 53·6 per cent. is dependent on agriculture, and the State has no important industries beyond those that are carried on in villages to meet the ordinary wants of an agricultural population.

AMUSEMENTS.**Amusements.**

Amusements are few. The life of the Jat is one continuous round of work and sleep. In the villages *mīrāsīs* are popular when there is time to listen to them, and in the towns dancing girls and *rabābīs* (professional singers) perform to the accompaniment of tambourine and guitar. Boys play at hide and seek (*luk machāī*), prisoner's base (*kandī būdī*), tip cat (*gullī danda*), cricket (*phind torī* or *gendballa*), and other games. Kite-flying (*patang bōzī*) is popular with men and boys in the towns. In the hot weather men and boys are fond of swimming. Hawking is confined to the rich, as hawks are expensive. Wrestling by professionals is common, especially at fairs, while Indian clubs (*mugdar* or *mugdariān*) are often seen in the villages. Cock and ram fighting are reserved for special occasions. Chess and cards are common in towns. Strolling acrobats (*nat*) and jugglers (*madārī*) are very popular.

Fairs and festivals.

Fairs and festivals are very numerous. Fairs are generally held in connexion with some shrine, but Hindus and Muhammadans frequent each other's. Cattle fairs are held at Karāota and Dharson twice a year. Nearly 20,000 head of stock change hands every year and purchasers come from the United Provinces as well as the Punjab. The *Jhakrī* festival, to procure long life for children, and *karwa* for the long life of husbands, are celebrated by women only.

NAMES AND TITLES.**Names and Titles.**

Jats of good position use the Sikh title of Sardār. The Tiwānas are called Chaudhrī or Miān. Hindu Rājputs are called Chaudhrī in Patiala Proper, Thākūr in Mohindagarh, and Thākūr or Miān in the hills. Brahmans are addressed as Pandit, Jotshī, Pādhā, or Missar; Khatrīs are called Lāla or Seth. Among the Muhammadans the Rājputs are called Chaudhrī or Khān Sāhib, Sayyids, Mīr Sāhib or Shāh Sāhib; Khokhars, Chaudhrī; and Marrals and Dogars, Malik; Arāfns are called Mehr.

CHAPTER II.—ECONOMIC.



Section A.—Agriculture.

It is impossible to give such detailed information on this subject as has been collected in British Districts in the Punjab. The Patiala State covers no less than 5,792 square miles of country, and includes such widely diversified tracts as the Himālayān tahsil of Pinjaur on the one hand, and the arid plains of the Narnaul *nizāmat* on the other. No regular settlement of the State had been attempted previous to that recently commenced, and none of the information regarding agricultural conditions, such as is collected in the course of a scientific settlement, has yet been tabulated and recorded. The subject can therefore only be dealt with in the most general way.

CHAP. II, A.
—
Economic.
AGRICULTURE.

The Patiala loam may be sub-divided into hard, light and sandy. Soils. The first of these is termed *dākar*, the second *rauslī* and the third *bhur*. High land is called Bāngar (Punjābī *Whaiā*) and low land Bet or Khādar. The land round the village site is *nīāī*. In the hills the soils are *bangar* or *changar*, *katāl* and *kūl*, the former being unirrigated and the two latter irrigated land. First class *bangar* is called *lehri* and stony soil *rara*.

In the present settlement the terms will be those in use in the adjoining British Districts, and in future the returns will be kept according to the directions of the Settlement Department by *patwāris*. At present these terms are not strictly adhered to.

The Pawādh and Bāngar tracts contain much *dākar*, while *rauslī* and *bhur* predominate in the Jangal and Mohindargarh. The *dākar*, being hard, requires much ploughing and good rain, while the *rauslī* needs little ploughing and readily retains moisture. *Dākar* gets as much rain as it needs in the kharīf, but not enough in the rabī. *Rauslī* being capable of retaining moisture is the best soil for *bārānī* cultivation. *Bhur* is very poor land, but it requires little ploughing as the sub-soil retains whatever moisture it receives. Sometimes it produces a fine crop, but heavy rainfall is prejudicial to it.

Comparison of
different soils.

There are few reliable statistics for the rainfall throughout the State.¹ The rainfall decreases gradually in proportion to the distance from the Himālayās and also becomes more capricious. Fortunately a very large portion of the country lying to the south-west of Patiala, and consequently beyond the belt of good and sufficient rainfall, is irrigated by the Sirhind Canal. The Hissār Branch of the Western Jumna Canal has also rendered secure a large portion of the Narwāna tahsil. In the Banūr and Rājpora tahsils a small inundation canal² from the Ghaggar serves a number of villages. The flood water of the Ghaggar gives moisture to considerable areas in the Banūr, Ghanaur, Bhawānīgarh and Sunām tahsils, and occasionally renders the raising of a rabī crop possible in the outlying portion of the Bhatinda tahsil in the neighbourhood of the village of Sardūlgarh. But the Ghaggar seems to be growing more and more capricious and elusive every year. There are a few wells in the tahsils of Patiala and Rājpora, and in parts of Dhurī and Bhawānīgarh. Sirhind and Pāil are sufficiently protected by wells, and

General agricul-
tural conditions.

¹ See above, page 44.

² This canal used to irrigate some villages in Ghanaur tahsil also, and may do so again³ as a scheme for its improvement and extension is under consideration.

CHAP. II, A. though they have no canal irrigation, these two tahsils are perhaps the richest and most productive in the State. They have, however, been heavily assessed and the people are by no means wealthy.

Economic.

AGRICULTURE.

General agricultural conditions.

There are no reliable statistics regarding cultivation except for a few tahsils in which settlement operations have reached an advanced stage, and it is impossible to generalise for the whole State from these. The most recent figures, which are given for what they are worth, show that of a total area of 3,737,457 acres, 2,964,711 acres are cultivated and 467,604 more are fit for cultivation. There are considerable areas of grazing lands and extensive tracts of State property in the Pinjaur tahsil (comprising the hill territory of the State), and on the banks of the Ghaggar, as well as in Chanáthal thána (Sáhibgarh tahsíl), not far from Patiala. There is a good deal of land which has not been broken up for cultivation.

In the hill tracts cultivation mainly depends upon small streams or *kúls*, some of which, leading from permanent springs, irrigate all the year round. In the higher hills both autumn and spring crops are raised on *bárání* lands. These generally receive all the rain they require. In the lower hills and in the Dún the early cessation of the rains frequently renders the raising of a rabi crop on *bárání* lands impossible. There are considerable *bárání* areas in the Banúr and Rájpura tahsils, and owing to the dry and porous character of the soil and the comparatively rapid slope of the country, which carries the water off into ravines and drainages, the absence of rain in September means a failure of the rabi crops. In this area not less than 30 inches of rain are required in the year, of which, to produce a really bumper harvest, at least 5 or 6 inches should fall in January and February. The more arid tracts lying to the south-west of Patiala are, as above explained, largely protected by canal irrigation. At the same time a good and timely rainfall is of the utmost importance. In the Bhatinda tahsíl a rainfall of 15 or 16 inches in the rainy season, distributed evenly between the months of July, August and September, and a couple of inches of rain in January, or early in February, mean a bumper harvest over a very large area, and a great access of wealth to the people. In the Narwána tahsíl, which constitutes the southern extremity of the State, the soil requires more water than in Bhatinda. It will be seen, therefore that owing to the quality of the soil more rain is required for *bárání* crops in those tracts where the rainfall is heaviest and less where it is lightest. This roughly speaking holds good throughout the State between the extremes indicated above. In the sub-Himáláyán region 30 inches are not more effective than 15 in the southern and western extremities, and in the intermediate region the rainfall varies inversely with the distance from the Himáláyás. In the outlying Sardúlgarh thána, attached to the Bhatinda tahsíl, irrigation from the Sirhind Canal is impossible owing to the intervention of the Ghaggar. Further north the Nailí tract on either side of the Ghaggar is very insecure. A good harvest is occasionally raised on the *sailáb* of the Ghaggar, but the process which has led to the gradual shrinkage of the Ghaggar for many years past seems to be still in operation. In the Narnaul *nizámat* a fair kharif crop can be raised with some 12 or 15 inches of rain well distributed through the autumn months. There are a certain number of wells which are worked in the winter months, but the rabi harvest is, generally speaking, inconsiderable, and in many villages sowings are never attempted.

Agricultural calendar.

The agricultural year begins with the *nimání ikkádshí* in the month of Asár. Accounts are cleared up or renewed, lands are newly rented, and general agricultural operations then begin, though cane and cotton have been sown long before. The rains are due on this day, as the proverb says—*adhe hár bairi ke bār*—'Rain falls in the middle of Asár even at an enemy's

door." The monsoon generally breaks towards the end of Asár, and another proverb celebrates its coming—*Sáwan áyá he sakhi ghar ghar hoí tij; unká Sáwan kyá kare, jis ghar bail na bij*—"Sáwan is hailed by every one, but what good is it to a man who has neither bullock nor seed"?

In the month of Asauj the rabí crops are sown. In the month of Kátak the kharif harvest is cut, and cotton picking begins. The reaping of the rabí crops commences from the middle of Chet and ends in Baisákh. Sugar-cane is sown in Phágan and the boiling of the juice commences in Maghar and ends in Mágh. Cotton is sown before the kharif sowings: *bári tu kyún roi, main Sáwan men kyún boí*—"Cotton, why are you weeping? Because I was sown in Sáwan." Pickings finish in Magar. The following proverbs show the months in which rainfall is advantageous or the reverse:—*Je minh pia Dewáli jaisa phúsi¹ jaisa hálí*—"With rain at Dewáli, the good and bad cultivator are on equal terms." *Barse Phágan náj chuágan*—"The falling of the rain in Phágan increases the grain four times. *Barse Chet ghar na khet*—"If in Chet, nor house nor field remain."

The following calendar shows the ordinary round of the agricultural work of the year:—

No.	Name of Hindí month.	English month.	REMARKS.
1	Chet	March-April	Cane planting, irrigation for wheat, ploughing of kharif crops, and reaping of <i>sarson</i> and barley.
2	Baisákh	April-May	Reaping and threshing of rabí crops. Cotton is sown and cane is watered.
3	Jeth	May-June	Completion of threshing and storage of rabí crops grain and fodder. Cane watering and cotton sowing continue.
4	Asár	June-July	Cotton sowings finished; sowing of <i>bájra</i> commenced; commencement of rain, and rabí ploughing.
5	Sáwan	July-August	Kharif sowing completed; ploughing for the rabí continued.
6	Bhádon	August-September	Ploughing for the rabí crops; watering and hoeing of cotton and maize.
7	Asauj	September-October	Ploughing for and sowing of rabí crops.
8	Kátak	October-November	Rabí sowing completed; harvesting of kharif crops; picking of cotton.
9	Maghar	November-December	Threshing of kharif crops; cotton picking and cane pressing.
10	Poh	December-January	Cotton picking completed; cane pressing and watering of rabí crops.
11	Mágh	January-February	Watering of rabí crops; pressing of cane completed; ploughing for cane and rabí.
12	Phágan	February-March	Watering of rabí crops.

The area that a bullock can plough varies largely. Where the cattle are poor and the men few, a plough covers little ground. In the Pawádh a pair of bullocks can cover 50 *kachchá bighás* and in the Jangal 70 or more.

¹ *Phúsi* (or *phádi*), lit. means 'laggard.'

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Economic.

AGRICULTURE.

Agricultural calendar.

CHAP. II, A.

Economic.

AGRICULTURE.

Agricultural
operations :
Ploughing.

Throughout the State bullocks are generally used for ploughing, but in some parts of the Jangal and in the Mohindargarh District camels are also used. Only one camel is yoked to the plough.

Irrigated lands are ploughed after flooding. For wheat and maize the fields are ploughed after 4 or 5 waterings, and for cane after 6 or 7, but sugarcane fields are generally ploughed with the aid of the winter rains. The unirrigated lands are always ploughed after the first rain. After ploughing the surface is levelled with the *sohága*, so that they may retain the moisture. For some crops the fields are only ploughed once or twice. With regard to ploughing there is a proverb: *Sáwan báhi sáwani, Bhádon kí bhadwár, Assú men báhi ná báhi bargi jún*—"Ploughing in the month of Sáwan produces an autumn crop, in Bhádon *bhadwár* grass, and in Asauj, plough or not, it's all the same." There is another proverb showing the number of ploughings required for certain crops: *Pachís báhi gájrán, sau bah kamád, jún jún báhwe kanak nún tún tún páwo scwád*—"25 ploughings are required for carrots, 100 for sugarcane, and the more you plough the wheat field the better will be the crop." The first ploughing is done by the Hindus after consulting Brahmans, and sometimes the advice contained in the following proverb is followed: *Budh bakoi, mangal dátí*—"Sowing on Wednesday, on Tuesday the sickle."

Hoeing.

Hoeing is called *guddái* or *nidái* if done by hand. It is done in a sitting posture with the *khurpa* or *ramba*, but in the Bángar and Mohindargarh it is done standing with the *kasola*. The irrigated crops are generally hoed after every watering. The cotton and cane require a large number of hoeings: *Jo guddí nahin dopattí, tu kyún chugne áí kapattí*—"If you did not hoe your cotton earlier, why have you come to pick cotton, O bad woman?" In the Bet cane is hoed by the *kasola* and *khurpa*. Hoeing is very good for crops; the grass and weeds are uprooted and the earth round the plant is loosened. Hoeing is confined to irrigated lands, except in the hills, where the land is hoed for all kharíf crops.

Hedging.

In some places where sugarcane is largely grown, hedges are put round the fields, the branches being tied with *tatthás* (pressed cane) to make the fencing strong. This is done in the Bet, in the Páil and Basí tahsils, and is called *baté wáli bár*. In the Mohindargarh District these fences are generally built of mud and in some places branches of trees are stuck up round the field. Fences are generally made of *kikar*, *berí* and *malla*, or any other available material.

Reaping, stacking
and threshing.

The reaper reaps in a sitting posture, laying by the handfuls he cuts. These he afterwards binds into sheaves and stacks (*lán*) in the field. The sheaves are then taken to the threshing floor (*khakwira*), a piece of hard ground chosen for the purpose. The place is swept clean and the crop is spread out there in a heap 2 or 3 feet high; the thresher or *phálá* is drawn round and round by two bullocks driven by a man or a boy. By this process the straw is broken up fine and the grain is separated from the grain and husks. Winnowing follows and requires a wind. The mixed straw and grain is tossed in the air with a *tanglí* and thus the grain is separated from the straw. Afterwards it is put in the winnowing sieve (*chhay*) and allowed to fall gradually from above, the wind blowing away the remaining straw from the grain. Every kind of grain except maize is treated thus. In the case of maize the *chhatlís* (*kukrís*) are cut and piled up and then beaten with rods and the grain separated from the *chhatlís*. In the Bet the maize is threshed.

Agricultural
implements and
appliances.

The implements of the agriculturist are few in number and very simple. The common plough (*hal*) is used in all parts of the State; it opens the soil to a depth of 8 or 10 inches and produces a fine tilth. The plough

contains the following parts: beam (*halas*), share (*phálá*), coulter (*cháo*), block (*munna*) and handle (*hathail*). The beam is fixed to the *panjálí* (a kind of yoke) which passes over the heads of the bullocks. A bamboo stick with a big iron nail at the end of it called *práni* or *paini* is used to goad the bullocks. *Por* is a hollow tube of bamboo, with a leather mouth through which the seed is drilled. In Mohindargarh and the hills seed is sown broadcast (*chhitta* or *bakher*). Maize and wheat are sown broadcast everywhere. *Sohága* (roller) is a broad beam of wood to which the cattle are yoked. A man stands on it and drives them. It is used to preserve moisture as well as for crushing clods. A *sohága* with wooden teeth is called *gáhan*. *Jandra* is a rake without teeth, used for parcelling land into *kiáris*. A *kara* or iron rake worked by bullocks is used for levelling very hard soils. The *kahí* or mattock is generally used in making irrigation channels. The *ramba* or *khurpa* is a trowel with crooked handle and is used for hoeing (*gudái*). In the Bángar and Mohindargarh tracts it is done by a *kasola*. The blade of a *kasola* is like that of a *khurpa*, only somewhat broader, but the handle is a long one of bamboo, and the labourer works it standing. *Dátri* (sickle) or *dáchi* as it is called in the hills is used for reaping crops. *Phala* or *jeli* is used for threshing and *tangli* for winnowing. *Tangli* is also used for collecting fodder. *Salanga* (a pitchfork) or *uchain* is used for making hedges. *Gandása* or *gandási* (chopper) is used for chopping fodder and *gandála* for making holes for hedging. The cotton is ginned by *belna* (a hand cotton press). The sugarcane mill is known as *kulhári*, *belna* or *charkhi*; and *dál* is a word for a basket used to lift water from below. It is worked by two men. Small carts are used to carry the harvest from the fields and for manure. In the Simla hills the *dúch* is used for cutting wood, the *jhan* for breaking stones, the *jhabal* or *mend* for turning stones. The *adú*, an iron nail, is used in breaking stone. The *ramba* or *khilni* is used for breaking clods. The yoke (*panjálí*) is called *chawáyan* in the hills. The agricultural implements in the Mohindargarh *nizámat* merit special mention as the names, and sometimes the implements themselves, differ from those in use in the main portion of the State. The *sohága* or leveller is called *mech*, and the *jandra* or toothless rake used for parcelling the field into *kiáris* is replaced by the *dantáli*, a rake with nine or ten teeth and a handle of *ber* or bamboo wood. A list of the more common agricultural implements in the Phúlkián States is given below for reference:—

Adú, an iron-nail used for breaking stone (Simla hills).

Bangri, a trowel (in the Bet), like the *ramba* or *khurpa*.

Bel, the collection of three pans for boiling sugarcane juice.

Belna, a hand cotton-press. The sugarcane mill is known as *kulhári*, *belna* or *charkhi*, and *bcl* is the collection of three pans for boiling juice.

Cháo, the coulter of a plough.

Charkhi, a sugarcane mill.

Chawáyan, hill name for *panjálí* (q. v.)

Dúch, a hatchet used for cutting wood (Simla hills).

Dál, a basket used in raising water, worked by two men.

Dantáli, a wooden rake with 9 or 10 teeth and a handle of *ber* or bamboo wood (Mohindargarh).

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Economic.

AGRICULTURE.

Agricultural
implements and
appliances.

Dátri or *dáti*, a sickle used for reaping crops: called *dáchi* in the hills.

Gahan, a *sohága* (q. v.) with wooden teeth.

Gandála, for making holes for hedging.

Gandási, a chopper.

Gundása, a chopper used for chopping fodder,—*cf.* *gandási*.

Hálas, the beam of a plough.

Hathail, the handle of a plough.

Jandra, a rake without teeth.

Jhabal or *mend* for turning stone (Simla hills).

Jhan, for breaking stones.

Kahí, a mattock, generally used in making irrigation channels.

Kara, an iron rake worked by bullocks for levelling very hard soil.

Kasola, a trowel,—*cf.* *ramba*.

Khilní, an implement for breaking clods,—*cf.* *ramba* (Simla hills).

Khurpa, a trowel,—*cf.* *ramba*.

Kohári, or common axe for cutting wood.

• *Kulhári*, a sugarcane mill,—*cf.* *charkhí*.

Mech, a leveller (Mohindargarh),—*cf.* *sohága*.

Munna, the block of a plough.

Paini, a goad for driving bullocks,—*cf.* *práni*.

Phála, a ploughshare.

Phala, used for threshing,—*cf.* *jeli*.

Por, a tube of bamboo hollowed for ploughing.

Práni, a goad for driving bullocks,—*cf.* *painí*.

Panjáli, yoke of a plough.

Ramba, a trowel with crooked handle, used for hoeing, *guddí* (Bángar and Mohindargarh),—*cf.* *kasola* and *khurpa*.

Ramba, used for breaking clods,—*cf.* *khilní* (Simla hills).

Salanga, a pitchfork, used for making hedges,—*cf.* *uchain*.

Sohága, a wooden beam used as a roller.

Tanglí, for winnowing, also used for collecting fodder.

Uchain, a pitchfork, used for making hedges,—*cf.* *salanga*.

Rotation of
crops.

The *dofaslí dosála* system obtains on unirrigated lands, that is to say, a *rabí* crop will be sown in land which has just borne a *kharíf* crop, and when the *rabí* has been harvested, the land will lie fallow for a year, and then bear its two successive crops as before. The same system is carried out on inferior irrigated land, but good irrigated land bears two crops every year (*dofaslí harsála*). Sugarcane and cotton exhaust the soil and are not planted in the same land in two successive years. The subject of crop rotations however is not really understood, and there is none of the intricate sequence and alternation which obtains—for example—in a rice-growing country. The most frequent crop admixtures are wheat and gram, and barley and gram. These are grown together partly with a view to increasing the yield, and partly because one or other crop is likely to succeed even if there is too much rain for gram or too little for wheat or barley. Barley of course requires less rain than wheat, and in the extreme south-west wheat is rarely seen even on canal-irrigated lands.

In the Bángar tract, which corresponds to the Narwána tahsíl, the people are singularly careless about manure, and large supplies accumulate in and around the village site. Elsewhere the available supply is made full use of, though in the plains it is used largely as fuel, and the fields only get what is left.

CHAP. II, A
Economic.
AGRICULTURE.

Manure.

No new agricultural implements have found their way into the State, nor are there any model farms or experimental fruit gardens. There is a small amount of fruit culture in the Himáláyás.

Implements,
model farms
and fruit culture.

According to the last Census (1901) 429,731 males and 896 females have a direct interest—permanent or temporary—in land and its cultivation. Besides these, there are 551,406 persons dependent upon their labour.

Number of
agriculturists.

Well lands generally, and sometimes unirrigated lands, are cultivated by agricultural partnerships or *lúnas*, if the owner is poor or cannot cultivate his land single-handed for lack of oxen or some other cause. These partnerships are of different kinds. Thus the *jí ká sirí* is the man who contributes his personal labour only, and the *ek hal ká sirí* one who contributes a whole plough. In the Bángar *lúnas* are common on unirrigated lands, and the associated partner receives a share of the produce based on the nature of his contribution to the partnership. Thus if the partner cultivates single-handed with the owner's bullocks, he receives half. If two or more men help the owner and provide the seed, each paying his quota of the revenue according to his share of the *batúí*, the owner finding the bullocks, they receive $\frac{1}{3}$ rd. If the partner merely assists in ploughing, he receives $\frac{1}{4}$ th. If the partner be a woman or boy who merely watches the crop, grazes and waters the cattle, or renders such lighter service, his or her share is from $\frac{1}{5}$ th to $\frac{1}{6}$ th of the gross produce.

Partnerships.

Large landowners employ one or two permanent *kámás* or farm servants. These get a fixed wage in cash and kind—one rupee a month, some clothes, and a fixed share of the produce, varying with the crop. The *sirí* or sharer is a grade above the *káma*. These two classes returned themselves as farm servants in the Census. Field labourers (*masdúr saráatí*) are employed by most, if not all, cultivators at seed time and harvest. Landless Jats, Núngars, Chúhrás and Chamárs are thus employed. In the Census they returned themselves according to their caste and not as farm labourers and hence the small number of labourers shown in the Census Report, working out at an average of three to each village. Nábha has an average of under three, and Ludhiána of less than five. There are 1,100 villages in Pinjaur tahsíl, where no farm labourers are found. If these are deducted, the average for the State will be five to a village. In the hills much of the field labour is done by the women. Throughout the State women are largely employed in cotton-picking.

Farm labourers.

In the hill tracts potatoes, ginger, turmeric and rice are the most valuable crops, but a good deal of Indian corn is raised for food. In Páil and Sirhind a fair amount of sugarcane is cultivated, as also in parts of Patiála, Dhúrí and Bhawánigarh. Cotton is grown in all but the sandier tracts, such as the Barnála, Bhíkhí and Bhatinda tahsils, and forms the staple produce in Narwána. A certain amount of rice is cultivated in Rájputra, Banúr, the Sutlej Bet and in Pinjaur tahsíl. In Narnaul the main crop is *bájra*. Wheat is the principal rabi crop in the north-western half of the State, and barley and gram, or mixtures of the two, are

Crops.
Table 19 of
Part B.

CHAP. II, A. the most important *rabí* crops in the south and west. In years of good rainfall there is always a considerable amount of *sarson* exported from the south and west.

Economic.

AGRICULTURE.

Cotton.

Cotton is generally sown in irrigated lands in the Bángar and Jangal tracts. In the Pawádh it is also sown in unirrigated lands. It is sown in the *dákar* or *rauslí* soils, the land being generally ploughed three or four times, commencing in Mágh, and the seed sown during Baisákh and Asár. Whether it be sown on well or canal lands irrigation is necessary before sowing, unless there has been sufficient rain. The crop requires watering and on well lands it is watered every 10 or 15 days unless rain falls. It is sown broadcast, 5 *seers kachchá* of seed to a *kachchá bigha*, and 4 or 5 hoeings are given. The picking commences in Kátak and ends in Maghar. This work is generally done by women and the cotton is separated from the seed by the *belna* (hand gin). Some seed (*barewen*) is kept for sowing and the remainder given to the cattle. It is a favourite food for milch-cows and buffaloes in the cold season. Only ordinary country cotton is sown every year.

Sugarcane.

Sugarcane is generally sown on well lands, but in the Bet it is sown in *sailáb* and also on *báráni* lands. It is sown near wells, as during the hottest months it requires more frequent watering than any other crop. *Chan* or *dholu* are the kinds of cane generally sown. The land is ploughed 8 or 9 times or even 20 times, commencing in Maghar. All the manure available is spread on the fields and ploughed in. The planting is done from the beginning of Chet to the middle of Baisákh. The seed consists of *porí* having *ánkh* (cuttings with eyes) cut from the last year's crops and kept in a pit for the purpose. In planting one man drives the plough and the other follows him laying down the joints in the furrows at intervals of 6 or 7 inches. After this the whole field is rolled with the *sohága*. About 4 or 5 canes spring from the eyes (*ánkh*) of the cuttings. The field is watered every seventh or eighth day, and hoed generally after every other watering. The hoeing (*anhi gudái*) is done with a *kasolí* and a straight *khurpi*. The cane grows to a height of 8 or 10 feet. The juice is extracted during the months of Magar, Poh and Mágh. All the cultivators have shares in a cane-mill. The canes are cut at any time of the day, and tied in bundles, after stripping each cane and removing the flag (*gaula*). Afterwards the canes are carted to the *belna* or cane-mill. The mills used are of two kinds, one of iron, the other of wood, the former requiring fewer men than the latter, but as the cane has to be passed through it in small pieces it is rendered useless for any purpose. The pressing is done by two horizontal rollers, and when the bullocks move round, the juice (*ras*) runs into a jar, whence it is taken to a boiling shed and boiled in pans. In some parts two pans are used, and in others three, the three pans being called a *bel*. In the Bet only one pan is used. For boiling and turning the juice into *bhelí* (lumps) of *gur* or *shakar* they generally employ Jhínwars, a sweeper only being engaged to keep up the supply of fuel. In the Bet the produce when boiled assumes the form of *ráb* mixed with some liquid. *Bels* and iron mills are hired, the rate of hire for a mill varying from Rs. 28 to Rs. 32, and for a *bel* from Rs. 5 to Rs. 8. The wooden mills are made or repaired at the joint expense. *Ponda* sugarcane is grown in the villages near some of the towns in the State, and is generally sown by Aráíns. It requires a great deal of manure and constant attention, but on the other hand it fetches a high price.

Wheat.

Wheat is sown in irrigated and sometimes in unirrigated plots. It is generally sown *sánwí* (i.e., once a year) and sometimes in land which has

borne a maize crop. The land is ploughed at least 4 or 5 times, commencing in Bhádon, and the seed is sown in Kátak, 5 *sers* of seed going to a *kachchú bigha*. It is watered 4 or 5 times on irrigated lands, and hoed 2 or 3 times. It is reaped up to the middle of Baisákh. There is a proverb, *kanki kunjī mehnā jē rahen baisákh*—"It is a great stigma for wheat to remain unreaped and for the cranes (*kúlans*) to remain in the plains after Baisákh" (the cranes generally migrate to the hills before Baisákh). There are several varieties of wheat sown in the State. The *lāl* or bearded red is grown everywhere. The *sufed* (white) or *dúdí* is generally used for flour (*maida*). *Kankú* has a thicker and harder grain. *Kunj* wheat is also sown in some parts. The bearded red wheat being cheaper is consumed by the mass of the people, the *kankú* and *sufed* being used by the richer classes. The grain is eaten or sold and the surplus straw also sold. In the hills it is sown after the middle of Asauj and garnered from Jeth to the middle of Asár.

CHAP. II, A.
Economic.
AGRICULTURE.
Wheat.

Maize is generally sown in irrigated lands, but in some villages of the Pawádh and in the Bet it is also sown in unirrigated lands. If the rains are good it does not require much labour, few waterings suffice, and it ripens very soon. The *sánwī* crop gives a good return. After 4 or 5 ploughings the seed is sown during the first half of Sáwan. In the hills it is sown in Jeth. It requires 2 or 3 hoeings and 3 or 4 waterings, provided there has been good rain. The crop generally takes 2½ months to ripen and is reaped in Kátak. There are generally from 2 to 4 cobs (*chhallís*) to a stalk. In the hills it is gathered from the middle of Bhádon to the middle of Asauj. The *samíndárs* generally live on maize for the greater part of the year and the bullocks subsist on its straw. The hillmen prepare *sattú* for a whole year at a time and eat one meal of it every day. The seed generally sown in the State is yellow in colour. In the Mohindargarh *nizámat* and the Bángar tahsíl maize is only grown in small quantities.

Maize.

The cultivation of barley (*jau*) is like that of wheat, but it is sown later and ripens earlier. It is reaped in the month of Chet.

Barley.

Gram is sown after one or two ploughings in *rausli* and *dákar* soil after the middle of Asauj. The seed required for a *kachchú bigha* is 4 *sers*. It is not irrigated from wells, nor is it hoed. It is reaped from the middle of Chet. The outturn is 7 to 10 *kachchú mans* a *kachchú bigha*. The crop entirely depends on the rains in Sáwan. In most places mixed gram and barley, or wheat and gram, are sown. This combination is called *berra*. Rape-seed (*sarson*) is generally sown in addition to or mixed with gram, *berra* or wheat, and is reaped first. *Sarson* is also sometimes cultivated in irrigated plots as a separate crop. It is used for oil. *Rái* and *tárámira* are also sown mixed with gram or on the ridges (*ádán*).

Gram.

Bájjra is the most important kharíf crop in all the more sandy parts of the State and is largely grown in the Mohindargarh *nizámat*, where it is also sown in irrigated lands. It is sown as soon as the rain falls in Asár, about two *sers* going to a *bigha*. In the Mohindargarh *nizámat* it requires 4 or 5 ploughings as well as a hoeing in Sáwan, but in other parts of the State it requires only one or two ploughings and is not hoed at all. It is reaped in Kátak, with the stalk in Mohindargarh and without it in the rest of the State. It yields 7 *mans* a *bigha* in Mohindargarh.

Bájjra.

In the Mohindargarh *nizámat* *joár* is the main kharíf crop and is sown in irrigated as well as in unirrigated lands, but in other parts it is generally sown on *bárání* lands and used for fodder. It is sown

Joár.

CHAP. II, A. in Asár after 5 or 6 ploughings, about $2\frac{1}{2}$ *sers* of seed going to the *bigha*. For fodder 4 *sers* per *kachchá bigha* are sown. It is hoed as well as loosened by ploughing. It is reaped in Maghar. The average yield per *bigha* amounts to 5 *mans*. The fodder yield per *bigha* is 15 *mans kachchá*.

Economic.

AGRICULTURE.

Soils.

Kharíf pulses.

The kharíf pulses are *moth*, *múng*, *másh* and *guára*. These are sown alone (*nárohe*) as well as mixed with *joár*. *Bájlra* and *múng* are also grown mixed with *másh*. *Moth*, *cháwala*, *múng* and *guára* are generally sown in the *rauslí* and *bhur* soils, but *másh* is sown in *dákar* or *rauslí* and sometimes on wells. These pulses are sown in Sáwan and reaped in Kátak. In the hills *masar* is grown as well as in Khádar plots in the spring. *Til* is sown in *moth*, *múng* or *joár* crops, but it is generally sown round a cotton crop. *Guára* is sown alone in the Jangal. An occasional field of *alsí* (linseed), *hálon* and *metha* is to be seen everywhere.

Rice.

Common rice is grown everywhere and the best rice in the hills. *Satthí* and *dhán* are sown and *zíri* is planted. It requires a low land full of water (*dabrí* and in the hills *kiárí*). The soil is ploughed 4 or 5 times, commencing in Poh. At the time of sowing the land is ploughed with a plough which has a wooden share, and is levelled 3 or 4 times with the *gahan*. When the water becomes clean it is sown from Baisákh to Sáwan, about 4 *sers* going to a *bigha*. It is hoed once or twice, but *zíri* requires more hoeings. It is reaped in Kátak and yields from $1\frac{1}{2}$ to 3 *mans* a *kachchá bigha*. *Zíri* is planted in Sáwan and reaped in Kátak. *Zíri* yields 5 *mans* a *kachchá bigha*. In the hills *begam*, *zíri* and *jhinjhan* are sown in *kiáris* from the middle of Asár to the middle of Sáwan and cut in Kátak. Rice is not sown in the *parganas* of Jabrot and Kaimlí.

Other crops.

There are no other crops which call for detailed mention. *San* is produced for agricultural purposes and sown in Asár. It is cut in the beginning of Kátak and steeped in a village pond for 5 days, after which it is taken out and dried and the fibre separated from the stick. *San* and *sankukra* are generally sown round cotton and cane crops. Indigo is grown in the Bhawánígarh, Patiala, Narwána, Sirhind and Páil tahsils, the green crop being steeped in water and the dye made into balls after the usual native method. The poppy is grown in some villages of the Sirhind, Banúr and Páil tahsils, and to some extent in the hills for *post* only. *Kangni* and *china* are usually grown on a small scale, but in bad years or when the price of grain is high they are more freely sown. Tobacco is grown on well lands. Chillies are planted in Aráin villages and are largely grown in the Sirhind, Patiala and Ghanaur tahsils. The yellow and red kinds are generally sown. The seedlings are planted in Asár, and picking continues from Kátak to Poh. The yellow coloured *mirch* is largely exported and the red consumed locally. Garlic and onions are also grown. *Saunf*, coriander and *ajwáin* are also grown by the Aráins. Fine water-melons are produced in the Jangal tract. In towns and in villages near towns, vegetables of all sorts, *kharbúzas* and sweet potatoes (*shakar-qandis*) are grown on well lands. Potatoes and *arbis* are grown in the hills and the latter also in the plains, both to a smaller extent. *Sanghárás* (water-nuts) are sown in ponds. In the Mohindargarh *risámat pála*, a thorny-bush, grows spontaneously on *báráni* lands, the average produce being from one to two *mans* a *bigha*. It is an excellent fodder for cattle and fetches a good price. In the Jangal tract *chúra* (trefoil) is sown in Asauj for fodder only. Cattle are grazed on it during the months of Mágh, Phágan and Chet.

Hill crops.

Mandwa or *koda* is sown in Baisákh after one ploughing in Bángar soil and is cut in Kátak. In the hills, and indeed everywhere, poor people make *chapátis* of it. *Báthú* is sown like *mandwa*.

Kulthi is sown mixed with wheat. Ginger, turmeric and *kachálú* are sown on *kúls* in the month of Jeth in all *parganáds* except that of Haripur. They require water every 5 or 6 days if rain does not fall. They are ready for digging in Maghar. *Oghla* is sown in Jabrot in Bángar soil in the month of Asár. It is hoed twice and reaped in the middle of Kátak. The hillmen make *chapátis* of *oghla* flour. It is also eaten on fast days by Hindus in the plains and called *phalwár*.

CHAP. II, A.**Economic.****AGRICULTURE.****Hill crops.**

The prospects of extension of cultivation are not encouraging. The apparent waste of agricultural resources is due to the marked inferiority of the soil and in the case of the Nailí tract on the Ghaggar to the want of a steady and reliable rainfall. The State is already well served by railways, and there is little scope for the development of irrigation.

Extension of cultivation.

Agricultural calamities may be grouped under three heads: (1) scarcity of rain which causes famine; (2) occasional pests; (3) animals and insects which destroy the crops. (1) A history of the famines is given in Section H below. (2) *Agast* or *agath* or *jhola* is a northerly wind which blows for a day or so about the 22nd of Bhádon and breaks maize stalks, cane and cotton. Frost (*pála*) injures *sarson*, cane and cotton very largely. Blight (due to cold winds from the north or west) causes great damage to wheat and barley when the grain is forming in the ear. Hail (*ola*) injures pulses, wheat, barley and gram. Lightning does occasional harm to cotton, pulses, gram and *san*, and sandstorms in the month of Phágan do great injury to the gram. Both indeed injure any crop when ripe or nearly so. (3) Black buck, pig and jackals do great injury to the crops, especially sugarcane. Locusts (*tiddi*) generally appear in Bhádon and Asauj. *Sundi* is a green caterpillar which attacks the gram and *sarson* stalks; good rains in the cold season destroy this insect, otherwise its ravages among the unirrigated crops are severe. Young cane plants are destroyed by *kansua* and full grown by *tela* and *pukhi* (black and white insects). White-ants (*seonk*) eat the roots of unirrigated rabi crops. Rain is fatal to all these insects. When clouds follow rain *kungi* appears on the wheat and barley heads, but a few days of sunshine remove it. Field rats also cause some damage. Rice is destroyed by *katrú* and *búdha*; a red insect destroys kharif crops, while the *máhu* destroys pulses by an oil which it excretes.

Calamities of season.**Animals and insects.**

The cultivators have various devices to protect their crops from destruction. They erect platforms resting on trees (*manha*) on two-forked sticks struck in the ground and there they sit watching their fields, shouting and shooting mud pellets from their *gopiás* (slings). They also make scarecrows (*darna*) to frighten the animals and they light fires along their fields to keep away the pigs. *Rákhás* (watchmen) are also kept.

Zamindárs arrangements to protect their fields.

No accurate figures are available showing the number of live-stock in the State. Every one tries to conceal his cattle in order to make out his condition to be worse than it is. As there is not much public grazing land cattle are not generally bred by the *samindárs*. In some villages big land-owners have taken to cattle-breeding and in the Jangal tract fair stock is raised. The Bángar tract is suitable for cattle-breeding, but on account of the scarcity of grazing lands the people of the Bángar are growing poor. Though the people of the Jangal and Bángar use home-bred cattle for agricultural purposes, still large purchases are made from outside. The Mohin-

Live-stock.

CHAP. II, A.
Economic.
AGRICULTURE.
Live-stock.

dargarh District is noted for bullocks and goats; bulls for breeding are imported. There are two big cattle fairs where 20,000 bullocks are sold every year. Draught and plough cattle are generally purchased from local dealers or the nearest markets. The draught and plough bullocks cost from Rs. 30 to Rs. 80 each. In the Jangal and the Mohindargarh District they generally cost from Rs. 50 to Rs. 80 and even Rs. 100. Camels are generally kept in the Jangal and the Mohindargarh District. They are used for draught, ploughing and riding. Plough camels cost about Rs. 60 each. Milch cows are generally kept by Dogars and Gujars. In villages and cities buffaloes and cows are kept for their milk. The cultivators make the milk into *ghi* before selling it. The Bángar was formerly noted for its cattle, but the supply from the Bángar is decreasing. The best cows cost from Rs. 40 to Rs. 60, and buffaloes from Rs. 80 to Rs. 100; ordinary cows only cost from Rs. 15 to Rs. 25, and buffaloes from Rs. 50 to Rs. 60. The goats and sheep are kept in almost every village for milk and wool respectively. Donkeys and mules are kept by potters and brick-makers. Pigs are kept in many villages by sweepers and Dhánaks. Fowls are also kept by sweepers. In the time of the Mughal emperors the Jangal produced fine horses and was famous for them, but now-a-days horse-breeding does not exist except in the Motí Bágh Stud at Patiala.

Diseases.

The prevalent diseases among the cattle are (1) *wabá* or *marí*, an epidemic disease, which spreads among cattle. The majority of those affected die the day after the appearance of the symptoms. (2) *Galgotú* is a swelling in the throat, very fatal in its effects. The animal gives up taking food. *Morkhar*, *rora* or *chapla* is the foot and mouth disease. It is an infectious disease, and though not fatal, it makes the cattle useless for a long time. For this disease the people bind *kíkar kú kas* on the feet of the animal and make him eat a loaf of *másh* flour plastered with oil. Paralysis (*ogá*), diarrhoea (*mok*), choking (*patta lagná*) are other common diseases. (3) *Nikála* is a kind of boil which sometimes causes death. *Gur*, wine, the bark of the *kíkar* tree and pepper juice are given.

Defects in cattle.

Almost all Hindu and a good many Muhammadan *zamíndárs* avoid purchasing cattle if they are (1) black, (2) *sat dúnta* (having 7 teeth), (3) *dhál talwár* or *hánk pukár* (having one horn upside down), (4) *dhaul jibh* (white tongued), and (6) *ek mandla* (wall-eyed).

Horse-breeding.

There is a breeding stud in Patiala belonging to the State. In 1903 the stock consisted of 5 horses, 1 pony, 3 donkeys and 25 mares. At the beginning of the year the young stock consisted of 23 fillies, 23 colts and 22 mules; during the year 19 foals were dropped. The stock disposed of during the year included 11 horses sold at a total of Rs. 2,985, and 16 mules sold for Rs. 4,760. One hundred and twenty-two mares from the Districts were covered during the year, and covering fees realised Rs. 218. The actual cost of the stud for all charges amounted to something under Rs. 22,000.

Irrigation.

Irrigation is effected by canals and wells, both *kachchá* and *pakká*. Masonry wells are worked with a bucket or Persian wheel, Jats using generally the bucket and Aráíns the Persian wheel, while some Kambohs and Sainís of the Banúr tahsil use the *dhínglí*.

Irrigation by wells is carried on in the Pawádh and the parts of the Jangal tract adjoining it. In the Jangal, where the water is far below the surface, irrigation by wells is impossible. In the Mohindargarh *nizámat* wells are also used, though not on a large scale. The water of the Pawádh and Jangal wells is generally sweet and useful for cultivation. In Mohindargarh some of the wells are sweet, but others are brackish and

only useful after rain. Wells are usually from 15 to 40 *hāths* deep; those of the Jangal being sometimes 130 *hāths* deep. They generally have one or two *bidhas* or *kohirs*, but there are some with 3 or 4 *bidhas*. The cost of construction varies according to the depth and size of a well. It may be estimated at from Rs. 250 to Rs. 800. In most villages buckets (*charsa*) are used for raising water. These are worked by 4 men and 2 pairs of bullocks. The bucket is fastened to one end of a rope and the other end of the rope is attached to the yoke of the bullocks. The rope (*lās*) works over a wooden wheel or pulley (*bhaunī*), raised a little above the well on a forked stick; when the bucket rises to the top, it is emptied into a reservoir (*khel*) by a man standing there for the purpose, repeating *Bagge līle jorī wāliā sohniā bhāī bīrā, belī terā Rām aur Rabb hai*—"O, beloved brave brother, with a pair of blue-white oxen, God is thy protector!" and other similar chants to warn the driver against the risk of loosening the rope from the yoke too soon. They can work for 3 or 4 hours at a stretch. The *charsa* costs nearly Rs. 30. It is very difficult to judge how much area can be irrigated by a well. It depends on the depth and capacity of the well and on the supply of water. The *zamīndārs* say that a single bucket well can irrigate 4 or 5 *bighas* (*kachchā*) in one day. In the villages where sugarcane is largely grown and Aráins are cultivators there the Persian wheel (*rahat*) is generally used. Each requires 2 or 3 men and a pair of bullocks. A Persian wheel will irrigate a smaller area than a bucket well, but it is not so troublesome. The wheel costs about Rs. 25.

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Irrigation.

Persian wheels

The opening of the Sirhind Canal has greatly mitigated the effects of droughts in the Jangal. The area irrigated by this canal naturally varies with the rainfall. The Western Jumna Canal irrigates 100 villages of the Narwána tahsíl. A detailed account of canal irrigation in the State is given below.

Canal irrigation.

CANALS.

The idea of irrigating Patialá territory from the Sutlej river originated with Mahárāja Narindar Singh in 1861, and a survey was made by Captain (afterwards General) Crofton in 1862 at his desire at the cost of the State. The project was however dropped for a time as the cost was considered prohibitive for the irrigation of such a limited area. A partial estimate for a combined British and Native States system was submitted by Captain (Colonel) Robert Home in 1869 and sanctioned by the Secretary of State in 1870. The closure of the account after construction took place on 31st March 1889. The three Native States—Patiála, Jínd and Nábha—were associated in the construction, under the terms of an agreement executed on 18th February 1873. The Sirhind Canal was first estimated to command 4,027 square miles in British territory and 4,450 in that of the Native States, 2,970 square miles of the latter being in Patialá. This estimate was subsequently corrected on the completion of the system to 5,322 square miles in British territory and 2,998 square miles in the Native States, and on this the charges were debited in the proportion of—

Canals :
Sirhind Canal.

					Per cent.
British	64
Native States	36
Total					100

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AGRICULTURE.

Sirhind Canal.

Each State contributed the cost of the construction of its own distributaries, and other charges were distributed amongst the States as under :—

					<i>Per cent.</i>
Patiála	...	...	...	...	83·6
Nábha	...	...	...	...	8·8
Jínd	..	...	...	...	7·6
Total					100·0

These proportions are still adhered to. The total cost to the Patiála State up to the end of 1901 was Rs. 1,14,61,277. The water is shared between the British and Native States Branches in the proportions of 64 per cent. and 36 per cent., the 36 per cent. received in the First Feeder at Mánpur, in Patiála territory, being divided between the three States in the same proportion as given above, *viz.*—

					<i>Per cent.</i>
Patiála	...	...	...	...	83·6
Nábha	...	...	...	...	8·8
Jínd	...	...	...	...	7·6
Total					100·0

The canal was originally designed as a navigable waterway. The main line of the Native States Branches from Mánpur to Patiála is at present navigable. The Choá Branch from Rauní Regulator (6 miles 1,430 feet above Patiála) was to have been made navigable and continued on to meet the Western Jumna Canal. Fortunately the locks and extension were never constructed. Irrigation began on the Patiála Distributaries in the rabí crop of 1884-85. The Native States Branches take off at mile 39 of the Main Line, on which there is no irrigation. The feeder lines are in length approximately—

					<i>Miles.</i>
I Feeder	...	...	...	..	18
II Feeder	...	...	...	...	14
III Feeder	...	...	...	...	9

the total length being 39 miles 4,514 feet. From the first feeder the Lisára Rájbahá takes off, and at Bharthala, the end of the first feeder, the Kotla Branch takes off. This is 98 miles 188 feet in length, and ends in a reservoir at Desu. There is a British Rájbahá (Dabwálí) at the tail entitled to the escape water. The Patiála Distributaries on this branch are the Máhorána, Sheron, Barnála, Longowál, Jagú Kotdunna, Bhíkhí, Bhainí, Ghuman, Talwandí, Jodhpur, Bangí, Rághowálá and Pakka. At the beginning of the second feeder the Rájbahá Bhagwánpura takes off and at the end, at Rohtí, the Ghaggar Branch.

On the Ghaggar Branch the Patiála State Rájbhás are the Bhawánígarh, Newáda, Nidámpur, Ládbanjára, Khariál, Sunám, Kotra, Diálpura, Arkbás and Bohá. This branch tails into the Ghaggar Nála. At Rauní, the end of the third feeder, the Choá Branch and Patiála Navigation Channel bifurcate. On the Choá Branch the working rájbhás of the Patiála State are the Samána and the Karamgarh. This branch tails into the Ghaggar Nála. The Navigation Channel has one rájbhá taking off, known as the Bārādari Rájbhá. It principally irrigates gardens around Patiála. The total length of the Patiála Distributaries as constructed is (in 5,000 feet miles)—

<i>Major.</i>	<i>Minor.</i>	<i>Total.</i>
705	879	1,584

A large drainage line, known as the Sirhind Nála, is syphoned under the first feeder through 9 arches of 25 feet span. The present maximum discharge of the first feeder is 3,000 cusecs, about 60 per cent. more than originally designed. A feature of the Sirhind Canal is the large extent of the distributary channels, the idea being to bring the water within the boundaries of each village in a Government channel. Under this system hardly any village water-courses pass through the lands of another village. The system greatly increases the canal officer's powers of control over the distribution. The minors were originally designed to run in groups, half at a time. For this reason double the number of pipes for a given area was allowed. This has lately been altered on the Patiála Distributaries. The discharging capacities of the rájbhás have been increased so as to allow the minors to run all together, and when there is not sufficient water in the branches to supply all the rájbhás at once, the rájbhás are run in groups.

The fixing of permanent outlets has now been begun. When they are all fixed, the irrigated area should become more regular, though the predominating cause of fluctuations of area is, of course, the rainfall, both as regards quantity and time of year. As noted by Mr. Higham, in the completion report of the Sirhind Canal, there is never likely to be the constant and intense demand on the Patiála Branches that has arisen below the 50th mile of the British Branches, except on the tail rájbhás of the Kotla Branch. A line drawn from the 50th mile of the Abohar Branch to the tail of the Ghaggar Branch just divides the Sirhind Canal into the two sections of fair and intense demand, owing to the nature of the country. Nearly all the enormous increase of irrigation on the British Branches has taken place below this line. The maintenance of the minors has up to now been in the hands of the *zamindárs*. This it was hoped would lead to economy, but the *zamindárs* hopelessly neglect the channels, and they have now been taken over by the State Canal Officers and should in future be far more efficient, as regards carrying capacity. An increase of irrigation, from this cause, may be hoped for. There is very little lift irrigation done. The average *zamindárs* prefers trusting to luck for sufficient rainfall to lifting water. The *zamindárs* are good cultivators, but quite incapable of arranging matters to the best advantage as to the distribution from their outlets amongst themselves. A man will take water when he can get it and put it in his field, though the crop may not want the water, and be damaged, rather than let another cultivator have it. The great hope for the Patiála Distributaries is a steady increase in high class kharíf crops, such as maize, sugarcane and cotton, and a steady increase of kharíf irrigation. The supply is at

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—
Economic.
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Sirhind Canal.

CHAP. II, A.**Economic.****AGRICULTURE.****Sirhind Canal.**

times so low in the *rabí* season that the *rájábáhás* barely get a ten-day turn per month. In consequence, when the season's rains are also unfavourable, a crop sown with a constant supply during sowing time cannot be brought to maturity and a large amount is ruined. A statement showing progress made in the increase of revenue is appended (A), another showing cost and income (B), and a copy of a report on the possible extension of irrigation to at present unirrigated tracts with a list of the bridges on the navigable portion of the canal (C). The State also receives irrigation from the British channels in the Bhatinda, Ludhiána and Ferozepore Divisions. A statement (D) shows the British *Rájábáhás* and the villages irrigated by them.

**The Banúr
Inundation
Canal.**

There is one inundation canal in the Patiala State. This was constructed in the time of Maharája Karm Singh, and much improved in the year 1915 in the time of Maharája Mohindar Singh. It takes off from the right bank of the Ghaggar river about 5 or 6 miles above the old town of Banúr, from which it takes its name. It used at times of heavy flood to run (some 25 miles, as the crow flies) as far as Bahádurgarh Fort. But for some years it has not run below the 12th mile. In all probability its alignment might be improved. There is only one channel, and village *khānds* or water-courses take off from it. Little irrigation is done in the *kharíf* as in years of ordinary rainfall the country is mostly flooded; while in the *rabí* the supply falls so rapidly that the crops sown are difficult to mature, though, fortunately owing to the proximity of the hills and general flooding in the rainy season, crops do not need many actual waterings. Both flow and lift irrigation are used.

(A).

CHAP. II, A.

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Areas irrigated
and revenue
realized, Sirhind
Canal.

Statement showing areas irrigated and net revenue realized from Patiala
State Sirhind Canal.

		Area irri- gated, in acres.	Gross Revenue (collections).	Working Expenses.	Net Revenue.
			Rs.	Rs.	Rs.
To end of 1883-84 (1940)	...	...	...	...	...
" 1884-85 (1941)	...	...	5,479	28,072	-22,593
" 1885-86 (1942)	...	4,341	8,405	77,119	-68,714
" 1886-87 (1943)	...	47,920	26,504	1,71,390	-1,44,886
" 1887-88 (1944)	...	77,981	1,33,190	2,72,504	-1,39,314
" 1888-89 (1945)	...	121,901	1,89,933	3,97,035	-2,07,102
" 1889-90 (1946)	...	131,841	3,40,014	3,67,537	-27,523
" 1890-91 (1947)	...	184,545	5,16,342	3,67,742	1,48,600
" 1891-92 (1948)	...	191,362	6,49,945	3,29,563	3,20,382
" 1892-93 (1949)	...	114,859	6,84,520	3,59,437	3,25,083
" 1893-94 (1950)	...	102,073	3,26,989	3,03,160	23,829
" 1894-95 (1951)	...	95,293	4,14,683	2,55,812	1,58,871
" 1895-96 (1952)	...	227,996	4,39,305	2,58,528	1,80,777
" 1896-97 (1953)	...	321,066	9,95,033	2,94,646	7,00,387
" 1897-98 (1954)	...	279,798	11,81,263	4,25,546	7,55,717
" 1898-99 (1955)	...	304,515	10,18,525	4,27,621	5,90,904
" 1899-1900 (1956)	...	372,599	13,06,705	3,85,864	9,20,841
" 1900-01 (1957)	...	199,081	11,48,244	3,94,527	7,53,717
Total	...	2,777,151	93,85,079	51,16,103	42,68,976

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Economic.

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Capital outlay,
Sirhind Canal.

(B).

Statement showing Capital Outlay, Sirhind Canal, invested by
Patidla State.

		Direct Capital Outlay during the year.	Direct Capital Outlay to end of the year.	Simple Interest Charges at 4 per cent. on Capital Outlay to end of previous year plus 4 outlay during the year.	Net Revenue (as per column V of Statement No. IV).	Simple Interest less Net Revenue.	Net Revenue less Simple Interest.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
To end of 1883-84 (1940)	...	...	89,42,530	19,67,356	...	19,67,356	...
" 1884-85 (1941)	...	4,29,358	93,71,888	3,66,288	- 22,593	3,88,881	...
" 1885-86 (1942)	...	5,49,116	99,21,004	3,85,858	- 68,714	4,54,572	...
" 1886-87 (1943)	...	8,23,171	1,07,44,175	4,13,304	- 1,44,886	5,58,190	...
" 1887-88 (1944)	...	3,24,044	1,10,68,219	4,36,248	- 1,39,314	5,75,562	...
" 1888-89 (1945)	...	50,286	1,11,18,505	4,43,734	- 2,07,102	6,50,836	...
" 1889-90 (1946)	...	- 6,754	1,11,11,751	4,44,505	- 27,523	4,72,028	...
" 1890-91 (1947)	...	3,49,526	1,14,61,277	4,51,460	1,48,600	3,02,860	...
" 1891-92 (1948)	...	- 8,965	1,14,52,312	4,58,630	3,20,382	1,38,248	...
" 1892-93 (1949)	...	- 17,706	1,14,34,606	4,57,738	3,25,083	1,32,655	...
" 1893-94 (1950)	...	63,231	1,14,97,837	4,58,649	23,829	4,34,820	...
" 1894-95 (1951)	...	46,574	1,15,44,411	4,60,865	1,58,871	3,01,974	...
" 1895-96 (1952)	...	8,589	1,15,53,000	4,61,948	1,80,777	2,81,171	...
" 1896-97 (1953)	...	28,819	1,15,81,819	4,62,696	7,00,387	...	2,37,691
" 1897-98 (1954)	...	1,922	1,15,83,741	4,63,311	7,55,717	...	2,92,406
" 1898-99 (1955)	...	88,060	1,16,71,801	4,65,111	5,90,904	...	1,25,793
" 1899-1900 (1956)	...	3,693	1,16,75,494	4,66,946	9,20,841	...	45,895
" 1900-01 1957)	...	24,386	1,16,99,880	4,67,507	7,53,717	...	2,86,210
Total	...	...	1,16,99,880	9,53,234	42,68,976	66,59,153	13,95,995
Balance Interest Charges outstanding.	...	...	...	...	...	...	51,43,156
Total	...	...	...	...	...	...	66,59,153

(C).

*List of Regulators and Bridges, etc., from Mánpur to Patiala
Navigation Channels.*

CHAP. II, A.

Economic.

AGRICULTURE.

Regulators and
Bridges, etc.,
Sirhind Canal.

DISTANCE FROM HEAD.		Name of work.	REGULATORS, FALL, RAPIDS OR BRIDGES.		REMARKS.
Canal miles.	Feet.		Number of spans.	Width of spans.	
		I, II AND III FEEDERS,			
...	...	Mánpur Regulator ...	...	...
3	2,340	Foot Bridge, Maksúdra ...	2	45	
4	2,700	Road Bridge, Rám Nagar	3	33	
5	2,020	Foot Bridge, Ráno ...	2	45	
7	1,366	Foot Bridge, Dhamot ...	2	45	
7	3,850	Dhamot Syphon ...	...	...	Total area of water-way = 278 square feet; width of each barrel = 10 feet.
8	1,400	Road Bridge, Dhamot ...	3	33	
9	2,484	Foot Bridge, Jandálí ...	2	45	
11	1,800	Lisára Syphon ...	...	...	Total area of water-way = 314 square feet; width of each barrel = 15 feet.
11	4,850	Road Bridge at Jargarí ...	3	33	
13	4,982	Foot Bridge at Sirthla ...	2	45	
15	1,700	Sirthla Syphon ...	...	...	Total area of water-way = 108 square feet; width of barrel = 10 feet.
15	4,514	Regulator for II Feeder...	2	28	Kotla Branch takes off here.
19	940	Bhagwánpur Cart Bridge	2	29	
21	984	Mohlgwára Foot Bridge	2	45	
21	1,612	Mohlgwára Syphon ...	...	...	Total area of water-way = 250 square feet; width of barrel = 10 feet.
23	800	Ghanáwal Foot Bridge ...	1	50	
24	1,190	Bhore Cart Bridge ...	2	29	

CHAP. II. A.
Economic.

*List of Regulators and Bridges, etc., from Mánpur to Patiala
Navigation Channels—concluded.*

AGRICULTURE.

**Regulators and
Bridges, etc.,
Sirhind Canal.**

Canal miles.	DISTANCE FROM HEAD.		Name of work.	REGULATORS, FALL, RAPIDS OR BRIDGES.		REMARKS.
	Feet.			Number of spans.	Width of spans.	
			I, II AND III FEEDERS— <i>concluded.</i>			
26	1,590	Sirhind Nullah Syphon...	...	...	...	Total area of water-way = 1,952 square feet; width of barrel = 25 feet.
28	624	Road Bridge, Kotli ...	2	29		
29	2,140	Foot Bridge, Bhojo Májra	1	50		
31	1,650	Third Feeder, Head Re- gulator.	1	30		Ghaggar Branch takes off here.
32	1,614	Foot Bridge, Rohti ...	1	45		
35	2,180	Road Bridge, Rakhra ...	1	30		
36	580	Rakhra Syphon ...	...	...		Width of barrel = 7 feet.
38	3,376	Kallián Syphon ...	...	...		Total area of water-way = 390 square feet; width of barrel = 13 feet.
38	4,599	Foot Bridge, Kallián ...	1	45		
		PATIALA NAVIGATION CHANNEL.				
...	350	Road Bridge, Raunf ...	1	26		
3	2,110	Road Bridge, Ablowál ...	1	30		
4	3,550	Foot Draw Bridge ...	...	...
4	4,600	Girder Cart Bridge ...	1	39'5		Built by Patiala State.
5	1,903	Railway Bridge, North- Western Railway.	1	39'6		Rájpura-Bhatinda line.
5	2,780	Road Bridge, Lahorí Gate	1	30		
5	4,750	Road Bridge, Sirhindí Gate.	1	30		

CHAP. II, A
Economic.

AGRICULTURE.

British Rājāhās
irrigating Patialā
State villages.(D).
Statement showing British Rājāhās irrigating Patialā State villages and their lengths in the State.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.		
		From	To	Difference of length.	Total length of each Distributary.		Kharf.	Rabf.	Total.
Bhatinda Division.	SAHNA MAJOR DISTRIBUTARY. Direct 	Miles, Feet.	Miles, Feet.	Miles, Feet.	Miles, Feet.				
		Head	3 4,688	3 4,688					
		15 4,242	15 4,732	0 490					
		16 395	16 1,588	0 1,193					
		16 3,765	16 3,985	0 220					
		16 4,249	16 4,452	0 223	7 3,171	2	..	..	328
		18 4,768	19 1,758	0 1,990					
		19 3,400	20 1,777	0 3,377					
		20 2,756	21 13	0 2,257					
		21 971	22 4,704	1 3,733					

CHAP. II, A.

Economic.

AGRICULTURE.

British Rájbhás
irrigating Patiala
State villages.

Statement showing British Rájbhás irrigating Patiala State villages and their lengths in the State—continued.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.	
	From	To	Difference of length.	Total length of each Distributary.		Kharif.	Rabi.
	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.			Total.
SAUNA MAJOR DISTRIBUTARY— <i>contd.</i>							
Minor No. 4 ...	7 245	8 4,042	1 3,797	3 960	2	...	42
	8 4,870	9 515	0 645			...	...
	9 935	9 1,670	0 735			...	...
	9 4,217	11 0	1 783			...	...
Minor No. 4 Branch ...	1 1,907	3 2,000	2 93	2 93	1	...	154
Minor No. 6 ...	2 600	3 3,698	1 3,098	2 2,332	3	...	359
	4 230	4 4,464	0 4,234			...	...
Minor No. 7 ...	2 4,735	3 3,000	0 3,265	0 3,265	2	...	83

Name of Division.

Division—contd.

PATIALA STATE.]

Canals.

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Minor No. 8...	0 1,870	0 3,920	0 2,050	5 212	4	932
	1 1,180	1 2,475	0 1,295			
	2 710	3 1,497	1 787			
	4 4,420	8 500	3 1,080			
Minor No. 8 Branch	...	...	Head	0 1,733	0 1,733	0 1,733	...	...	...	...
Minor No. 9...	...	...	Do.	0 120	0 120			...	...	376
	...	...	0 352	1 4,671	1 4,319	1 4,439	3	...	...
Minor No. 1-A.	...	...	Head	2 2,000	2 2,000	2 2,000	3	...	...	271
Total	...	...	...	...	...	25 1,405	...	...	...	2,546
BHADAUR MAJOR DISTRIBUTARY.										
Direct	...	...	Head	9 3,900	9 3,900			...	...	2,099
	...	...	19 4,606	27 3,419	7 3,813	17 2,713	9	...	...
Minor No. 1	...	...	Head	Tail	6 1,500	6 1,500	3	...	...	963
Minor No. 2	...	...	Do.	Do.	1 4,500	1 4,500	2	...	...	636
Minor No. 3	...	...	Do.	4 1,453	4 1,453	4 1,453	2	...	...	665
Minor No. 4	...	...	Do.	{ Tail 5 1,006 }	5 1,006	5 1,006	2	...	...	1,223
Minor No. 4 Branch	...	...	Do.	Tail	1 235	1 235	1	...	...	16
Minor No. 7-A.	Do.	Do.	2 4,000	2 4,000	1	1,129
Minor No. 8	4 1,040	4 1,532	0 492	0 492
Minor No. 9	Head	Tail	4 2,500	4 2,500	2	1,680

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Economic.

AGRICULTURE.

British Rāj Bahās
irrigating Patiala
State villages.

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Economic.

AGRICULTURE.

British Rājbhās
irrigating Patiala
State villages.

Statement showing British Rājbhās irrigating Patiala State villages and their lengths in the State—continued.

NAME OF DISTRICT	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.	
	From	To	Difference of length.	Total length of each Distributary.		Kharif	Rabi.
	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.			Total.
BHADAUR MAJOR DISTRIBUTARY—							
<i>canal.</i>							
Minor No. 9 Branch	Head	Tail	1 1,500	1 1,500	1	...	46
Minor No. 10	Do.	1 4,114	1 4,114	1 4,114	1	...	119
Minor No. 11	Do.	0 1,345	0 1,345	0 1,345	1	...	40
Minor No. 12	Do.	1 1,061	1 1,061	1 1,061	1	...	282
Newar Branch	Do.	4 4,115	4 4,115	4 4,115	3	...	560
Minor No. 1 ...	Do.	Tail	1 133	1 133	3	...	184
Minor No. 2 ...	Do.	Do.	2 4,500	2 4,500	3	...	541
Total	57 167	10,183

Name of Division.

Division—contd.

PATIALA STATE.]

Canals.

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Economic.

AGRICULTURE.

British Rājābhās
irrigating Patiala
State villages.

DHIPALI MAJOR DISTRIBUTARY.												
Direct	...	...	Head	1	4,000	1	4,000	4	1,261	2	...	487
			8	3,357	11	618	2	2,261				
Badhata Minor	...	...	0	4,638	1	1,260	0	1,622				
			1	1,353	1	1,888	0	535	1	3,687	1	290
			1	1,970	2	3,500	1	1,530				
Minor No. 1	...	...	1	800	4	3,500	3	2,700	3	2,700	3	881
Minor No. 2	...	...	2	1,043	4	1,592	2	549	2	549	2	502
Minor No. 3	...	...	Head		0	1,250	0	1,250	0	1,250	1	125
Total	...	...	...	...	...	...	...	...	11	4,447	...	2,284
PHUL MAJOR DISTRIBUTARY.												
Direct	...	...	Head	2	3,969	2	3,969				...	3,137
			2	4,230	2	4,290	0	160				
			3	4,173	4	1,929	0	2,756				
			4	2,850	4	4,450	0	1,600				
			12	534	12	1,995	0	1,461	13	1,629	10	
			12	2,172	12	2,762	0	590				
			12	4,804	13	2,000	0	2,196				
			15	550	15	860	0	310				
			15	3,373	17	2,388	1	4,015				
			24	1,567	31	1,139	6	4,572				

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Economic.

AGRICULTURE.

British Rājābhās
irrigating Patialā
State villages.

State ment showing British Rājābhās irrigating Patialā State villages and their lengths in the State—continued.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.		
		From	To	Difference of length.	Total length of each Distributary.		Kharif.	Rabi.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
	PHUL MAJOR DISTRIBUTARY— <i>concl'd.</i>								
	Minor No. 1	Head	2 1,240	2 1,240	2 1,240	1	...	..	799
	Minor No. 5	2 2,700	4 2,625	1 4,925	1 4,925	1	..	..	275
	Minor No. 6	0 3,540	2 3,000	1 4,460	1 4,460	1	..	..	609
	Minor No. 7	Head	Tail	2 1,000	2 1,000	2	..	..	891
	Minor No. 12	Do.	Do.	4 2,500	4 2,500	2	..	..	547
	Minor No. 13	Do.	Do.	3 2,000	3 2,000	5	..	..	867
	Minor No. 14	Do.	Do.	3 3,000	3 3,000	2	..	..	1,050
	Minor No. 15	Do.	Do.	2 1,000	2 1,000	2	..	..	940
	<i>Melnāj Branch.</i>								
	Minor No. 5	5 597	7 3,300	2 2,703	2 2,703	1	..	..	323

Division—*cont'd.*

PATIALA STATE.]

Canals.

[PART A.

Tungwāl Branch	...	1 1,577	1 4,530	0 2,953	2 4,203	4	...	...	1,023
Minor No. 3	...	6 1,750	8 3,000	2 1,250	2 4,000	3	...	...	620
Phúsmāndī water-course	..	Head	Tail	2 4,000	2 4,000	1	...	...	217
Total	...	Do	Do.	0 4,150	0 4,150	...	...	...	11,700
Kor Bhai MAJOR DISTRIBUTARY.									
Direct	...	22 2,732	22 3,236	0 504	0 504	...	...	...	...
Díwān Branch	...	2 1,370	3 1,488	1 118	1 118	1	...	...	250
Sibíán water-course	...	0 2,826	0 3,000	0 104	0 104	1	...	...	355
Total	...	...	...	...	1 736	...	...	...	645
BAIHMÁN MAJOR DISTRIBUTARY.									
Direct	...	1 3,397	1 4,196	0 799	23 2,586	14	...	...	573
Minor No. 1	...	2 348	18 464	16 116	4 500	1	...	...	969
Minor No. 2	...	18 4,532	26 1,203	7 1,671	2 0	2	...	...	711
Niyá Pind Branch	...	Head	Tail	4 500	6 0	5	...	...	1,616
Balldána Branch	...	Do.	Do.	2 0	9 4,000	5	1,410
Balldána Minor	...	Do.	Do.	6 0	1 3,000	1	494
Total	47 86	10,924

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Economic.

AGRICULTURE.

British Rájbahás
irrigating Patialá
State villages.

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British Rájbháas
irrigating Patiala
State villages.

Statement showing British Rájbháas irrigating Patiala State villages and their lengths in the State—continued.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.					Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRICTARY.		
	From	To	Difference of length.	Total length of each Districtary.			Kharif.	Rabi.	Total.
	Miles. Feet.	Miles. Feet.	Miles Feet.	Miles. Feet.					
BHATINDA MAJOR DISTRIBUTARY.									
Direct	3 1,798	18 1,195	13 4,397	13 4,397	8	..	..	..	3,582
Bhatinda Minor ...	1 3,250	4 0	2 1,750	2 1,750	1	..	..	..	594
Jai Singhwála Branch ..	Head	Tail	4 1,000	4 1,000	4	..	..	..	716
Mehta Branch	Do.	Do.	12 2,000	12 2,000	8	..	..	..	1,395
Total ... ..	..	..	..	32 4,147	..	..	..	..	6,287
TEONA MAJOR DISTRIBUTARY.									
Teona	Head	0 1,000	0 1,000	7 4,136	4	..	..	..	1,614
Mithri Branch	5 1,614	12 4,730	7 3,136	1 883	2	..	..	..	273
	Head	0 508	0 508						
	1 0	2 375	1 375						

Name of Division.

Division—Concld.

PATIALA STATE.]

Canals.

[PART A.

Bajak Branch	...	Head	Tail	6	0	6	0	4	...	...	597
Domwálá Branch	...	1 3,732	16 1,972	14	3,240	14	3,240	7	...	...	2,877
Minor No. 2, Domwálá Branch	...	Head	Tail	4	3,000	4	3,000	3	...	...	398
Minor No. 3, ditto	...	Do.	Do.	5	4,000	5	4,000	4	...	...	722
Minor No. 4, ditto	...	Do.	Do.	1	4,000	1	4,000	1	...	...	194
Jangfána Minor	...	Do.	Do.	6	3,000	6	3,000	3	...	...	1,540
Total	...	...	...	...	...	48	2,259	...	...	...	8,210
LALBHAI MAJOR DISTRIBUTARY.											
Direct	...	Head	2 4,828	2	4,828	2	4,828	2	...	...	892
Minor No. 1	...	Do.	0 179	0	179	0	179	1	...	...	154
Total	...	...	...	...	...	3	7	...	...	...	1,046
LAINBI MAJOR DISTRIBUTARY.											
Direct	...	Head	2 3,470	2	3,470	2	3,470	2	...	...	695
Mán Branch	...	Do.	0 3,430	0	3,430	0	3,430	1	71
Total	3	1,900
Total Bhatinda Division	272	1,751	84	54,594

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Economic.

AGRICULTURE.

British Rájibáhs
irrigating Patiala
State villages.

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British Rájibáhás
irrigating Patiala
State villages.

Statement showing British Rájibáhás irrigating Patiala State villages and their lengths in the State—continued.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.					Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRICTARY.		
		From	To	Difference of length.	Total length of each Districtary.			Kharif.	Rabi.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.					
Ferozepore Division.	Ráota Major Distributary	17 3,230	22 4,840	5 1,610	5 1,610	}	3	638	808	1,446
	Minor No. 7, Mári Distributary	3 2,625	4 4,700	1 2,075	1 4,630			116	187	303
		5 3,325	6 880	0 2,555						
	Total Ferozepore Division	...	...	...	7 1,240		3	754	995	1,749
Division.	ABOHAR BRANCH.									
	Pakhowál Major Distributary	Head	2 2,280	2 2,280	2 2,280		2	...	...	126
	BHATINDA BRANCH.									
	Dehlon Major Distributary	0 250	0 650	0 848	0 848		1	...	...	32
		0 4,820	1 268							

PATIALA STATE.]

Canals.

[PART A.

Raikot, Minor No. 6	...	0	2,420	{	Tail 4	0	3	2,580	2	...	820
Do., Minor No. 8	...	0	4,675	{	1	125	1	2,184	2	...	137
		7	579	{	Tail 8	2,613					
Kalás Major Distributary	...	1	2,160	{	Tail 13	15	11	2,855	8	...	1,866
Kalás Rájábáhá, Minor No. 1	...	Head		{	Tail 0	4,000	0	4,000	2	...	274
Ditto, Minor No. 2	...	Do.			1	2,000	1	2,000	2	...	642
Ditto, Minor No. 3	...	Do.			0	3,000	0	3,000	2	...	561
Kalián Major Distributary	...	2	50	{	Tail 20	4,110	18	4,060	9	...	2,734
Kalián, Minor No. 1	...	Head		{	Tail 2	3,000	2	3,000	3	...	748
Do., Minor No. 2	...	Do.		{	Tail 4	2,000	4	2,000	5	...	955
Do., Minor No. 3	...	Do.		{	Tail 2	0	2	0	3	...	212
Do., Minor No. 4	...	Do.		{	Tail 4	2,500	4	2,500	4	...	701
Do., Minor No. 5	...	Do.		{	Tail 8	1,500	8	1,500	5	...	1,253
Do., Minor No. 6	...	Do.		{	2	2,125	2	2,125	3	...	238
Do., Minor No. 7	...	Do.		{	Tail 2	3,000	2	3,000	2	...	533
Do., Minor No. 8	...	Do.		{	Tail 3	0	3	0	2	...	167
Karúr Branch of Kalián	...	Do.		{	Tail 12	4,500	12	4,500	10	...	2,754
Karúr, Minor No. 1	...	Do.		{	Tail 4	4,000	4	4,000	3	...	381

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British Rájábáhás
irrigating Patiala
State villages.

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British Rájbhás
irrigating Patiala
State villages.

Statement showing British Rájbhás irrigating Patiala State villages and their lengths in the State—concluded.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRI-BUTARY.		
		From	To	Difference of length.	Total length of each Distri-butary.		Kharif.	Rabi.	Total
		Miles Feet.	Miles. Feet	Miles Feet.	Miles Feet				
Ludhiāna Division—concl'd.	BHATINDA BRANCH—concl'd.								
	Karūr, Minor No. 2	Head	Tail 3 2,000	3 2,000	3 2,000	2	..	..	480
	Do., Minor No 3	Do.	Tail 4 3,000	4 3,000	4 3,000	6	..	..	924
	Do., Minor No. 4	Do.	Tail 2 3,000	2 3,000	2 3,000	2	..	..	188
	Do., Minor No. 5	Do.	Tail 3 0	3 0	3 0	2	..	..	313
	Do., Minor No. 6	Do	Tail 6 2,000	6 2,000	6 2,000	6	..	..	735
	Total Ludhiāna Division	..	..	..	1c8 1,432	49	..	..	17,774
	GRAND TOTAL	..	..	..	387 4,426	136	..	..	74,117

NOTE.—Totals by Divisions given in column 7 show the actual number of villages irrigated in each Division, and not the correct totals of figures given against each channel in that column, as a village irrigated from more than one channel is taken as a separate village against each channel.

Agricultural conditions in Nárnául closely resemble those of Sirsa. If the Sirsa Branch of the Western Jumna Canal could be extended to Nárnául, this outlying tract of Patiala might be rendered secure. At present many wells in Nárnául have run dry, owing to the prolonged drought with which the last century closed. There are also possibilities of tank-storage in Nárnául, though Mr. Farrant is inclined to mistrust them. Speaking of Famine Protective Schemes in general Mr. Farrant writes—

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Economic.
AGRICULTURE.
Famine Protec-
tive Schemes.

There are several small tracts in the Patiala plains that require to be considered in connection with this subject of famine protection; but of these there are only two for which co-operation may be expected (and could be asked) from the Government. These are (a) the Nárnául tract and (b) the portion of the Narwána tahsil that is situated east of the Ghaggar river and adjoins the Sirsa Branch irrigation. The other portions are small and isolated and could only be dealt with locally.

With regard to the Nárnául tract, it is evident from an examination of the map that any schemes for irrigation from a canal would have to form part of a project for the irrigation of the adjacent Districts of Rohtak and Gurgaon. Such a project would have to be on a considerable scale, and would either consist of an extension of the existing Western Jumna Canal (which is improbable), or of a new canal from the Jumna river taking out above Delhi. As to whether such a scheme is possible, having regard to the physical features of the country, it is not possible to say here; but any such canal could only hope for a supply of water during the flood season, as there are already three canals fed from the Jumna—the Eastern and Western Jumna at Dádúpur, and the Agra Canal with its head-works at Okla below Delhi. It is evident then that any scheme for the protection of this tract by a monsoon canal would have to form part and parcel of a much larger scheme to be carried out by the British Government.

Nothing has been said about irrigation from tanks and wells, because these are after all only minor works in which the only assistance required of the Government would be in the matter of professional advice perhaps. Something will be mentioned further on regarding storage tanks and wells.

The only other matter requiring reference to the Government with a view to assistance is the possibility or otherwise of extending the irrigation of the Sirsa Branch to the tract of land lying between the northern boundary of the present irrigation and the Ghaggar river. There is also a small tract lying between the southern irrigation boundary and the boundary of the Jind State which is unprotected so far and to which it may be possible to extend the irrigation.

Besides the tract of Patiala territory referred to in the two preceding paragraphs, there are other small patches which feel the pinch of famine, but they are situated close to canal-irrigated country and are not in such urgent need for works of amelioration. At any rate such works would be local and such as would not depend upon the co-operation of the Government for their execution.

There is first the Sardúlgarh tract situated on the left bank of the Ghaggar river, which thus cuts it off from irrigation by the Sirhind Canal. It is doubtful whether any irrigation could be done from wells except in the immediate neighbourhood of the Ghaggar, as the spring level is probably too low. This is, however, a matter for enquiry. Further, any project for damming up the Ghaggar and storing water, besides being very costly, would meet with disapproval from the Government, and would raise thorny questions regarding the rights of the villages lower down, especially as canals have been taken out of this river near Sirsa. Then again the Ghaggar here runs in a fairly deep channel, and the greater portion of the water dammed up would be useless for irrigation as it could not command the country. The cost of a bye-wash to pass flood waters would alone be a very costly item.

The best way to irrigate this tract, if the levels permit, is to carry the water of the Boha Rájbáhá across in an iron tube syphon; if the levels permit this will be not only much less costly than any scheme for storage, but a *perfectly sure* preventive of famine, which a storage tank would not be.

The next tract is that situated between the Ghaggar river and the irrigation boundary of the Ghaggar and Choa Branches of the Sirhind Canal. This is liable to inundation not only from the Ghaggar river itself but from the Choa nullah, is sparsely populated, and so close to irrigated country that it can never feel the pinch of famine very severely. Water for cattle can be had at no great distance—a very great advantage.

CHAP. II, A.
Economic.
AGRICULTURE.

Famine Protec-
tive Schemes.

Extensions could be made from the Karmgarh Rájbáhá into a portion of this tract, but no irrigation would be done in years of good flood, and the channels would be liable to be damaged. The circumstances are not so urgent as in the preceding case; and extensions of the canal system would have to be cautiously made.

For the country on the left bank of the Ghaggar and situated between it and the Sirsa Branch, if nothing can be done from the Sirsa Branch Canal as suggested above, it is possible that it may be supplied with water from the Karmgarh Rájbáhá, but levels would require to be taken. Even if the levels are favourable the scheme would be costly and would only be taken up after careful study of the whole question. Much might be done in the meantime to ameliorate the condition of the people by improving village tanks, taking care that there is sufficient catchment area for each.

The area near Patiala City and lying between the Patiala nullah and the Ghaggar is irrigated partly from the Banúr Canal and partly from cuts made from the Ghaggar. The wells are not deep either, and the country is safe. But the condition might be improved by improving the Banúr Canal alignment and taking the canal on to the watershed instead of passing it into the drainage line as has been done below Banúr. The canal could then serve more country.

To return now to Nárnaul. If this cannot be irrigated by a canal from the Jumna, either direct or from an extension of the Western Jumna Canal, recourse must be had to wells, wherever these are possible under the conditions or storage tanks. These cannot be undertaken without careful surveys and unless the conditions are favourable. These conditions are dealt with in the accompanying short note on storage tanks. It is probable that in the near future artesian wells will be tried for such tracts as this, but they will be costly, are always more or less speculative in character, and unless experts are employed in sinking them the result is sure to be disastrous.

To touch on some other points mentioned in Khalifa Sayvid Muhammad Hussain's notes. Nothing can be done with the Sirhind and Choa nullahs except perhaps improve their outfall and make them more effective as natural drainages. The country traversed by them below the feeder line at any rate is already irrigated by canals, and they are occasionally called upon to act as escapes for the canal.

With regard to the Sarsúti, correspondence is already pending with the Government on the subject, and nothing further need be said here.

Irrigation in the hills is already carried on extensively by means of ingeniously devised *kúls*; and any system of pipe irrigation is altogether too costly to be thought of until the demand for it is shown to be really urgent.

As the greater portion of the water due to light falls of rain is absorbed into the ground, and is rapidly lost by evaporation, it is unnecessary to take into consideration for storage purposes any rainfall outside the monsoon months, July, August and September. The average for these months cannot be obtained for Nárnaul itself, but for adjoining tracts the following have been taken from the Weather Reports of the Government of India:—

Rainfall.

Sirsa	...	...	12'01	average 1st June to 30th September.
Bikáner	...	...	9'26	ditto ditto.
Delhi	...	...	24'75	ditto ditto.
Average	...	...	15'34	

Assume that 12 inches is the average for Nárnaul.

The catchment area will depend on the proportion of rainfall running off. In Mysore, where the monsoon rainfall is about 10 inches, the proportion of run off is assumed to be 0'25 (Molesworth). Mr. Binnie's observations for small rainfalls gave much smaller proportions for the Central Provinces. It is only possible to make a rough guess and to assume that for Nárnaul the ratio of run off will be one-sixth. That is, 2 inches will be available out of the 12 inches of rainfall for storage purposes.

Catchment.

One square mile of catchment then will yield $640 \times \frac{1}{8}$ equals 106.67 feet acres of water;

A foot acre is simply a large unit of measurement and is equivalent to one acre covered one foot deep, equals 43,560 cubic feet. or put in another way, 6 acres of catchment are required to give 1'0 depth of water per acre of the tank.

CHAP. II, A.

Economic.

AGRICULTURE.

Famine Protective Schemes.

Assuming different depths of water in the storage tank, we have the following table :—

Depth of water in storage tank.						Catchment required per acre of tank.
10 feet ...	...	...	...	...	...	60 acres.
15 „ ...	...	...	...	...	...	90 „
20 „ ...	...	...	...	...	...	120 „
25 „ ...	...	...	...	...	...	150 „
30 „ ...	...	...	...	...	...	180 „
35 „ ...	...	...	...	...	...	210 „

For a storage tank of one square mile (640 acres) and 20 feet deep, the catchment area required will be 640×120 acres, or 120 square miles. This question of catchment it will be seen imposes a limit on the size of the storage tank which must be adapted to the available area on which it is possible to collect the rainfall. In fact larger collecting areas will be necessary as the rainfall will be distributed over three months or so, and as there will be loss by evaporation and absorption in the tank and consumption of the water for irrigation purposes, it will readily be understood that smaller capacities in the reservoir will suffice.

This brings us to the question of the loss by evaporation and absorption. In Moles-

Evaporation and absorption.

worth the loss of water in tanks in Rāj-pūtāna is given as 0.027 feet (average) per day all the year round. These depths

appear to be very small according to experience on the Punjab Canals. On the other hand, it must be remembered that practically impervious soil is selected for building storage tanks on, and that to build one on more or less porous ground would be waste of money. Measurements in the hospital tank at Patiala gave the rate of sinkage at 0.1 feet per day, or from 3 to 4 times the above rates. In the escape channel at Patiala the rate was 0.2 to 0.3 feet per day. No one would think of constructing a storage tank on soil like this. In old established tanks the small rates of sinkage are doubtless accurate; but for present purposes a rate of sinkage of 0.1 feet per day or 3.0 feet in the month should be allowed. Even this rate will probably be exceeded for some time in a new tank.

Now it is evident, the loss from evaporation and absorption being so heavy that the stored water should be used as quickly as possible. But here the difficulty that presents itself is this. In a good year of average monsoon rainfall there will be a full tank, but no demand for irrigation. The water will have to be kept till September or October for the rabī sowings and the loss will be very great. In a year of scanty rainfall the tank will not be full at any time perhaps, and certainly dry until good rain falls. If the rain is late no kharif could be sown, and the water would have to be stored for the rabī sowings. If the rains ceased early, on the other hand, the water stored could be used in maturing the kharif crops. In both these latter cases, however, the stored supply would be short. These three cases then will be considered—

- (1) Rainfall normal in quantity and distribution.
- (2) Rainfall late.
- (3) Rainfall ceases early.

CHAP. II, A.

The next point to settle is the distribution of the 12 inches of rainfall. This may be assumed to be practically as follows :—

Economic.	June—	10 days	... 1'00 inches
AGRICULTURE.	July—	31 „	... 4'50 „
Famine Protec-	August—	31 „	... 4'50 „
tive Schemes.	September—	20 „	... 2'00 „
		92 days	... 12'00 inches

and further that in case (2) above the rainfall will be 5'5 inches in the first two months and in case (3) above 6'50 inches in the last two months.

Now in the case of normal rainfall (1) where the water must be stored for use in *rabī* sowings as the loss will be 9'0 feet vertical before the water is brought into use, and another 3 feet at least while irrigation is going on, or 12 feet in all, it would not be much use in having a *catchment* that will give a less depth than 20'0 feet gross, or 11 feet net. In this case the ratio $\frac{\text{water used in irrigation}}{\text{water collected off catchment}}$ equals $\frac{12}{20}$ equals $\frac{3}{5}$ ths. A storage tank 11'0 feet deep would be required then with a ratio of 120 to 1, the calculation being as follows :—

Month	Day.	RECEIVED FROM LOSS BY		Balance in tank stored, feet depth.	Total depth in tank at end of month.
		Catchment, feet depth	Evaporation, feet depth		
June ...	10	1'66	1'00	0'66	0'66
July ...	31	7'50	3'00	4'50	5'16
August ...	31	7'50	3'00	4'50	9'66
September	20	3'33	2'00	1'33	11'00
Total	92	20'00	9'00	11'00	...

In the above calculation it should be remembered that a catchment of 120 acres has been allowed *per acre* of storage tank. Similarly if double this or 240 acres of catchment *per acre* of storage were allowed the gross depth collected would be 40'0 feet and the net depth 49 equals 31 feet. That is to say, with this ratio of catchment the storage tank would have to hold 31 feet of water.

In the 11 feet tank above, with 8'0 feet used for *rabī* sowings, 3 feet acres of irrigation would be done, or 1 foot acre for every 15 acres of catchment.

The deeper the tank the more the irrigation done, but on level country it would seldom be possible to get any great depth in a tank and still command the country. Another difficulty. In hilly country, on the other hand, the catchment area would probably be limited, and a very costly dam would be necessary to store any large quantity.

In this case of normal rainfall water stored for *rabī* sowings (which is all that could be attempted) a tank 1 square mile in area to hold 11 feet water net would require a catchment area of 120 square miles, and the area sown, allowing 0'75 depth (for irrigation and waste), will be $640 \times 8 \times \frac{3}{4}$ equals 6,800 acres roughly. The crop would still be liable to failure if the winter rains were unfavourable. The cost of the bund, &c., would be about Rs. 3,00,000. Assuming 4 good years in 7, and a rate of Re. 1 per acre, the return would be $\frac{4 \times 6,800}{7}$ equals Rs. 3,900 about, or say Rs. 2,900 at most after deducting maintenance charges, equivalent to 0'67 rupee per cent.

In the other two cases the quantity stored with the same ratio of catchment to tank, *viz.*, 120 to 1, would be still less, *viz.*—

Rains late	...	...	...	...	5'83
Rains stop early	...	...	...	...	5'16

and the further losses before using the water being taken at 3 feet at least, the area irrigated would be 2'83 and 2'16 feet acres per acre of tank, or 1 foot acre for every

42 and 55 acres of catchment respectively. The returns will of course be proportionately less. **CHAP. II, B.**

To sum up, the assumptions are that—

Rainfall	12 inches, distributed as stated.
Ratio of "run off"	One-sixth.
Loss by evaporation and absorption	One-tenth feet depth per day.
Ratio of catchment to tank area	120 to 1, i.e., 120 acres of catchment per acre of tank.

Economic.

RENTS, WAGES
AND PRICES.

Famine Protec-
tive Schemes.

Then the following depths may be stored :—

Feet.

(a) Normal year	11'0	} the conditions being favourable as regards command ;
(b) Rains late	5'8 $\frac{3}{4}$	
(c) Rains cease early	5'16	

and the following areas may be sown, on an average of seven years :—

$$\begin{aligned}
 & 4 \times 8 \times \frac{4}{3} \text{ equals } \frac{128}{3} \text{ equals } 42'67. \\
 & * \text{ Average for (b) and (c) } 2\frac{1}{2} \text{ feet acres, and 1 acre for every 17 acres of catchment.} \\
 & 3 \times \frac{1}{2} \times \frac{4}{3} \text{ equals } 10'00.
 \end{aligned}$$

Total for 7 years equals 52'67 acres per acre of tank, or average equals 7 acres, say, per acre of tank.

In a tank of 1 square mile area (640 acres) the catchment will have to be 120 square miles, the cost of a bund will be about Rs. 3,00,000, the average area irrigated per year will be 4,480 acres, bringing in Rs. 4,480 gross revenue, or say Rs. 2,500 net, and a return of about 0'8 rupee per cent. In fact it is doubtful whether the working expenses would be met as it is doubtful whether any crop sown could be matured. If this were the case, taking a 4 per cent. interest rate, it would mean that Rs. 12,000 a year were being given to the tract sown to enable it to try and raise a crop.

Section B.—Rents, Wages and Prices.

Cash rents are very rare throughout the State. Even the tenants whose occupancy rights have been recognised generally pay kind rents at the same rates as tenants-at-will. These rates are much the same in ordinary villages held on the *pattidāri* or *bhaidchāra* tenures as they are in *samindāri* villages, except that in the latter rents are raised by the imposition of various cesses. The landlord's share of the produce is sometimes as low as $\frac{1}{5}$ th, but for the whole State $\frac{1}{3}$ rd may roughly be said to be the average. One-fourth is common in the remote "Bāngar" and "Jangal" tracts, lying to the south and west of Patialā. In the central region $\frac{1}{3}$ rd is the prevailing rent rate, and in the sub-montane strip of country to the north and east of Patialā $\frac{1}{2}$ is common. Lands irrigated from wells generally pay at the higher rates, except in the dry areas to the west and south, where the soil is inferior, and the expenses of working wells very heavy.

Wages.—In towns wages are paid in cash and in villages in both cash and kind. A coolie in Patialā may get as much as 6 annas a day, while in a village he would get 3 annas only. A carpenter earns from 8 to 12 annas a day in Patialā as against 4 to 5 annas and some food in the villages. Reapers are paid in cash or kind, or both. Cash wages now vary from 6 to 12 annas according to the seasons. Wages in kind consist of a bundle of the cuttings—straw, grain and husk, weighing about 3 *kachchā* or $1\frac{1}{4}$ *pakkā* maunds.

Wages of labour.
Table 25 of Part B.

Prices.—Prices seem to have risen 11 or 12 per cent. since Sambat 1847.

Retail and whole-sale prices.
Tables 26 and 28
(a) of Part B.

CHAP. II, C.

— Economic.

FORESTS.

Prosperity of the peasantry.

On the whole the agricultural population of the State is well off. Their mode of living is simple, their food plain. The houses are kept in good repair, and the plough and well cattle look healthy and fairly well fed. There are parts of the State—the Mohindargarh *nizāmat*, the Narvána, Rájpura, Ghanaur, and Pinjaur tahsils, and the *pargana* of Sardúlgarh—with no canal-irrigation and very few wells, where at times of scarcity there is a considerable amount of privation. But increased communications and the proximity of more favoured tracts has taken away from famine half its terrors. The improved condition of the peasantry is entirely the growth of recent years, and is due largely to the introduction of canals and railways, to the establishment of large grain marts, and to the better prices for agricultural produce that have followed the improvement in communications. The Jat of the Jangal is perhaps the most prosperous man in the State. His revenue is light, his land is newly irrigated, and his prosperity shows itself in *pakkú* houses (a modern idea) and a profusion of jewellery. The Bánger Jat again is comfortably off. The Western Jumna Canal has transformed him from a shepherd and cowherd into a farmer. He avoids meat and alcohol, but is prone to greater extravagance on occasions of marriages and funerals than the Jat of the Jangal. The Pacháda and Bágrí Jats, who are Muhammadans, have suffered from bad seasons and famine. The Pachádas are notorious for cattle-lifting and extravagance, while the Bágrí Jats, who emigrated from Bikáner in the famine of Sambat 1905, are honest and hardworking. The Jat of the Pawádh has to work unceasingly to make a living out of his waterless land. The assessment here (now under revision) is comparatively heavy. The Rájpút is not so well off as the Jat. He relies more on the money-lender; he is lazy and his women do no work in the fields. It is quite uncommon for a Rájpút to keep a stock of grain. When he threshes his grain he hands it over to the *bania* and borrows it back from him as he wants it. The general rise in prosperity has been accompanied by a rise in the price of cattle and agricultural implements, but this hardly discounts the rise in the selling price of corn. Litigation is increasing, and the expenditure on marriages and the like is extravagant. In the hills the standard of living has always been lower, but here too it is rising, and the Kanet is fairly prosperous. He does a great trade in grass and firewood, while the hill stations provide him with a variety of occupations at a handsome wage.

Section C.—Forests.

Forests.

The forest area in the State is 109 square miles, of which 72 are classed as first class demarcated forests and 37 as second class forests. These lie entirely in the hills, ranging from 8,000 feet above the sea to the foot-hills which rise from the Ambála plains at Rámgarh. The Dún extends from Ambála to Nálágarh. The country is broken and scored by ravines, while reckless denudation has reduced the forest trees to scrub and low jungle. The hill tracts proper are in contrast to the Dún. The smaller tract, which is about 9 square miles in extent, is an island in the middle of Keonthal State, lying to the south of the Phágú-Mahású ridge close to Simla. It is well wooded with oak (*quercus dilata* and *semicarpifolia*), deodár and pine. The larger hill tract extends over about 300 square miles to the south of the

Dhámí and Bhajjí States till it merges in the Pinjaur Dún. Parts of this tract are bare, parts covered with low scrub, and parts well wooded with oak (*quercus incana*) and pine. To the east of the Asní river, round Cháil, a good sized mixed forest of pine, oak and deodár stretches across the upper slopes. There are forests of *chíl* (*Pinus longifolia*) on the ridges between Dagshái and the Dún, and also between Solon and Kasaulí; while the Thádúgarh Hill to the south of Kasaulí is covered with a valuable stretch of bamboo.

CHAP. II, E. Economic.

ARTS AND
MANUFACTURES.
Forests.

The State forests have suffered severely from neglect. Until quite recently the villagers had full use of the forests without check or hindrance. The Dún has been entirely stripped, and it is only the comparatively late colonization of the Simla Hills that has saved the forests on this side. Even here large areas of forest were sacrificed by the peasantry to form grass *rakhs* whose produce they sold at great profit in the various cantonments near. The question of maintaining the sources of the fuel supply, both for the people and the hill stations, received attention in 1845 and probably earlier. In 1860 Lord William Hay directed the attention of the State to the urgent necessity of protecting its forests and husbanding their produce. Since that time the matter has never been entirely lost sight of. In 1861 a forest protective establishment was instituted. The forests were placed under the Civil *nisámat*, and between 1861 and 1870 many changes in the control tending to more effective management were carried out. British officers of the Forest Department made reports on the fuel supply in 1876, 1878 and 1888. On receipt of a letter from the Punjab Government in 1879 the State took action, appointed a Superintendent of Forests, and introduced the Conservancy Rules proposed by Mr. Baden-Powell. This was really the first step towards effective management. In 1885 the present Názim of Forests, Pandit Sundar Lál, who had passed the Forest Ranger's test in the Imperial Forest School at Dera Dún, was appointed, and he at once stopped the reckless cutting for lime burning, charcoal making, &c. In 1890 a Forest Settlement was carried out by Mr. G. G. Minniken, who also prepared a Working Plan which was accepted by the Darbár. Besides the forests proper the State owns 12,000 acres of *bír* in the plains. Considerable quantities of *kíkar* and *dhák* flourish in these *bírs*, which are under the control of the Názim of Forests.

History.

Section D.—Mines and Minerals.

An account of the mineral resources of the State will be found on page 2 under the heading "Geology."

Mines and minerals.

Section E.—Arts and Manufactures.

The figures in the margin show the distribution of the whole population into agriculturists, non-

Principal industries and manufactures.

	Actual workers.	Depend- ents.	Partially agricul- turists.
Agriculturists ...	381,003	475,870	4,873
Non-agriculturists	312,678	487,141	—
Total ...	693,681	963,011	4,873

agriculturists and partially agriculturists. No statistics of manufactures in the State can be given. Patiala produces little of artistic interest. Silver cups are made at

Patiala and Nárnau, and gold and silver buttons at Nárnau. Gold and

CHAP. II, F.

Economic.

COMMERCE AND
TRADE.Principal indus-
tries and manu-
factures.

silver wire is made from bars of silver (*kandla*) moulded in the State mint. Thin sheets of gold are wrapped round the silver to make gold wire, while for silver wire pure bar silver, with an alloy of copper to stiffen it, is used. The wire is then used in the manufacture of gold and silver lace (*gota*) which is said to be superior to that made in Delhi, though it is not so light as the best quality. Flattened wire (*bádla*) is woven with silk thread to make *gota* and twisted with it to make *zari*. Then again *zari* and silk thread are woven to make *katún*. Ivory bracelets, *surmedánis* (boxes for collyrium) and combs are made to a small extent. Páil is famous for carved door-frames. At the capital there is a large manufacture of brass and bell-metal ware and it is noted for its *phúl ke kaul* (light cups). There is a large market for handsome bedsteads woven with cotton string. The silk *azárbands*, *daryái* (silk cloth) and *chúría* (striped silk) of Patiala are well known, and though the two last materials are inferior to those made in Amritsar, the first is quite as good. Bhadaur manufactures good bell-metal cups and brass ware, and is noted for its *tukkas* (sets of cups). Kanaud also manufactures these wares, as well as iron pans and spoons. Sunám excels in cotton *pagris*, *khes* and *chantahís*, a gold lace *chantahí* costing from Rs. 50 to Rs. 100. *Súsi* is manufactured at Patiala and Basí, the latter being very fine in quality. At Nárnaul country shoes, silver buttons and nut-crackers (*sarota*) are manufactured, and at Nárnaul and Samána *páyas* (legs) for beds are made. Páil makes elaborate country shoes. At Ghurúan and Chaunda iron *dols* (buckets) and pans are made, and at Rauní and Dhamot iron *gágars* or water-pots. Coarse cotton and woollen fabrics are manufactured throughout the State, and at Pinjaur baskets, stone *kúndís* (pestles), *ukhlís* (mortars), *chaunkís* and *sils* (curry-stones). At Sanaur neat fans of date palm leaves are made. Country carts, *baihlís*, *rathís*, and wheels are also made in some places, and raw sugar (*gur* and *shakkar*) in the Pawádh villages. In the Bet *khand* is manufactured. One pan only is used there, and the work is carried on on a small scale. *Sajji* is made in the Anáhadgarh *nisámat*. There is a State workshop at Patiala, where repairs of every sort are done, and furniture and carriages are made. Iron work and painting is well done. There is a cotton-ginning factory at Narwána near the railway station. It was started in Sambat 1954 by Lála Kanhaya Lál. It is worked by steam, generally in the cold weather, as cotton is obtained in these months. This factory exports nearly forty thousand maunds of cotton annually, the seed being consumed locally. In some parts of the State saltpetre is manufactured. There is a press called the Rajindar Press at Patiala, where a Vernacular paper ("*Patiala Akhbár*") is issued weekly. Some of the official printing, English and Urdu, for the State is done here, although most of it is done outside.

Section F.—Commerce and Trade.

The surplus grain of the State, consisting of wheat, gram, barley, *sarson*, millet and pulse, is taken to the nearest railway station or market for export or sale. There is a considerable import of *khand*, *shakkar* and *gur* from the United Provinces. Cotton is exported from Narwána to Bombay. Red chillies are exported to Hathras and loaded at the nearest railway station. Country cotton yarn is also exported. *Ghi* is

exported from Narwána to the adjoining British Districts, but the amount produced is not sufficient to meet the requirements of the State. *Kalí* (whitewash) and *chúna* (lime) are exported from Narnaul and Pinjaur. The grain marts in the State are Patiála, Dhúrí, Barnála, Bhatinda and Narwána, but grain is also carried to the adjoining British marts and to Nábha.

CHAP. II, C.

Economic.

MEANS OF COMMUNICATION.

Commerce and trade.

Section G.—Means of Communication.

Four lines of rail pass through the State. The Rájputra-Bhatinda line belongs to the Patiála State, but is worked by the North-Western Railway. The agreement was that "All costs, charges and expenses incurred by the North-Western Railway in connection with the maintenance, management, use and working of the Rájputra-Bhatinda Railway and the conveyance of traffic thereon properly chargeable to Revenue Account shall be paid out of the gross receipts of the amalgamated undertaking and so far as possible out of the gross receipts of the half year to which they are properly attributable, and in each half year there shall be deducted from the gross receipts of the Rájputra-Bhatinda Railway 55 per cent. of such gross receipts and the balance after making the said deduction shall be paid over to the Patiála Darbár." By a later agreement the amount to be deducted was reduced to 52 per cent. of the gross receipts. The principal stations are Rájputra, Patiála, Dhúrí, Mansúrpur, Barnála, Tapa and Bhatinda. The Ludhiána-Dhúrí-Jákhál Railway has stations at Dhúrí and Sunám, while the Southern Punjab line passes through the south of the State with stations at Mánsa and Narwána. Bhatinda is a large junction, connecting with Ferozepore, Sirsa, Delhi, Samasata and Bikáner. The main line of the North-Western Railway goes north from Rájputra, leaving the Patiála State at Sirhind. The Mohindargarh *nizámat* is traversed by the Rewári-Phulera Railway.

Railways.

There are 184½ miles of metalled roads as detailed below, maintained by the State :—

Roads in plains.

1. Patiála to Sunám, 43 miles, with branches to Sangrúr at mile 24 and to Samána at mile 4.
2. Patiála to Rájputra, 16½ miles, joining the Grand Trunk Road at Rájputra at mile 10; a branch takes off to the Kaulí railway station. The only bridge of importance is over the Patiála Nálá at mile 2.
3. Basí to Sirhind, with branches to Bára Sirhind, Ámkhás, Gurdwára Sáhib, Bazár Basí and circular road round Basí, 9 miles. At mile 2 is an old bridge (bridge arches) built in the time of Muhammadan kings over the Sirhind Choá.
4. Patiála to Bhunnarherí, 8½ miles. This road is chiefly maintained for shooting, but is also in line with the direct road to Kaithal. It is also largely used for grass and wood traffic from the surrounding villages and *birs* going to Patiála.
5. Patiála to Majál, 4½ miles. This branches off from mile 3 of Patiála-Bhunnarherí Road. This road is also for shooting parties, and for grass and wood traffic.

CHAP. II, G.
Economic.

**MEANS OF COM-
 MUNICATION.**

Roads in plains.

6. Patiála to Sanaur, 4 miles. There is a large bridge in mile 1 over the Patiála Nálá. This road carries heavy passenger and grain traffic.

7. Nábha to Kotla Road. Total length 18 miles, of which 8 miles lie in Patiála State.

8. Barnála-Dhanaula Road. Total $6\frac{1}{2}$ miles, of which $3\frac{1}{4}$ miles lie in Patiála. This is a feeder road to the railway.

9. Patiála-Nábha Road, 13 miles. This is at present maintained for the State by the Irrigation Department.

10. Ablowál Road, $4\frac{1}{2}$ miles. This is a road from the railway station to Ablowál bridge, parallel to the south bank of the Patiála Navigation Channel. It is an alternative road to the one running parallel to the north bank of Patiála Navigation Channel, as the road on one bank is not able to cope with the traffic.

11. Nábha-Bhawánigarh Road. Of this road 5 miles lie in Patiála State. It is a feeder line from *nizáma'* Bhawánigarh to Nábha.

12. Branch road from mile 4 of Sunám-Samána road. This is 14 miles in length, total distance to Samána being 18 miles.

13. Kotla-Sangrúr Road, 11 miles, which lies in Patiála State.

14. Barnála-Hadiáya Road, a feeder road, $4\frac{1}{2}$ miles in length.

15. Patiála City Roads, 10 miles.

16. Patiála Civil Station Roads, 15 miles.

17. Patiála Cantonment Roads, $3\frac{1}{4}$ miles.

18. Motibágh and sides, 1 mile.

19. Báradarí-Rájbáhá Road, 3 miles.

20. Ablowál bridge to Báradarí, $1\frac{1}{2}$ miles.

21. North-Western Railway Approach Roads, 2 miles.

Besides, the following roads are now being metalled :—

1. Basí-Alampur Road, 5 miles. This continues through British territory to Rúpar. Government is also metalling the portion in its own territory.

2. Jákhál-Múnak Road, 4 miles. Feeder road to Jákhál railway station.

3. Bhatinda-Mandí Roads, 3 miles.

The following unmetalled roads are maintained by the State :—

(a) Múlepur Road, 5 miles. Joins Grand Trunk Road at Serái Banjára and leads to Múlepur.

(b) Tangauri Road, 12 miles. Forms part of the District road from Ambála to Rúpar.

(c) Banúr-Rájpura Road, 9 miles. This is now being bridged, and eventually it is intended to metal it.

(d) Ghanaur Road, 8 miles, from Sambhu railway station to Ghanaur.

(e) Chaparsíl Road, 3 miles. Branches off from the Patiála-Rájpura Road in mile 6 to Chaparsíl, where a fair is held annually.

(f) Alampur Road, 5 miles. Now being metalled.

(g) Ghurúán Road, 3 miles.

(h) Khamánon Road, 9 miles.

(i) Ghagga-Samána Road, 15 miles.

(j) Hadiyáya-Bhíkhi Road, 16 miles.

(k) Jákhál-Múnak Road, 4 miles.

(l) Nárnaul to Kánaud, 13 miles.

(m) Kánaud to Basí, 11 miles.

Total 113 miles.

In the hills, the metalled road from Ambála to Simla, which is maintained throughout by the Punjab Government, runs for great part of its length through the Patiála State.

The following roads in the hills are maintained by the Patiála State :—

1. Kandeghát-Cháil, 22½ miles. Crossing the Asní river in mile 8, a large bridge of one span 110' clear is now under construction. Cháil is the sanitarium of the State, about 7,300 feet above sea-level.

2. Kandeghát Bázár to Srínagar Kothí, ½ mile.

3. Sáíri Road. Direct road from Kasaulí to Simla *via* Sáíri: portion maintained by the State, 15 miles.

4. Jutogh-Arkí Road, 5½ miles.

5. Dagshái-Náhan Road, 4½ miles.

6. Mamlik-Kunhiár Road, border of Sáíri Road, 4 miles.

7. Pinjaur-Nálágarh Road, 10½ miles.

8. Sabáthú-Kasaulí-Kálka Road, 14 miles.

9. Cháil Municipal Roads, 5 miles.

Total 80 miles 7 furlongs.

Road 1 will admit of cart traffic after the Asní bridge is built; all the other roads are mule or rickshaw paths. A road from Cháil to Kufrí, about 16 miles, has lately been made and opens direct traffic with the Hindústán-Tibet Road and Simla. The total annual cost of maintenance of roads in the Patiála State is at present about one lakh of rupees per annum. The Sirhind Canal is navigable from Rúpar to Patiála. Country produce is conveyed to the railway in carts or on camels and donkeys.

There are *seráis* at the principal towns and railway stations and dāk bungalows at Patiála and Bhatinda.

CHAP. II, G.

Economic.

MEANS OF COMMUNICATION.

Roads in plains.

Roads in hills.

List of rest-houses.
Table 29
of Part B.
Polymetrical
Table No. 30 of
Part B.

CHAP. II, H.

POSTAL ARRANGEMENTS.

Economic.

FAMINE.

Post Offices.

List of Post
Offices, Table 3;
Working of Post
Offices, Table 32
of Part B.

Originally the postal arrangements of Patiala were confined to the conveyance of official communications which were carried by *sowárs* and *harkárá's* retained in the various sadr offices at a total cost of over Rs. 30,000 yearly, and no facilities were offered to the public for the exchange of their private correspondence. In Sambat 1917 (1860 A.D.) in the reign of Mahárája Sir Narindar Singh, G.C.S.I., the postal system was organized under the control of the *munshíkhána* (Foreign Office). Runners' lines were laid between various *thánas* of the State, and the public allowed to post letters at these *thánas* at a charge of two Mansúri *paisas* per letter prepaid, four Mansúri *paisas* unpaid. A special officer on a salary of Rs. 30 *per mensem* was appointed by the *munshíkhána* as *munsarim* of the postal arrangements. The postal service was given out on contract to one Ganga Rám, who undertook the appointment of the runners, and *sarbaráhs* or overseers. All postal articles were made over to the runners, who were responsible to the Deputy Superintendents of Police; these officials received the moneys paid for postage from the runners, and remitted them monthly to the treasury, where the balance, after paying the amount due by contract to the State, was handed over to the contractor. The method of payment of postage was by British stamps bought by the contractor at their face value and retailed by him. Stamps used on public service were registered and their value credited to the contractor. Postal articles for British India were despatched already stamped through Rájputra, where a clerk was stationed who delivered them to the British Post Office, paying the usual rates. Similarly articles from British territory were despatched by a clerk stationed at Nárnaul. There were no facilities for money orders, insurance, or other minor branches of postal business. In Sambat 1940 (1884 A.D.) a Postal Convention was signed between the Imperial Government and the State (Aitchison's Treaties, Volume IX, No. XXX), which was modified in 1900 A.D. By this agreement a mutual exchange of correspondence, parcels, money orders and Indian postal notes was established between the Imperial Post Office and the Patiala State Post, registered value payable and insured articles being included. Stamps surcharged with the words "Patiala State" are supplied by the British Government to the Patiala State at cost price and are recognized by the Imperial Post Office when attached to inland correspondence posted within the limits of the State. When the convention was signed the late Lála Hukam Chand and Lála Gaurishankar of the Punjab Postal Department were lent to the State as Postmaster-General and Postmaster of Patiala, respectively, to re-organise the postal system of the State. Lála Hukam Chand was succeeded as Postmaster-General by Lála Raghbir Chand in Sambat 1951 (1894 A.D.). By an agreement of 14th August 1872, the British Government agreed to construct for the State a single line of wire (on the standards between Ambála and Lahore) from Ambála to Rájputra, and thence to Patiala at a cost of Rs. 15,500, the Mahárája agreeing to pay the actual cost of construction and of the maintenance of the line and the office at Patiala. The receipts are credited to the State under clause 6 of the agreement. The officials are to be natives in the British Telegraph staff. The Telegraph Act (VIII of 1860) and any other Acts passed are to be applied to the lines, and jurisdiction with regard to offences against the Act is regulated by the *sanad* of May 5th, 1860.

Section H.—Famine.

History.

From the general description of the physical conditions of the State it will be clear that the results of a failure of the rainfall are very different in different parts of the State. In the Bet and Pawádh, where there are

numerous wells, and in the Jangal and Bángar which are protected by canals, the effect of deficient rainfall is not very serious. In the *parganas* of Sardúlgarh, Akálgarh, the Nailí, Narwána tahsíl and the *nizámat* of Mohindargarh, where there are few wells and no canals, a deficiency of rain has a serious effect on the crops and causes famine.

CHAP. II, H.
Economio.

FAMINE.

Famines.

The earliest famine of which men talk is that of Sambat 1840, known as the *chálía* or *chalisa*. This was a terrible famine which lasted for more than two years. The people could not get grain and lost their lives either from want of grain or from sickness brought on by bad food, and most of the people left their homes. The next famine was in Sambat 1869; it is known as the *dhauna* or the famine of 20 *sers*. It lasted for 8 or 9 months. Both harvests failed and the people suffered heavily. The *nabia* was the famine of Sambat 1890. Both harvests failed, and the price of grain rose to 38 *sers kachchá* per rupee in the course of the famine, the rate before it having been 4 maunds per rupee. Sambat 1894 also brought a famine, but it was not so severe. In Sambat 1905 there was also scarcity in the Jangal tract. The famine of Sambat 1917, commonly called the *satúhra*, was a severe one. Both harvests failed and the rate rose from 3 maunds *kachchá* to 17 or 20 *sers kachchá*. Three lakhs and thirty-one thousand maunds (*pakkú*) of grain were distributed by the State to its subjects, and Rs. 3 75 000 of land revenue remitted in the famine-stricken areas; relief works were also opened. State employes and others were allowed grain at low rates and the value deducted from their pay in instalments after the famine had ceased. The famine of Sambat 1925 was felt throughout the State. It is commonly called the *pachia*. Though the crops on wells were good, prices rose to 25 *sers kachchá*. In Sambat 1934 famine was felt all over the State. No rain fell in Sáwan, and there was no crop on unirrigated lands. The Bángar and the Mohindargarh *nizámat* suffered severely. Collections of land revenue were suspended, but recovered next year. As in Mohindargarh the people did not recover from the severe effects of the famine, relief works were opened there. In Sambat 1940 also there was a scarcity of grain, but it was not serious and did not affect the whole State. The famine of Sambat 1953 made its effects felt on every part of the State. Rain fell in Sáwan, and crops were sown, but dried up for want of rain. The rate rose to 8 *sers pakkú* per rupee. *Takávi* to the amount of Rs. 10,000 was distributed in Anáhadgarh and Mohindargarh. Relief works comprised a *kachchá* road from Barnála to Bhikhi, which employed 2,312 persons and cost Rs. 36,400; repairs to the forts at Bhatinda and Ghurám (Rs. 4,914); and additions to the mausoleum of Mahárijá Alá Singh (Rs. 37,800). Grain to the value of Rs. 14,864 was distributed and blankets to the value of Rs. 7,000. The American Mission also distributed grain with assistance from the State. In Sunám a charitable institution (*sadábart*) fed 80 persons daily. The total expenditure on relief works came to Rs. 1,97,830. The famine of Sambat 1956 was severely felt throughout the State, but more especially in Sardúlgarh, Narwána, Akálgarh, Sunám, Bhawánigarh and Mohindargarh. The year was rainless, following a succession of bad harvests, and the grain famine was aggravated by a water famine in Sardúlgarh and a fodder famine everywhere. Twenty-eight villages were affected in Anáhadgarh, 281 in Mohindargarh and 104 in Karmgarh. Lála Bhagwán Dás, the Diwán (now Member of Council), was made Central Famine Officer, with assistants, as prescribed in the Punjab Famine Code. Poor-houses and kitchens were opened—the poor-house at Pátíála has never been closed—and relief works on a large scale were started. As in the former famine, rich men came forward and subscribed largely to the Famine Fund.

1783 A.D.

1812 A.D.

1833 A.D.

1848 A.D.

1860 A.D.

1868 A.D.

1877 A.D.

1883 A.D.

1897 A.D.

1900 A.D.

1900 A.D.

CHAP. II, H.

Economic.

FAMINE.

Famines.

Patiala poor-house.

The relief works, which were various and of no permanent importance, were kept open from January to September, and gratuitous relief was given till December. 10,395 were employed, on an average, every month on relief works, while 5,270 were relieved gratuitously. The total expenditure was Rs. 3,81,722. Land revenue was suspended to the amount of Rs. 2,58,715, while Rs. 2,02,208 were remitted in Mohindargarh.

In connection with the famine relief operations a kitchen was first started in the *Samādhān* at Patiala at a cost of Rs 150 per day. Subsequently, on the 1st Baisākh 1957, a poor-house was established on the lines of the Famine Code in Ablowāl, near Patiala, under the control of Lāla Bhagwān Dās and the direct supervision of Abd-ul-Hakīm Khān, M B, Assistant Surgeon, and the relief was strictly regulated according to the Code. The average weekly number relieved in the kitchen was highest in Phāgan (3,959), and in the poor-house at the end of Baisākh (2,465). After Asauj 15th the poor began to leave the poor-house, so that the inmates fell to 304 early in Kātak and to 228 in Maghar. The total cost of the kitchen in the *Samādhān* and of the Ablowāl poor-house was Rs. 27,115 from Phāgan 1st 1956, to Maghar 17th, 1957. Of this Rs. 24,465 were spent on food, Rs. 1,446 on establishment, Rs. 40 on clothes, and Rs 802 on miscellaneous items. The railway fares of 61 persons were paid by the State to enable them to return to their homes, in addition to 333 who were sent back to Bikāner and Hissār without cost to the State and 738 residents of less distant localities who were sent home on foot with three days' food. Large numbers left the poor-house of their own accord without giving information as to their homes. There were many opium-eaters among the poor, the daily number for the week ending 13th Baisākh 1957 being 87, and they were induced to take large quantities of food and reduce their doses of opium, with the result that only two opium-eaters remained on the 1st Kātak 1957. As the opium was reduced by degrees no bad effect on their health resulted. The numbers in the poor-house on the 10th Maghar 1957 were as follows:—Hindus 58 (of whom 33 were inhabitants of the State), Muhammadans 44 (31 of the State), Chūhrās and Chamārs 34 (22 of the State); and 38 in the hospital (14 of the State). There was no case of cholera, and only 12 cases with 4 deaths from small-pox, 235 cases with 8 deaths from dysentery and 501 cases with 13 deaths from fever. Thus out of 3,929 in-door and out-door patients only 46 died and the rest were discharged cured. The average daily number of in-door and out door patients was 91.30. Except malarial fever no disease broke out in the poor-house, and the general health of the inmates was good. A school was opened for the children. All who were able to work were given light work according to their strength. As the number of compartments was small, they were made to build more with bricks made with their own hands. They were also made to twist cord and make *chārpāis* for the sick among them. As no help was rendered by the police or army, respectable famine stricken men were employed as sepoys on annas 10 per day, and they worked very satisfactorily.

CHAPTER III.—ADMINISTRATIVE.



Section A.—Administrative Departments.

During the minority of the Mahārāja the State is administered by a Council of Regency consisting of three members. There are four High Departments of State, the Finance Department (*Diwānī Mā*); the Foreign Office (*Munshī Khāna*); the Judicial Department (*Adālat Sīdr*); and the Military Department (*Bakhshī Khāna*). The Finance Minister—*Diwān*—in the early days of the State had full powers in all matters connected with the land revenue and the treasury. He decided land cases and was sometimes allowed to farm the land revenue. Maharaja Karm Singh put a stop to this practice and organised the Financial Department. The *Diwān* is now the appellate Court in revenue cases, and all matters of revenue and finance are submitted to him. The Foreign Minister—*Mir Munshī*—transacts all business with other Governments, signs agreements, contracts, etc., and conducts the external affairs of the State. The Judicial Minister—*Adālatī*—is a recent creation, dating from the reign of Mahārāja Karm Singh. The Commander-in-Chief—*Bakhshī*—formerly combined the duties of Paymaster with his own, but the office now is purely military.¹ Mahārāja Rajindar Singh created a Chief Court of three members to hear appeals from the decisions of the Finance, Judicial and Foreign Ministers.

CHAP. III, A.

Administrative.

ADMINISTRATIVE DEPARTMENTS.

Government officials.

Table 33 of Part B.

The State of Patiala is now divided into five *nizāmat*s or Districts, and these *nizāmat*s are each sub-divided into, on an average, three tahsils, there being in all sixteen tahsils in the State. The *Nizāmat*s and Tahsils are :—

Administrative Divisions.

*Nizāmat*s.

Tahsils.

- | | | |
|--|---|--|
| <p>1. Karmgarh, also called Bhawānigarh, at which place its head-quarters are.</p> | { | <p>1. Patiala, also called the Chaurāsī, in the Pawādh.
2. Bhawānigarh or Dhodhān, partly in the Pawādh and partly in the Jangal.
3. Sunām, mostly in the Jangal.
4. Narwāna, comprising the Bāngar.</p> |
|--|---|--|

¹ *The Bakhshī*.—This officer's title is translated into English sometimes by Paymaster-General, at others by Adjutant-General or Commander-in-Chief. Blochmann, *Ain* I, 261, has Paymaster and Adjutant General. None of these titles gives an exact idea of his functions. He was not a Paymaster, except in the sense that he usually suggested the rank to which a man should be appointed or promoted, and perhaps countersigned the pay bills. But the actual disbursement of pay belonged to other departments. Adjutant-General is somewhat nearer to correctness. Commander-in-Chief he was not. He might be sent on a campaign in supreme command; and if neither emperor, vicegerent (*wakil-i muluk*), nor chief minister (*wazir*) was present, the command fell to him. But the only true Commander-in-Chief was the emperor himself, replaced in his absence by the *wakil* or *wazir*. The word *Bakhshī* means 'the giver' from *P. bakhshidan*, 'to bestow,' that is, he was the giver of the gift of employment in camps and armies (*Dastūr-ul-Inshā*, 232). In Persia the same official was styled. 'The Petitioner' (*āria*). This name indicates that it was his special business to bring into the presence of the emperor any one seeking for employment or promotion, and there to state the facts connected with that man's case. Probably the use of the words *Mir 'Arz* in two places in the *Ain i Akbarī* (Blochmann, I, 257, 259) are instances of the Persian name being applied to the officer afterwards called a *Bakhshī*. The first *Bakhshī* (for there were four) seems to have received, almost as of right, the title of *Amīr ul-Umarā* (Noble of Nobles); and from the reign of Alamgir onwards, I find no instance of this title being granted to more than one man at a time, though in Akbar's reign such appears to have been the case (*Ain*, I, 240. Blochmann's note). (From an article in the *Journal of Royal Asiatic Society*, 1896, pages 539-40, by W. Irvine, on the Army of the Moghals).

CHAP. III, A.

*Nizámat*s.*Tahsíl*s.Administra-
tive.ADMINISTRATIVE
DEPARTMENTS.Administrative
Divisions.

- | | | |
|---|---|--|
| 2. Amargarh, also called Basí, at which place its head-quarters are. | { | 1. Fatehgarh or Sirhind, in the Pawádh.
2. Amargarh, in the Jangal, also known as Dhúrí, where the present tahsíl head-quarters are.
3. Sáhíbgarh, also called Páíl, where the head-quarters are, mainly in the Jangal and partly in the Pawádh. |
| 3. Anáhadgarh, also called Barnála, at which place its head-quarters are. | { | 1. Anáhadgarh,
2. Govindgarh or Bhatinda,
3. Bhíkhí, |
| 4. Pinjaur | { | 1. Rájputra,
2. Banúr,
3. Ghanaur,
4. Pinjaur, in the Himálayán area. |
| 5. Mohindargarh, popularly called the Nárnaul <i>nizámat</i> . | { | 1. Mohindargarh, also called Kánaud, from the name of the old fort and town at which its head-quarters are.
2. Nárnaul. |

Of these five *nizámat*s the first three comprise all the main portion of the State, and Pinjaur also includes the detached part of the State which lies in the Simla Hills and forms tahsíl Pinjaur. The *nizámat* of Pinjaur however is mainly composed of the Pawádh tract, which forms the north-eastern part of the main portion of the State. The *nizámat* of Amargarh comprises the rest of the Pawádh (Fatehgarh and part of Sáhíbgarh tahsíl)s, and the northern part of the Jangal tract (the remainder of Sáhíbgarh and the whole of Amargarh tahsíl)s. Karmgarh *Nizámat* comprises the south central part of the main portion of the State, including the tahsíl of Narwána, which lies in the Bangar tract south of the Ghaggar. Anáhadgarh *nizámat* lies wholly in the Jangal and Mohindargarh in the Bagar. Mohindargarh consists of the outlying block of Patiala territory, which is really a part of the Rewát on the borders of Rájputána. The head-quarters staff of each *nizámat* consists of a Názim, two Náib-Názims, and a Tahsildár in charge of the head-quarters tahsíl. Názim date from the reign of Mahárája Narindar Singh, when, under the name of *Munsarim haddast*, they were appointed to introduce cash assessments. The Názim is practically a Deputy Commissioner with the powers of a Sessions Judge in addition. He hears all the appeals of his Náib-Názims and Tahsildárs, whether civil, criminal or revenue. Karmgarh and Amargarh *nizámat*s have each two Náib-Názims; Anáhadgarh has three,—two at Barnála and one at Bhatinda; Mohindargarh one, posted at Nárnaul; and Pinjaur two—at Rájputra and Sanaur. The Náib-Názim is the court of original jurisdiction, both civil and criminal, the Tahsildár having criminal jurisdiction in a few petty cases only. The Tahsildár is the court of original jurisdiction in revenue cases, and has criminal powers in cases falling under Sections 425 and 441—447 of the Indian Penal Code. The Tahsildár of Pinjaur has the powers—civil and criminal—of a Náib-Názim. The Tahsildárs have no civil cases and hardly any criminal. Hence they work with a small establishment, consisting of a *Sídhá-navís*, an *Ahlmad* and two *Mudáwan Sídhá-navís*. Only the Tahsildár

of Pinjaur has a Náib-Tahsildár. The *Patwáís*, who are at present working under the Settlement Department, are normally under the Tahsildár. There are no *Kanúngos* except in the Mohindargarh District.

CHAP. III, B.

Administrative.

ADMINISTRATIVE DEPARTMENTS.

Section B.—Civil and Criminal Justice.

Before the time of His Highness Mahárāja Karm Singh, the administrative and judicial work of the State was in the hands of the *thánadárs* (*faujdárs* of the *Ain-i-Akbarí*), the collectors of revenue (*ugraha*) being under them. There was no treasury and no court. In each *pargana* there was a *thánadár*, and in Sunám and Patiala proper there were *kotwáls*. Their decisions in civil and criminal cases were final. Claims and offences, of whatever nature, were disposed of after verbal enquiry. No record of evidence was made and no judgment prepared. Final orders were given by word of mouth. The people acquiesced in the decisions and seldom appealed to the Diwán or Wazír. There was no regular law in force; the customs and usages of the country were followed in deciding cases, and had the force of law. The *pancháyat* system was generally in vogue, and boundary disputes specially were referred to arbitration. The administering of oaths (*nem*) to the litigants was a great factor in bringing cases to an amicable settlement. The offenders were generally fined, but habitual and grave offenders were imprisoned without any fixed term of years and were released at the pleasure of the presiding officer. In murder cases the offender's relations were ordered to pay the price of blood to the heirs of the deceased by offering either a *nata* (female relative in marriage) or some culturable land or some cash, and thus to bring about an amicable settlement of the case; otherwise the perpetrator was hanged, generally on a *kikar* tree, in some conspicuous place where the corpse was left hanging for many days. Barbarous punishments, such as maiming and mutilation, were in force to some extent. Sometimes the face, hands and feet, of an offender were blackened and he was proclaimed by beat of drum, mounted on a donkey through the streets of the city.¹

Civil and Criminal Justice.
Tables 34 and 35
of Part B
Early history.

Mahárāja Karm Singh began the work of reform by appointing an *Adálatí* (Judicial Minister), but no line of demarcation was drawn between his powers and those of the *thánadárs*. Orders in criminal cases were still given verbally, but in civil cases files were made and judgments written. Cases of proprietorship in land were decided by the *Adálatí*, though they were transferred subsequently to the *Diwán*. During the time of Mahárāja Narindar Singh five *nizámat*s were marked off and *Názims* appointed to each. One tahsil comprised two *thánas*, and sixteen Tahsildárs were appointed, who, in addition to their revenue work, dealt with criminal and civil cases. His Highness introduced a Manual of Criminal Law, "The Law of Sambat 1916," for the guidance of criminal courts. In most respects it was similar to the Indian Penal Code. In the reign of Mahárāja Mohindar Singh, Tahsildárs were deprived of their judicial and criminal powers and two Náib-Názims were appointed in each *nizámat* to decide civil and criminal cases and superintend the police. A Code of Civil Procedure, compiled from the British Indian Act VII of 1859 and Act XXIII of 1861 with suitable modifications, was introduced, which is still in force.¹

Reforms.

1844 A. D.

¹For a detailed account *vide* 'History of Patiala,' by Khalífa Sayyid Muhammad Hasan, Prime Minister, Patiala State.

CHAP. III, B.**Administra-
tive.****CIVIL AND CRI-
MINAL JUSTICE.****Present system**

The courts of original jurisdiction as they stand at the present day have already been described. A Tahsildār can give three months' imprisonment and Rs. 25 fine, and a Náib-Názim three years' imprisonment and Rs. 1,000 fine. Appeals from the courts of Tahsildārs and Náib-Názims all go to the Názim. The Názim is a Sessions Judge with power to pass sentences of 14 years' imprisonment and Rs. 1,000 fine. From the Názim's decisions appeals lie to the *Adálati* in civil and criminal and to the *Diwān* in revenue cases, with further appeals to the Chief Court and the *Ijlās-i-khās* (the Court of the Mahārāja). At the capital there is a Magistrate and a Civil Judge with Náib-Názim's powers. Appeals from these courts go to the *Muáwan Adálat*, the Court of the Additional Sessions Judge, who assists the Adálat and has the powers of a Názim. The Chief Court may pass any sentence authorised by law. Capital punishment and imprisonment for life however need the confirmation of the *Ijlās-i-khās*. In murder cases the opinion of the *Sadr Ahlkārs* is taken before the sentence is confirmed. Special jurisdiction in criminal cases is also exercised by certain officials. The Foreign Minister has the powers of a Názim in cases where one party or both are not subjects of Patiala, Jind or Nabha. Appeals lie to the Chief Court. Cases under the Telegraph and Railway Acts are decided by an officer of the Foreign Department subject to appeal to the Foreign Minister. Certain Canal and Forest Officers have magisterial powers in cases falling under Canal and Forest Acts, and the Inspector-General of Police exercises similar powers in respect of cases which concern the police. During the Settlement operations the Settlement Officers are invested with powers to decide revenue cases with an appeal to the Settlement Commissioner.

**Revision and
review.**

Powers of revision (*nigrānī*) can be exercised by the *Adálati* and the Sessions Courts; review (*nazarsānī*) by the Chief Court and *Ijlās-i-khās* only.

Codes of law.

The Indian Penal Code is enforced without modification. The Criminal Procedure Code (Act V of 1898) is enforced with some modifications of which the most important are given below. No court is invested with summary powers. In Sessions cases no jury or assessors are chosen. Special regulations have been made for the trial of cases of contempt of court, which offence is made to include cases falling under the following sections of the Indian Penal Code—175, 178, 179, 180, 228. The Civil Procedure Code differs in many points from that of British India. There is no bar to appeals on the ground of the value of the suit. All civil suits, of whatever value, are heard in the first instance by the Náib-Názims, and in Patiala City by the Civil Judge.

**Special and
local laws.**

Suits, civil or criminal, to which the *jāgirdárs* of Khamānon are a party, are heard by the Náib-Názim, and revenue suits by the Tahsildār, but the appeals lie to the Foreign Minister. Hindu or Muhammadan Law is frequently followed in civil and revenue suits. For an account of the Revenue Law see page 145.

**The commoner
forms of crime.**

A few members of the following tribes are addicted to the crimes noted against each :—

(1) Sikh Jats,—Dacoity, robbery, house-breaking, distilling illicit liquors, and trafficking in women.

(2) Hindu Jats of the Bángar,—Cattle stealing and receiving.

(3) Muhammadan and Hindu Rājputs,—Cattle theft and receiving.

- (4) Sunárs,—Receiving and retaining stolen property and making and passing counterfeit coin.

CHAP. III, B.
Administrative.

- (5) Chúhrás,—Theft and house-breaking.

CIVIL AND CRIMINAL JUSTICE.

The following are the regular "criminal tribes" with the offences to which each is specially addicted :—

Criminal Tribes and Crime.

- (i) Sansís,—House breaking, highway robbery, dacoity, theft of standing crops and corn from stacks.
- (ii) Baurias,—Robbery, house-breaking, dacoity, theft at railway stations and on roads.
- (iii) Bilochís,—House-breaking.
- (iv) Minás,—Dacoity, robbery and house-breaking

Cases of murder, adultery and seduction are not very common. Civil litigation is increasing Petty cases are fought out to the bitter end, and the parties suborn witnesses freely to support their claims On this subject the proverbial philosophy of the people is not silent, and some common sayings are given below :—

Gannán de chor nán jután dí mār—'For a man who steals sugarcane, shoe-beating is enough.' The way of witnesses is shown in *Tobe de mute dá gawáh daddú*—'A frog is the witness as to making water in a tank'; *Ape main rajjé pujjé ápe mere bachche jíwen*—'God may bless me, my sons may live long'; *chachá chor, bhatija kási*—'The uncle the thief, the nephew the judge'; *Rám Rám japná parayá mál apná*—'Those who mutter Rám Rám misappropriate the property of others'; *Munh sádh dá ankhian chor dián*—'The face is the face of a saint, the eyes are those of a thief'; *Súrat momnán kartút káfrán*—'His face is that of a saint and his deeds those of an infidel'; *Mán dhian gáwan wálián báp put janeti*—'The mother and daughter are the singers and the father and son are the members of the marriage procession'; *Ghar ke dhadi, ghar ke dhol*—'The drummers and drums are our own'; *Chorán dá mál láthian de gas*—'The thieves clothes are measured by staves.'

There are also proverbs which illustrate the power of local magnates and the hopelessness of contending with them :—

Hákím de agári ghore dí pachhári se bachná cháhie—'Be careful of an officer's front and a horse's hinder part.' *Hákmi garm dí, sháhi bharam dí, nikmat naram dí, báasháhat dharam dí*—'Authority and majesty, banking and confidence, the medical profession and leniency of temper, kingdom and justice are compatible.' *Hukm ni shání bahisht dí munh mánge so le*—'Authority is the sign of paradise, one can get whatever he asks.' *Hákím de mare kichar de gire dá gila nahin*—'An injury received from an officer and slipping into the mud are not to be complained of.' *Síhon, sappon, hákimon murakh so patiyae*—'They are fools who trust a lion, a serpent or an officer.' *Sakte de satti bhán sau*—'A man in authority counts his hundred as seven scores.' *Sakta máre aur roman na de*—'A powerful man beats one and does not let one weep.' *Jis dí láthi us dí mhai*—'Might is right.' *Waqte hákim se aur chalte páni se bachna cháhie*—'An officer in power and running water are to be shunned.' *Hákmán dá hála síd dá pála pás pás nún nahin jánda*—'The rent and revenue payable to officers and the coldness of winter cannot be avoided.' *Pathánán dá jabar riáá dá sabar*—'The high-handedness of the Afgháns is to be borne patiently.' *Fat muhassal Báhman sháh Pathán hákim gasab khudá*—'A Jat watching the ripe crops of another, a Brahman money lender, a Pathán who is a ruler (all are) the visitation of God, i.e., are much to be dreaded.' (Cf. Maconachie, No. 913, when instead of Pathán is given Bania). *Amír dá hassa garib dá bhan dóo pássa*—'The great man laughs, the poor man's shoulder is broken.' *Photon dí laréi jhundon dá nuqsán*—'The bulls fight and the shrubs suffer.'

There is no formal Registration Act in force in the State. Registration is, however, effected on two-rupee impressed sheets. Deeds relating to monetary transactions and inhabited houses are registered in the

Registration,
Table 37 of
Part B.

CHAP. III, C. *sadr* by the Civil Judge and in the mofussil by the Naib-Názíms. There are no special Registrars or Sub-Registrars. Where the deeds relate to the sale or mortgage of agricultural land, registration is taken by the Tahsildárs. A copy of the registered deed is kept in the office of registration, and the original, duly certified, returned to the presenter.

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Section C.—Land Revenue.

VILLAGE COMMUNITIES AND TENURES.

Cultivating occupancy of land.
Table 38 of Part B.

Until the Regular Settlement is completed no accurate information is available as to the proportion of *bháíáchára*, *pattidári* and *zamindári* villages in the State. The general effect of British rule has been, as Settlement Officers throughout the Punjab have remarked, to assimilate the status of all three to that of *bháíáchára* villages, inasmuch as possession becomes the measure of obligation, *i.e.*, the proportion of the land revenue for which the cultivators are responsible, while on the fulfilment of that obligation depends the continuance of their possession. The same process has been followed in Patiala. Since, however, the substitution of the *bháíáchára* and the *pattidári* tenure is always accelerated by settlement operations (when these include the preparation of a record-of-rights), it is still the case that *pattidári* villages, perfect or imperfect, are in the majority in the Patiala State. *Zamindári* villages, *khális* and *bi íjmá'*, are not uncommon. As a result of the present settlement operations a large number of *pattidári* villages will in future be classed as *bháíáchára*. It was a favourite plan of the Sikh Governments to carve out new estates, regardless of existing rights, and plant new settlements on cultivated land. Sometimes the object in view was to reward faithful service, sometimes to replace thriftless cultivators, sometimes to plant a hostile colony in the neighbourhood of a powerful feudatory. Hence there are many *zamindári* villages in Patiala the property of single owners or single families. There are no *chahármí* tenures in the State. Village proprietors are called *biswadárs* as distinct from *málikán kabza*, whose rights are limited by their fields. *Málikán kabza* have no share in the village waste and do not belong to the brotherhood. Some are Brahmans, *parohits*, or keepers of religious institutions, some village menials, and some relations in the female line of a former proprietor, who had to be provided for, though they could not inherit in full. There are no *talukdárs* or *álá málikán* in Patiala, except in a few villages like Basí and Bhadaur, where the idea of a superior proprietary has been artificially extended by State officials. Tenants are called *kúshkár* or *asámí*.

Village menials,

The most important village menials who assist in the cultivation are—

- (1) *Kháti* or *tarkhán* (carpenter), who repairs all agricultural implements.
- (2) *Lohár* (blacksmith), who makes and mends all iron implements, the iron being given to him.
- (3) *Chamár* (tanner and cobbler), who not only makes and mends shoes and all leather articles needed for agriculture, but also does coolies' work, *viz.*, he cuts grass, carries wood, puts up tents, carries bundles, acts as watchman and the like for officials when on tour. This work is shared by all the *Chamárs* in the village.

- (4) *Chúhrá* (sweeper), who sweeps the houses and village, collects the dung, and carries news and officials' *dák* from village to village, but will never carry a bundle.¹

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The other menials and artizans who are found more or less in every village are—

Village menials.

- (1) *Jhinwar* or *kahár* (water-carrier).
- (2) *Nái* (barber).
- (3) *Nilgar* (dyer).
- (4) *Kumhár* (potter).
- (5) *Telí* (oilman).
- (6) *Herí* (watchman).
- (7) *Dhobí* (washerman).
- (8) *Mirásí* (minstrel).
- (9) *Tollá* (weighman).
- (10) *Muhassal* (crop-watcher).
- (11) *Pálí* (cowherd).

The last three are not properly village menials. The *tollá* is generally a shop-keeper, engaged at each harvest to weigh the grain. The *muhassal* and *pálí* are only employed by the well-to-do and are paid for the work they do. The four first mentioned may be called agricultural menials. They all receive their respective perquisites in the shape of a fixed share of grain at both harvests, and the rates vary from *tahsíl* to *tahsíl*. Details have not been definitely ascertained as yet. Many of these menials hold and till land in their villages and pay only at revenue rates. In the present settlement, according to the rules laid down for the enquiry into tenants' rights, it is possible that most of them will be made, on account of their long continued possession, either occupancy tenants or, under certain circumstances, *málikán kabza*.

No formal inquiry into the rights of the tenants in the State was made before the commencement of the settlement now in progress, but prior to the first summary settlement of Sambat 1918-19 (1863), the agricultural population of the State was mainly composed of cultivating communities with whose members were associated persons who, though they had not in popular estimation any claims to proprietary rights, yet cultivated the lands in their occupation on almost the same terms as the recognised proprietors—who belonged to the village community and had done so for long periods. Moreover, in many cases, these occupiers had been the first to break up the land in their possession and reclaim the waste (*múltor*). They had also been accustomed to pay a share of the produce of their

Tenant-right.

¹The reason being that his touch would defile it, not that his dignity would suffer.

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lands direct to the State or else to pay rent at revenue rates. Such tenants were not considered liable to ejectment, although prior to Sambat 1915 no distinction between occupancy tenants and tenants-at-will was avowedly made, and it was not until Sambat 1924 that the word *maurúsi* became current in the State. In that year an order was issued that no person cultivating with a proprietor should be deemed a *maurúsi* tenant, and in 1872, after the passing of the Punjab Tenancy Act of 1868, it was held by the State authorities that cultivators who had held continuous possession for 30 years should be deemed to be occupancy tenants. But in practice this rule was not observed, and sometimes 25 years' possession was held sufficient to confer occupancy rights. It was at one time intended to introduce the Act of 1868 into the State, and though this was never formally done, the provisions of the Act were referred to and followed in deciding tenancy cases. In the records of the summary settlement of Sambat 1932 both proprietors and tenants were promiscuously entered in one column as *asámis*, and as a matter of fact very few tenants cared to assert their claims to occupancy rights, believing that they would never be disturbed in their possession, while on the other hand the landlords never thought of ejecting them as long as they paid their rent, which was usually equal to the amount of the revenue, though in *biswadári* villages the rent was and is a fixed share of the produce, plus a *serína* of one or two *sers* per *man* paid as seigniorage, with certain other cesses and menials' dues. On the commencement of the present settlement the landlords in the *pattidári* and *zamindári* villages (especially in those of the latter which are held by *ahlkárs* of the State) began to change the fields which had been long in the occupation of the tenants to prevent their being declared *maurúsis* of their old holdings, ousting them in most cases without legal process and without regard to the proper time for ejectment. On the other hand, some cultivators who had been long out of possession took advantage of the weakness of the land-owners and forcibly took possession of fields which they had seldom or never cultivated. With a view to preventing these acts of violence the Punjab Tenancy Act of 1887 was introduced, with modifications necessitated by local conditions, with effect from the 1st of Asauj, Sambat 1958, by the Council of Regency. These modifications were included in a Supplement to the Act, which is reprinted here in full.

Supplement
to the Punjab
Tenancy Act,
No. XVI of 1887.

1901 A.D.

Section (1).—(a) Whereas a regular settlement is now being made for the first time in the Patiala State, and the rules in force in the British Districts of the Punjab will be followed, it is therefore considered advisable to introduce into the Patiala State the Punjab Tenancy Act, XVI of 1887, with certain modifications to be detailed below. Therefore it is hereby ordered by the Council of Regency that the Act aforesaid shall come into force in the Patiala State with effect from 1st Asauj, Sambat 1958.

(b) Provided that any case to which this Act applies which has been decided subsequent to 1st Baisákh, Sambat 1946, may, with the previous sanction of the Council of Regency or of the Settlement Commissioner, be reviewed, or may form the subject-matter of a fresh suit. Sanction to the re-hearing of each case will only be accorded if it appears that there are *prima facie* grounds for holding that the previous final decision in the case has been contrary to the provisions of the Punjab Tenancy Act and opposed to the principles of justice, equity and good conscience.

Section (2).—(a) *Substitute* for clause 3, section 1—

“Act XVI of 1887 shall come into force in the Patiala State on 1st Asauj, Sambat 1958, corresponding to 16th August 1901 A.D.”

(b) *Section 4, clause 11.*—Rates and cesses also include such rates and cesses which are leviable under the Punjab District Boards Act XX of 1883 and the Northern India Canal and Drainage Act, 1873, and as the Northern India Canal and Drainage Act is already in force in this State, and as sections 20 and 23 of the Punjab District Boards Act have reference to the Punjab Tenancy Act XVI of 1887, therefore the said sections of that Act shall be deemed to be in force in this State.

(c) In clause 16 of section 4 read "Patiala State Act, 1 of Sambat 1956," for **CHAP. III, C.**
"Act 1879."

Section (3).—(a) In section 5 (a) substitute "1st Asauj, Sambat 1958," for "com- **Administra-**
mencement of this Act," and for "twenty years" read "twenty-five years". **tive.**

(b) In clause (c), section 5, of the Act, read "1st Baisakh, Sambat 1932, correspond- **LAND REVENUE.**
ing to the 12th April 1875," for "twenty-first day of October 1868," and in clause (d) **Supplement to**
substitute "25 years" for "twenty years". **the Punjab**
Tenancy Act,
No. XVI of 1887.

Section (4).—Substitute the following for section 6 of Act XVI of 1887 :—

"A tenant recorded in the following papers :—

- (a) record-of-rights of the Bhadaur *taluqa* prepared in Sambat 1911,
- (b) record-of-rights of the Nárnaul District prepared in Sambat 1935,
- (c) measurement papers of the Karmgarh, Amargarh and Pinjaur Dis-
tricts prepared in Sambat 1932,
- (d) measurement papers of the Anáhadgarh District prepared in Sambat
1935,

as a tenant having a right of occupancy in land which he has continuously occupied from the time of the preparation of the said papers, shall be deemed to have a right of occupancy in that land unless the contrary has been established by a decree of a competent court in a suit instituted before the passing of this Act and Supplement.

Section (5).—Substitute the following in place of section 11 of the Act :—

"Notwithstanding anything in the foregoing sections of this chapter, a tenant, who immediately before the commencement of this Act has a right of occupancy in any land under any law or rule having the force of law which previous to the passing of this Act governed the relation between landlord and tenant in the Patiala State, shall, when the Act comes into force, be held to have a right of occupancy in that land under such claims under such section of this Act as a competent Revenue Court called upon to adjudicate upon the claims of such tenant may hold to be most appropriate.

The precise *status* of any such occupancy tenant shall be defined by any Revenue Court on the express application of any party or on the institution of any suit in respect of possession or enhancement or abatement of rent."

Section (6).—(a) Read "passed under the Patiala State law or rule having the force of law before the date of introduction of Act XVI of 1887 and its Supplement," for "passed under the Punjab Tenancy Act of 1868".

(b) Expunge from clause 11, section 53, of the Act, the words "Secretary of State for India in Council," and substitute "Ijlás Khás".

(c) In sections 75 to 98 and 102 to 108 where the terms "Local Government," "Financial Commissioner" and "Commissioner" are used, the term "Settlement Commissioner, Patiala State," should be substituted during the currency of Settlement operations, provided that wherever a reference is made in Act XVI of 1887 to the Commissioner as being subordinate to the Financial Commissioner either in his executive or judicial capacity, the Commissioner shall be held not to be so subordinate and to have all the powers, executive and judicial, vested in the Financial Commissioner, being in the case of those tahsils which are declared to be under settlement in the Patiala State, the powers, executive and judicial, which are hereby invested in the Settlement Commissioner, Patiala State.

(d) In section 80 of Act XVI of 1887 shall be added the following :—

"IV.—The order of the Settlement Commissioner in any appellate case decided by him shall be final, notwithstanding the fact that the order of the Lower Court is therein modified or reversed, unless a question of local custom is involved in the decision of the Settlement Commissioner, in which case, and in which case only, a further appeal shall lie to the Ijlás Khas.

V.—An appeal shall lie to the Ijlás Khás from any order or decree made by the Settlement Commissioner in a suit originally instituted in his Court."

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No. XVI of 1887.

(e) The Settlement Commissioner is empowered to confer, during the currency of settlement, under this clause of the Act upon any of his subordinate officers, powers of a Collector, or Assistant Collector, 1st or 2nd Grade, for hearing cases disposed of by Revenue Courts or Revenue Officers, and to declare what tahsils are to be brought under settlement from time to time.

(f) The Settlement Commissioner is empowered to determine from time to time the classes of cases—being cases to which this Act applies—which should be disposed of by the Settlement Courts and by the ordinary Revenue Judicial Courts of the State, respectively; and the Settlement Commissioner may, in pursuance of such determination, by order direct that either certain classes of cases, or certain particular cases, shall be tried by the Revenue Judicial Court of the State—original or appellate—which could ordinarily have jurisdiction instead of by the Settlement Courts.

(g) In those parts of the State where the settlement operations have not yet been started, or where they have terminated, the word “*Ijlās Khās*” shall be substituted for “Governor-General,” “Lieutenant-Governor,” and “Financial Commissioner”.

(h) In those parts of the State which have not yet been brought under settlement or which have been settled, the *Ijlās Khās* may confer on any of their subordinate officers the powers exercised by the Financial Commissioner, Commissioner, Collector and Assistant Collector of the 1st or 2nd Grade, and determine the classes of cases which should be disposed of by these Courts.

Section (7).—In section 86 of this Act the following should be inserted after clause (b):—

“Provided that in event of any legal practitioner being guilty of unprofessional conduct or displaying gross ignorance of the law or conducting cases in such a manner as to prejudice the interests of his clients, the Settlement Commissioner may debar such legal practitioner from appearing in his own Court or in any of the Revenue Courts or before any of the Revenue Officers subject to his jurisdiction or control.”

Section (8).—The following should be added to section 86 of this Act:—

“IV.—All petition-writers should in future note in all applications under section 76, clause (1), and in all petitions under section 77, clause (3), the section, clause, sub-section and sub-clause of this Act under which relief is sought, otherwise the Court will direct the petition-writer to re-write the application at his own expense.”

Section (9).—In sections 99 and 100 of this Act read “*Ijlās Khās*” for “Divisional Judge” and “Chief Court”.

Section (10).—*Summary powers*.—Whereas a regular settlement is now being made for the first time in the Patiala State, the Settlement Commissioner is empowered to confer upon any of his subordinate officers whom he thinks fit the power of instituting enquiries into the rights and tenures of tenants and of summarily passing orders as to the entries to be made in the village papers. Such powers will not generally be conferred upon officers holding a position less responsible than that of a Settlement Superintendents, but in special cases these powers may be given to selected Deputy Superintendents. The result of summary enquiries thus instituted will be noted in a register called *Tankīl-haqūq-Muzāvan*; and the orders will be passed in the manner prescribed in Chapter IV, Act XVII of 1887, for mutation cases.

Every aggrieved party shall have a right to seek relief either by preferring an appeal against such order or by filing a regular suit.

The Punjab Land Revenue Act has been introduced into the State, rather as a guide to procedure than a law to be implicitly followed. The principles of the Act are to be invariably followed, but where the wording of the Act is such that their provisions cannot be literally applied, discretion vests in the Settlement Commissioner to interpret them. When the settlement is complete the situation will of necessity be more clearly defined.

Fiscal History;

The main portion of the modern State of Patiala corresponds roughly to the old Mughal *Sarkār* of Sirhind, excluding the code of Thāneswar and a few other *parganas* now in the Districts of Karnāl, Ambālā!

and Ludhiána, as the following list taken from the Aín-i-Akbarí shows:—

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	Area, Bighas.	Revenue, Dáms.	Tribe.
<i>Suburbs of Sirhind (13 parganas)</i>		Rs.	
1. Suburbs of Sirhind ...	820,450	1,00,22,270	
2. Rúpar in Ambála District ...	...	...
3. Páil ...	525,932	73,62,267	Rangar and Jat.
4. Banúr ...	407,367	10,87,270	Do. and Afghán.
5. Chhat ...	...	...
6. Dhotah ...	...	...
7. Doralah in Kalsia ...	65,060	1,88,440	Rangar.
8. Deoranah in Ambála District ...	...	...
9. Khurám, now Ghurám ...	158,750	75,09,094	Afghán, Rájput and Wán Jat.
10. Masenkán, now Masingán ...	204,377	70,53,259	Jat.
11. Village of Ráe Samu ...	...	...
12. Ambála } British territory ...	...	...
13. Kaithal }	...	...
<i>Samánáh, etc. (9 parganas).</i>			
1. Samánáh ...	904,261	7,696	Jat and Wah, (? Ghorewáha).
2. Sunám ...	987,562	42,02,064	
3. Mansúrpur, now Mansúrpur in Bhawánigarh, tahsil Dhodhán.	115,240	80,35,026	
4. Malnera (?), probably Máler Kotla	...	...
5. Haparí (?) in Karnál ...	...	...
6. Pundrí, in Karnál District, tahsil Kaithal,	...	...
7. Fatehpur ...	...	...
8. Bhatinda ...	...	...
9. Máchhípur ...	...	...

Nizámat Mohindargarh comprises a portion of the old Mughal *Sarkár* of Nárnaul, and Kánaud, its head-quarters, appears to be the Kanodah of the Aín¹ which was held by Rájput and Muhammadan Jats. The assessments of Rája Todar Mal are described elsewhere, and there is nothing to suggest that he treated Sirhind or Nárnaul in a different way from the other *Sarkárs*. We must pass straight from Akbar to the times of Alá Singh and his successors. The State used to collect its revenue by *khám tahsíl* (collection in kind) up to Sambat 1918. This arrangement was only occasionally replaced by cash assessments made for a period of one or two years, but these rare and irregular assessments or contracts were not based on any fixed rule or established principle, for whenever there was a good crop and the Díván expected to realize more by collection in kind than by adhering to a fixed cash assessment, he at once cancelled the agreement without the slightest scruple and did not wait for its term to expire. As a consequence of this short-sighted policy, the *zamíndár* never put his heart into his work and waste lands were not brought under cultivation. Instead of improving the existing revenue administration and adopting a more sympathetic, honest and fixed policy, the State officials tried to increase the State revenue, but it could not be

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¹Aín-i-Akbarí, Blochmann's Translation, II, pages 97 and 105.

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increased in spite of their ill-judged efforts of which the only possible result was a slow but steady loss to the community as land went out of cultivation. Bad faith was evinced only in dealing with old villages. The conditions made in the *sanads* granted at the time of their foundation to new villages were strictly adhered to, and the promises made as to comparatively light demands were not broken for a certain period. The cash assessments too, even if honestly maintained, could not be regarded as a boon to the people. The notorious assessments of Dīwān Sedha Singh, who assessed all land of whatever description at an all-round rate of 8 annas per *kachchá bigha*, was such a veritable ordeal that, even to this day, the descendants of the owners of that time regard the fact of having successfully passed through it as a proof of their right, and produce it as an evidence in law suits.

The share of the produce taken by the State differed in different *parganas*; it was mostly one-third, but one-fourth and two-fifths was also taken, and there was a large number of extra dues called *abwāb*. A cash rate per *bigha*, called *zabtī*, was charged on crops that could not be easily divided. The State's share of grain was realized either by actually dividing the produce (*batāi* or *bhōvali*) or by appraisalment, *kankūt*, *kan* or *kachh*. *Batāi* was, with rare exceptions, usually resorted to in the *rabi* and appraisalment as a rule in the *kharif*. The officials who made the *batāi* were called *batāwās* and those who made the appraisements were known as *káchhūs*.

At each harvest the Tahsildār divided the *parganas* into a number of suitable circles, and two *káchhūs* or measurers and two *batāwās* were appointed for each circle, two *muharrirs* called *likhāris* being also sent with them. One of the *káchhūs* who was considered somewhat superior to the other used to get a fee of Rs. 60, the other receiving Rs. 50, for the season, but the *batāwās*' allowance dwindled down to Rs. 30. One out of each pair of *káchhūs*, *batāwās* and *likhāris* was the Tahsildār's nominee and the other, called "Sarkārī," was appointed by the Dīwān. Both were servants of the State, but they were appointed in these different ways, the idea being that their mutual jealousy, rivalry and dependence on two different superiors would be a check on dishonesty.

When the crop was ready for the sickle one or two *muhassals* or watchmen were appointed in each village to watch the crop and the grain before division. The *zamīndār* himself was not allowed to touch his crop or take a single handful of grain for his cattle. The *muhassal* used to get 1½ annas a day, of which an anna was paid by the village and half an anna by the State. This establishment was temporary. It was employed at each harvest and dismissed as soon as the work was done. In the reign of Mahārāja Narindar Singh the Dīwān used to assemble all the *káchhūs* in front of the Mahārāja's palace before they started on their expedition, and after having saluted the Mahārāja they started to their respective villages, each a type of tyranny and dishonesty personified. They would occupy the best house, take the best clothes for their beds, and utensils for their use, send for all the *kamīns* to serve them, and get the best food and supplies for themselves and their horses. Early in the morning they started on their work in the fields. They only rode round each field measuring it by the horse's paces, while the *likhārī* sat waiting at some convenient place. They returned to the *likhārī* after having inspected ten or twenty fields and dictated the *khasra* or appraised amount of the State's portion of the outturn. After having finished one village and before starting for another they sat down in an open space outside the village and read out the *khasra* entries to the *zamīndārs*. A great deal of clamorous haggling ensued till at last, after deducting ten or fifteen per cent., a bargain was

struck, largely with the aid of bribes. This was known as *nāwen pakánú*,¹ that is, making the entries *pakkú*. So far everything depended on the *káchhú*'s will and pleasure, but after the entries had been thus made *pakkú* none could change them and *khasra kátnú* was considered a serious crime. In a similar way the *batáwás* got the produce weighed by the village *baniá* called the *dharwái*, deducted 15 per cent. as *kamín*'s dues, divided the rest at the *pargana* rate of *batái*, and recorded in the same way (*nāwen pakánú*) the amount due from each man against his name in the *khasra*. The *Díwán*'s men sent their findings to the *Díwán* and the *Tahsildár*'s men to the *Tahsildár*, and the papers were checked by comparing them.

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Owing to negligence or dishonesty on the part of the *batáwás* the delay in effecting the *batái* often caused great damage to the grain, as it deteriorated from exposure to rain and moisture and sometimes the *batái* was made after the proper time for sale had passed. In the *rabí* harvest, if the produce was small or the grain had deteriorated in any way, then the State's portion too was forced back on the *zamíndárs* and its price realised from them at a rate, (*bhán*² *phárnú*) fixed by the *Díwán* at each harvest with reference to the current rate, or the amount of grain collected was stored to be sold at a time of high prices. When the grain was brought out of the granaries for sale and was found to be less than its known amount as shown in the papers prepared at the time of collection, the *zamíndárs* were forced to pay for one-half of the deficiency, as the deficiency was attributed as much to the dishonesty of the *zamíndárs* as to that of the revenue officials. This was the system of *khám* collection that prevailed up to Sambat 1862 A. D. 1918.

Revenue farming, as has been mentioned elsewhere, existed only to a very moderate extent. The *Díwán* himself often used to contract for a good many *parganas*. This system pressed heavily upon the people, and on account of the general mismanagement and corruption of the mercenary revenue staff, the State, on the whole, incurred great losses and the *zamíndárs* were ruined, both by the various troubles and harassment they had to suffer and the bribes they had to pay as well as by the heavy fines and punishments inflicted upon them by the *Malba-khána* if they tried to escape from the oppression by propitiating the greedy and rapacious revenue officials with bribes. This *Malba-khána* was a kind of office of control started in the time of *Mahárāja Karm Singh* to enquire into and punish the wrong-doing of the revenue establishment and *zamíndárs* who tried to profit by bribing them at the time of collection. As the bribes were generally paid out of the *Malba* or included in the *Malba* expenses under fictitious items of expenditure, and as this necessitated the examination of the *Malba* accounts by the office, it came to be known as the *Malba-khána*. The account books of the village *baniás* were taken from them and kept in the office for months and sometimes for years, and were often destroyed or lost; the harm thus resulting may well be imagined.

Mahárāja Narindar Singh, seeing these defects in the revenue system, made up his mind to abolish it altogether and to fix a cash assessment. Several high officials of conservative ideas, and specially the *Díwán*, vehemently opposed this innovation, and on account of their opposition there was but little hope of success. For this reason the *Mahárāja* abolished the office of the *Díwán* for a short time, and an officer with limited powers called *Munsarim Díwán* was appointed in his place. The *Mahárāja* then divided

¹ Lit. 'to make the names (*nāwen*) *pakkú*'.

² *Bhán* = 'declaration of rates'.

CHAP. III, C. the State into four divisions, an officer called *Munsarim-i-hadbast* being appointed for each division. The name of this officer was after some time changed to *Mohitimam Bandobast* and afterwards into *Názim*. These four officers carried out a boundary survey or *hadbast* measurement, and made a summary settlement for one year based on an estimate of the existing capabilities of a village and the average *khám* collection of the last 22 years. The average of 22 years was about 23 lakhs and the new assessment (Sambat 1918-19) amounted to Rs. 30,87,000. After the lapse of this term another settlement on the same basis was made for three years by which the revenue was reduced to Rs. 29,39,000. It was cheerfully accepted by the people to whom an assurance was given in a general proclamation that the demand would not be altered during the term of settlement. This last settlement remained in force only from Sambat 1919 to 1922. Afterwards summary settlements were made every ten years.

Administrative.

LAND REVENUE.

Fiscal History.

1862 A.D.

1862-65 A. D.

Mohindargarh District.

The Mohindargarh District has a fiscal history of its own. Cash assessments were introduced in the time of the Nawábs, long before the tract became a part of Patiala. One-fourth of the gross produce was regarded as the Government share, and appraisements were made much as the Sikhs made them in the Punjab. On annexation the British Government made a very light assessment, probably for political reasons. In 1842 the British Government made a regular settlement. Patiala on the other hand imposed the highest assessment, the tract has ever paid, the year after Mohindargarh was transferred to the State. Reductions became necessary, and when in Sambat 1937 the assessment was again raised to nearly its original pitch, many proprietors threw up their holdings.

1881 A. D.

Fixed land revenue.
Table 39 of Part B.

A regular settlement of the whole State was commenced in 1901 A. D. by Major Popham Young, C.I.E. The present assessment is Rs. 41,48,155, but including cesses and all the miscellaneous dues, the total demand amounts to Rs. 44,80,359, of which Rs. 4,71,136 is assigned revenue, leaving a balance of Rs. 40,09,223. Of this sum if we further allow all the drawbacks on account of *inám*, *panchái*, cesses and other miscellaneous grants, such as *nánkár*, *adhkár*, etc., which amount to Rs. 5,57,614, the balance of Rs. 34,51,609 is the sum received into the State Treasury.

Cesses.

The cesses now levied in the State are as follows:—

- | | | | |
|-------------------------|-----|-----|--------------------|
| (1) Road cess | ... | ... | At Re. 1 per cent. |
| (2) School cess | ... | ... | " " 1 " |
| (3) Hospital cess | ... | ... | " " 1 " |
| (4) Postal cess | ... | ... | " " 1 " |
| (5) Patwár cess— | | | |
| (a) in District Nárnaul | ... | " | " 3-2-0, and |
| (b) elsewhere | ... | " | " 2-8-0 per cent. |

on the *mál* (pure revenue). The *mál* is $\frac{4}{6}$ ths of the total revenue, and is regarded as pure revenue, the other $\frac{1}{6}$ th being considered ever since the introduction of the cash assessment in the State as representing the various miscellaneous cesses of old times, when the *batái* system was in vogue, such as *nasars*, crop watchmen's dues, expenses of collecting the Government share of the produce, etc. Of these cesses, the Road

and School cesses were imposed in Sambat 1928. The Dispensary cess was introduced later before the last settlement (Sambat 1930). The Postal cess is the youngest, and dates only from Sambat 1949. The Patwár cess was imposed in Sambat 1918, the year in which the cash assessment was introduced. The total of each of the above cesses now levied in the State amount to—

				Rs.
(1) Road	34,789
(2) School	34,785
(3) Hospital	34,785
(4) Post	34,783
(5) Patwár	88,983
Total				2,28,125

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LAND REVENUE. Cesses,

1872 A. D.
1874 A. D.
1803 A. D.
1862 A. D.

In the Mohindargarh *nizámat* the following extra cesses are also levied :—

Sar-i-deh.—A cess dating from the Nawáb of Jhajjar's time, which is levied at the rate of Re. 1 to Rs. 2 per annum per village as a royalty.

Itlág.—An old cess, the origin of which is not clearly ascertainable beyond the fact that an *Itlág-Navis* (Miscellaneous Muharrir or Despatcher) and a *chaprásí* used to draw their pay from this fund before the Patiala régime.

Begór.—In old times all the villagers were required to supply a certain number of coolies in turn to the officer in charge of the District. This custom was discontinued long ago and was replaced by a cash cess amounting to between 1 and 2 per cent. of the revenue.

Lambardári.—This cess has been levied at the rate of Rs. 4 per cent. on the *mál* in tahsíl Mohindargarh and at Rs. 3 per cent. in tahsíl Nárnaul since the *iláq* came into the possession of the Patiala chief. A similar cess at 5 per cent. is also levied from the villages of talúqa Bhadaur, lying in tahsils Barnála, Páil and Sirhind. In other parts of the State a small sum called *panchái* is given to the lambardárs out of the State revenues.

Sarráfi.—A cess at the rate of annas 2 per hundred rupees is levied to remunerate the money-testers kept at the treasuries of Mohindargarh and Nárnaul at an annual expenditure of Rs. 150.

Mashkirát.—This cess was apparently introduced by the Patiala authorities in Sambat 1937 in lieu of leasing the vend of liquors and intoxicating drugs. Although such sales are now prohibited, except under a license, the cess is still levied at from 8 annas to Rs. 2 per annum per village. 1850 A. D.

¹ *Nánkór*.—A cess under the head *nánkór* is levied in lump sums from a few villages in Nárnaul in addition to their revenue, and is paid to the kánúngo, chaudhris and a few lambardárs as a *sufed-poshí* grant after deducting $\frac{1}{10}$ th share, which goes to the State Treasury.

¹ Note.—In the Narwána tahsíl of the Karmgarh *nizámat* a similar item is instead of being levied separately, given to certain leading men of the tahsíl out of the State Treasury.

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Administra-
tive.

Mandar Harí Dás.—A cess at the rate of Re. 1 to Rs. 2 per annum is levied in tahsil Nárnaul for the maintenance of the Mandar Harí Dás at Nárnaul. The cess has been realized from ancient times.

LAND REVENUE.
Cesses.

Gaushála.—A cess at 8 annas per cent. is recovered for the protection of cows, but the money is not credited to the treasury.

Bhet Gurdwára.—An annual cess of Re. 1 per estate was levied from the Nárnaul villages in the name of one Gopi Náth, Brahman of Jhajjar in the Nawáb's times, but soon after the land passed into the hands of the Patiala authorities it was converted into a Gurdwára cess and the Gurdwára removed from Jhajjar to Mohindargarh. It now enjoys a *jágir* of Rs. 1,000, and the cess levied is not spent on the maintenance of the temple, but credited into the treasury.

The amounts of the cesses are—

				Rs.
Sar-i-deh	...	...	...	513
Itlák	...	...	...	870
Begár	...	...	...	3,619
Lambardári	...	...	...	12,219
Sarráfi	...	...	...	455
Maskirát	...	...	...	506
Nánkár	...	...	...	2,227
Mandar Harí Dás	...	...	...	278
Bhet Gurdwára	...	...	...	306
Total				20,993

Besides the foregoing cesses, *nazars* due to the following officers at the rates mentioned against each are levied per estate per harvest throughout the State:—

(1) Díwán	...	...	At Rs. 2	
(2) Názim	...	...	„ Re. 1 in	<i>nisámat</i>
				Mohindargarh only.
(3) Tahsildár	...	...	„ „ 1	
(4) Thánadár	...	...	„ „ 1	

This means a cess of Rs. 10 in Mohindargarh and Rs. 8 elsewhere per annum due from each estate, irrespective of their *jamás*. The total sum realised on this account in the State amounts to Rs. 15,406, and is received in the treasury. When a Tahsildár first joins his appointment, he gets half the amount of *nazars* thus received and the other half goes to the State Treasury.

There are certain other miscellaneous taxes levied in the State as detailed below :—

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tive.

LAND REVENUE.

Cesses.

- (1) On camels at Re. 1-4-0 per camel per annum.
- (2) On carts at Rs. 2-8-0 per cart per annum.
- (3) On brick kilns at Rs. 2 per kiln per annum.
- (4) On goats and sheep at Rs. 2-8-0 per 100 per annum.

The total income from these taxes in the State comes to Rs. 69,056 per annum.

Lastly comes *zakát* or *octroi duty*. The contracts are sold annually, and the tax is often imposed even in small villages with 5 or 10 shops, irrespective of the population, at the instance of some enterprising speculator, or at the good will of the Tahsildár. The total income derived from such villages and towns, the population of which is less than 5,000 souls, amounts to Rs. 55,186. In the Narwána and Bhatinda tahsils, of which the revised assessments have now been announced, all these cesses, except the local rate, have been abolished. The Council of Regency have lately introduced sweeping reforms into the octroi system in the State. At the station *mandís* of Rájpura, Dhúrí, Sunim, Lehra Gágá, Chájlí, octroi duties have been abolished. No octroi is levied in towns whose population is less than 5,000, except where octroi contracts are running, in which places contracts will not be renewed. Grain and oil seeds pay no duty at Patiala, Bhatinda and Barnála, and grain goes free into Narnaul. The immediate result is naturally a large loss of revenue, but the Council hope to be compensated by the increasing trade and prosperity of the markets in the State.

Octroi.

There are two well-known *jágír* families in the State, *viz.*, the Bhadaur chiefship in tahsíl Barnála and the Khamánon *jágirs* in tahsíl Sirhind. A detailed account of the former is given at pages 277 to 299 and one of the latter at pages 228 to 231 of Griffin's Punjab Rájas (Edition of 1870). It would be out of place to give here a political history of these two families; the former was the subject of a long dispute. Bhadaur is one of the Phúlkián families. Only as much of its history is given here as relates to the question of revenue. The *jágír* of Bhadaur formerly consisted of 53, but now consists of 49, villages detailed in the accompanying table, and amounts to Rs. 92,750, of which Rs. 2,000 are paid from the Ludhiána Treasury on account of the villages of Saidoke and Bhughta, which form part of the *jágír*, while Rs. 90,750 are paid from the Patiala State Treasury. The *jágír* is divided into three *pattis*—

Assignments
of land revenue :
Bhadaur *jágír*.

(1) *Pattí* Díp Singh—

Sardár Bhagwant Singh and Sardár Gurdíál Singh, sons of Sardár Balwant Singh, in equal shares,—Rs. 35,543. The *jágír* of Sardár Gurdíál Singh, minor son of Sardár Balwant Singh, who died in February 1903, is under the control of a Court of Wards.

(2) *Pattí* Bír Singh—

Sardár Partáp Singh and Autár Singh in equal shares,—
Rs. 22,597.

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tive.

LAND REVENUE;

Bhadaur jágir.

- (3) Sardárs Kartár Singh and Kirpál Singh, sons of Sardár Shamsheer Singh, in equal shares,—Rs. 12,978. By the death of Sardár Shamsheer Singh in 1897 A.D. the *jágir* passed under the control of a Court of Wards.

- (4) *Pattí* Mohar Singh—

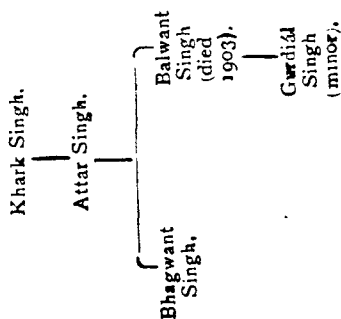
On the death of Sardár Naráin Singh in 1872 A.D., and those of Sardárs Achal Singh and Attar Singh in April and October of 1879, the *jágir* has lapsed to the State. Their widows receive maintenance grants, which generally amount to one fourth of the *jágir*. The amounts of these pensions are shown below :—

- (1) Widow of Sardár Naráin Singh,—Rs. 6,112 (husband's *jágir* now lapsed) ; Rs. 1,528 (maintenance grant).
- (2) Widows of Sardár Achal Singh,—Rs. 9,772 (husband's *jágir* now lapsed) ; Rs. 3,172 (maintenance grant).
- (3) Widow of Sardár Attar Singh,—Rs. 4,811 (husband's *jágir* now lapsed) ; Rs. 3,999 (maintenance grant).

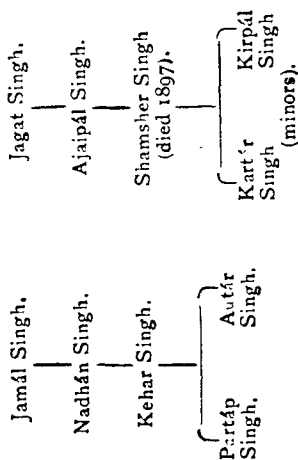
In the cases of Nos. (2) and (3) the maintenance grants are more than $\frac{1}{4}$ th of the *jágir*, for on Sardár Naráin Singh's death his remaining *jágir* after deduction of his widow's maintenance grant of Rs. 1,528 passed to Sardar Achal Singh and Sardár Attar Singh to the amount of Rs. 2,917 and Rs. 1,667 respectively. Similarly on the death of Sardár Achal Singh his remaining *jágir* of Rs. 9,517 descended to Sardár Attar Singh. Consequently the maintenance grant of the widows of Sardár Achal Singh was calculated on Rs. 9,772 (his own *jágir*) + Rs. 2,917 from that of Sardár Naráin Singh, and in the case of Sardár Attar Singh's widow the maintenance was granted on Rs. 4,811 (his own *jágir*) + Rs. 1,667 from that of Sardár Naráin Singh + Rs. 9,517 from that of Sardár Achal Singh. The villages of the Bhadaur *jágir* were settled in 1850 before the territory was made over to Patiala. A supplementary genealogical tree of the Bhadaur *jágirdárs* and a statement of the villages of the *jágir* and the assigned "*jama*" of each are given on the following pages.

Supplement to the Genealogical tree of the Bhadaur Jágirdárs given in Griffin's Punjab Rájas.

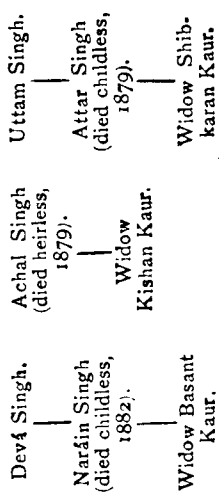
Descendants of Dít Singh.



Descendants of Bir Singh.



Descendants of Mohar Singh.



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Administrative.

LAND REVENUE.

Bhadaur jágir.

Statement of the villages of Bhadaur Jágir with the assigned "jama" of each and the amount paid to jágirdárs.

Serial No.	Names of villages.	Amount of jama.			RUNNING jágir.			LAPSED jágir.			REMARKS.
		Rs.	Rs.	Rs.	Portion of Sardar Bhag-dar Attar Singh, son of Sardar Attar Singh, and Sardar Gurdial Singh, son of Sardar Balwant Singh, half and half.	Portion of Sardar Partap Singh and Sardar Attar Singh, sons of Sardar Kehar Singh, half and half.	Portion of Sardar Kartar Singh and Sardar Kirpal Singh, sons of Sardar Shamsheer Singh, half and half.	Portion of late Sardar Achal Singh.	Portion of late Sardar Attar Singh.	Portion of late Sardar Nardin Singh.	
1	Sandhu Kalán	1,442	..	..	..	..	..	..	..	..	The Sikhs of Kanphās.
2	Balloke	1,415	..	696	..	333	386	..	..	1,442	Rs.
3	Dhúrkot	1,176	..	..	..	768	498	..	..	..	Rs.
4	Jaimalsinghwálá	650	..	332	..	318	..	..	..	..	Rs.
5	Nainewala	1,483	..	..	..	1,479	..	..	..	4	Rs.
6	Alkára	1,038	..	..	..	..	..	..	..	494	Rs.
7	Talwandi	1,695	..	..	..	..	..	..	..	..	Rs.
8	Chinwál Khurd	1,761	..	..	..	..	..	..	..	..	Rs.
9	Diwána	2,026	..	770	..	1,246	..	..	..	..	Rs.
10	Raya	2,789	..	..	..	..	..	..	..	..	Rs.
11	Dhaner	2,216	..	2,216	..	..	..	..	..	..	Rs.
12	Kharaksinghwálá	949	..	949	..	..	..	..	..	..	Rs.
13	Rámgarh	2,143	..	2,143	Rs.
14	Tillewálá	4,890	..	2,280	..	1,416	1,194	Rs.
15	Majhoke	1,455	828	Rs.
								627			

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Administra-
tive.

LAND REVENUE.

Bahadaur jágir.

Statement of the villages of Bhadaur Jágir with the assigned "jama" of each and the amount paid to jágirdárs—concluded.

Serial No.	Names of villages	Amount of jama.	RUNNING JÁGIR.			LAPSED JÁGIR.			REMARKS.
			Portion of Sardar Bhag-dar Attar Singh, son of Sar-dar Attar Singh, and Sar-dar Gurdial Singh, son of Sardar Balwant Singh, half and half.	Portion of Sardar Partip Singh and Sardar Attar Singh, sons of Sardar Kehar Singh, half and half.	Portion of Sardar Kartar Singh and Sardar Kirpal Singh, sons of Sardar Shamsher Singh, half and half.	Portion of late Sardar Achal Singh.	Portion of late Sardar Attar Singh.	Portion of late Sardar Narain Singh.	
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
44	Ainod ..	1,312	..	839	503	..	..	..	The Sikhs of Kanghas.
45	Dagri ..	1,745	..	..	..	..	..	..
46	Dhauda ..	710	1,745 355	..	355	..	..	..
	Total	90,750	34,543	21,597	12,978	9,807	4,837	6,139	849
47	Saido ..	} 2,000	..	..	..	..	..	..	From Ludhiana Treasury.
48	Bhagta ..		1,000	1,000	..	..	..	..
49	Bhái Rupa (Nábha State)		..	..	..	..	..	..
	GRAND TOTAL	92,750	35,543	22,597	12,978	9,807	4,837	6,139	849

The Khamánon *iláqa* in tahsíl Sirhind comprises 80 villages, of which 3 only are held wholly in *jágír*, 77 being held in part. The *iláqa* was bestowed upon the Mahárája of Patiala in recognition of his conspicuous and loyal services in the Mutiny on payment of Rs. 1,76,360 *nazrána* in 1860. It was then considered worth Rs. 80,000 a year. Its present revenue is Rs. 92,616. The *jágír* dates from the capture of Sirhind in 1762 A.D. The *jágírdárs* are Kang Jats and are divided into three main branches, the families of Sardár Sarda Singh, Sardár Rám Singh and Sardár Koyar Singh. Each branch has its own villages, in which it realises the revenues, appoints the *lambardárs*, and sanctions the breaking up of the waste. Besides the revenue the *jágírdárs* receive various dues in cash and kind. They have lost the right to distil spirits and grow poppy, but they are still entitled to carry their appeals in any law suit to the Foreign Minister. Lapsed estates revert to the Mahárája, whose income from these *jágírs* in Sambat 1959 amounted to Rs. 5,668 as shown below :—

				Rs.
Lapsed <i>jágírs</i>	...	...	...	1,650
Commutation payment	...	...	...	4,018
			Total	5,668

Widows are entitled to maintenance only. Succession to collaterals is only permissible where the *jágír* is worth annually Rs. 200 or less.

There is a third group of 28 villages, held in petty *jágírs* by Sikh Sardárs in tahsíl Páil, assessed at Rs. 18,148. This *jágír* also dates from the sack of Sirhind. Three villages—Malipur, Arák and Rára—are held wholly in *jágír* by the representatives of their founders, and the revenue of the rest is divided in varying proportions between the State and the assignees. The total *jama* is collected by the State and the assignees are given their share by the State. The rule of succession is that of 1809, *i.e.*, the State is entitled to the reversion of the revenue in all cases on absolute failure of heirs, and in most cases on failure of heirs tracing their descent to a common ancestor alive in 1809 A.D. Widows have a life interest in their husbands' *jágírs* unless they prove extravagant, when they become entitled to maintenance only. The assignees are divided into seven groups, whose income is given in the following table.

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tive.

LAND REVENUE.

Khamánon *jágír*

1903 A. D.

Páil *jágírs*.

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tive.
LAND REVENUE.
Pāil Jāgirdārs.

Statement showing the names of Pāil Jāgirdārs in groups, etc.

Serial No.	Names of the jāgirdārs in groups.	1918 SAMBAT.		COLLECTIONS, 1960 SAMBAT.					Deductions.					Amount of arrears due to jāgirdārs.	
		Total receipts.	Amount of jāgirs.	Total receipts.	Amount of jāgirs.	Commutation amount.	Forfeited amount.	Tahsil dues.	Total.						
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1	Gidriwāle	5 566 0 0	2,154 0 0	5,729 0 0	2,175 0 0	...	...	139 10 0	139 10 0	2,035 6 0	2,035 6 0	...	...	...	...
2	Lādpurwāle	19,533 0 0	5,872 0 0	19,939 0 0	6,210 0 0	...	510 10 0	390 2 0	900 12 0	5,309 4 0	5,309 4 0	...	...	...	...
3	Rārawāle	6,411 0 0	2,190 0 0	7,524 0 0	3,143 0 0	...	...	202 0 0	202 0 0	2,941 0 0	2,941 0 0	...	...	...	...
4	Loponwāle	9,331 0 0	1,576 0 0	9,174 0 0	1,646 0 0	76 2 0	...	77 4 0	153 6 0	1,492 10 0	1,492 10 0	...	...	...	...
5	Nilonwāle	1,530 0 0	480 0 0	1,381 0 0	423 0 0	...	...	29 8 0	29 8 0	393 8 0	393 8 0	...	...	...	...
6	Barnālpur	4,562 0 0	3,301 0 0	4,756 0 0	3,475 0 0	...	...	230 12 0	230 12 0	3,244 4 0	3,244 4 0	...	...	...	...
7	Arākwāle	1,401 0 0	1,401 0 0	1,601 0 0	1,601 0 0	...	...	96 13 0	96 13 0	1,504 3 0	1,504 3 0	...	...	...	...
	Total	48,334 0 0	16,974 0 0	50,104 0 0	18,673 0 0	76 2 0	510 10 0	1,166 1 0	1,752 13 0	16,920 3 0	16,920 3 0	...	...	...	...

All the *jágirdárs* holding on the same basis of conquest tenure pay in lieu of services commutation fees amounting in all to Rs. 16,333 at the rate of Rs. 2-8-0 per cent. on the *mál* (the nett land revenue).

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—
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tive.

Regarding *muáfis* (minor assignments) the Settlement Officer writes as follows:—"The villages held revenue free, in whole or in part, are 112 in number. They are given mostly for the maintenance of *gurdwáras*, temples, mosques and other religious institutions and for various charitable purposes, and to *ahlkárs* for good and meritorious services. The revenue of the villages thus held in whole or in part is Rs. 1,41,375, while the amount of small revenue-free plots, the area of which is as yet unknown, is about Rs. 83,220."

LAND REVENUE.
Service com-
mutation.
Muáfis.

A cess called *haq-ul-tahsil* is levied from all the *muáfidárs* of whole or parts of villages at the rate of 7 per cent. on the total *jama* in the Barnála *nizámat*, and on the *mál* only in the *nizámats* of Amargarh, Karmgarh and Pinjaur, with the exception of tahsil Pinjaur, where the rate is 5 per cent. It is realised in all cases whether the revenue is collected through the tahsil or not. It is said to be a contribution towards the expenses of the general administration of the State and is now termed *abwáb-i-muáfí*, a less misleading designation. The other customary cesses (roads, etc.) are levied in the assigned villages from the land-owners.

Haq-ul-tahsil.

With regard to *adhhkárí* the Settlement Officer writes:—"There is one other kind of *muáf* or favourably assessed lands in the State called *adhhkárí*, which means half. It is an allowance to Brahmans, Sayyids and *fagír* agriculturists who till their own lands and pay only half the total State demand as compared with others. The area of such grants is not known as yet, but the amount remitted is Rs. 35,194 in the 13 tahsils."

Adhhkárí.

A statement is appended showing by tahsils the total revenue, the numbers of *jágír* and *muáfí* villages, the revenue of each and the amounts received from the assignees, together with the *adhhkárí* items.

Jágír and muáfí
statement.

¹*I.e.*, the whole State excluding the *nizámat* of Mohindargarh.

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Administra-
tive.

LAND REVENUE.

Jágir and mudfi
statement.

Jágir and

1	2	3	4	5	6	7	8	9	10	11	12
Serial No.	Name of <i>nisámat</i> .	Name of tahsil.	Number of total villages of tahsils.	Total assessment of the tahsil. Rs.	NUMBER OF VILLAGES.						
					Jágir.			Mudfi.			Total.
					Whole	Part.	Total	Whole.	Part.	Total	
1	Anáhdgarh.	Bhatinda ...	200 ³ / ₅	2,61,453	...	1	1	5	1	6	7
2		Bhikhi ...	176	2,90,490	...	1	1	1	4	5	6
3		Barnála ...	101 ² / ₅	2,92,533	48	1	49	3	1	4	53
		Total ...	478	8,44,476	48	3	51	9	6	15	66
4	Karnagarh.	Narwána ...	137	1,51,201	...	...	...	3	...	3	3
5		Sunám ...	126	2,67,535	...	...	...	4	...	4	4
6		Bhawánagarh ...	214	3,45,418	1	...	1	6	...	6	6
7		Patiála ...	207	2,47,466	...	...	...	16	...	16	16
		Total ...	684	10,11,730	1	...	1	29	...	29	29
8	Sirhind.	Dhári ...	161	3,75,586	...	...	...	8	3	11	11
9		Páil ...	192	3,57,031	3	25	28	12	2	14	42
10		Sirhind ...	365	4,04,208	3	77	80	13	18	31	111
		Total ...	618	11,36,825	6	102	108	33	23	56	164
11	Pinjaur.	Ghanaur ...	130	2,38,075	10	...	10	11	...	11	21
12		Rájpura ...	146	20,539	...	...	...	1	...	1	1
13		Banúr ...	141	1,90,887	...	6	6	...	...	...	6
		Total ...	417	4,49,501	10	6	16	12	...	12	28
		GRAND TOTAL ...	2,197	34,42,532	65	111	176	83	29	112	288

PATIALA STATE.]

Jāgirs and muāfis.

[PART A.

Muāfi Statement.

CHAP. III, C.

Administra-
tive.

LAND REVENUE.

Jāgir and muāfi
statement.

13	14	15	16	17	18	19	20	21
TOTAL OF JAMA.					REVENUES MADE.			
Villages (whole or part).			Small grant of revenue-free parts.	Grand Total.	Haq-ul-tahsil.	Service commutation.	Total.	Adhkārī.
Jāgīr.	Muāfī.	Total.						
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
2,222	7,686	9,908	4,175	14,083	478	496	974	392
411	5,901	6,312	5,225	11,537	499	...	499	2,631
90,354	9,479	99,833	5,650	1,05,483	757	11,260	12,017	1,516
92,987	23,066	1,16,053	15,050	1,31,103	1,734	11,756	13,490	4,539
...	4,190	4,190	1,084	5,274	293	...	293	4,049
...	7,489	7,489	6,492	13,981	556	...	556	3,201
3,300	21,564	23,864	9,422	33,286	1,737	...	1,737	5,503
...	20,589	20,589	10,518	31,107	1,293	...	1,293	2,888
3,300	53,832	57,132	27,516	83,648	3,879	...	3,879	15,641
...	11,075	11,075	9,925	2,100	691	...	691	4,715
18,148	16,859	35,007	8,750	43,757	2,085	76	2,161	1,502
92,616	28,399	1,21,015	7,347	1,28,362	2,920	4,458	7,378	1,523
1,10,764	56,333	1,67,097	26,022	1,93,119	5,696	4,534	10,230	7,740
4,978	7,112	12,090	14,400	26,490	491	43	534	1,927
...	3,458	3,458	154	3,612	100	...	100	3,339
940	872	1,812	78	1,890	...	...	...	2,008
5,918	11,442	17,360	14,632	31,992	591	43	634	7,274
2,12,969	1,44,673	2,52,642	83,220	4,39,862	11,900	16,333	28,233	35,194

CHAP. III, D.

Administra-
tive.MISCELLANEOUS
REVENUE.*Indms.*

No *pachotra ináms* have as yet been granted to the leading agriculturists Rs. 5,097 are however granted as *nankar* in certain villages in the tahsils of Bhikhi, Narwána and Nárnaul to the headmen. A further sum of Rs. 1,94,572 is paid to the headmen or the *biswadárs* under the name of "*inám panchái*" or "*inám nauggiári*." The origin of this is said to be that at the time when cash assessments were introduced an extra payment of 11 per cent. on the revenue was realised from the villages and 9 per cent. was given back to the *biswadárs* as a recognition of their status. The right descends from father to son and the person receiving this *inám* is acknowledged as *biswadár*. However small the amount may be it is greatly prized. This percentage now varies from Rs. 10 to Rs. 9, Rs. 8 and less. It has not yet however been decided how this *inám* will be dealt with in the present settlement.

Village headmen.

There is as yet no *zaildári* system in the State, but there are a large number of *lambardárs*. They are responsible for the collection of the land revenue and are also bound to assist in suppressing and investigating crime and giving information to the police. In point of fact the revenue collection till recently was done by the *patwáris* who accompanied the *lambardár* to the tahsil when taking the money, but now the *lambardárs* are responsible for the revenue. Some *lambardárs* are really large landowners, while some have sold or mortgaged their properties. Now they are generally paid Rs. 5 per cent. on the revenue they collect; in some parts only Rs. 3 or Rs. 4 per cent. This is a temporary arrangement made for the present settlement. The whole question of *panchái* or *pachotra*¹ and the remuneration of *lambardárs* will be dealt with by the Settlement Commissioner.

Petty village
grants.

Petty grants are commonly made to village menials, *prohits* and *fakirs*, or to local temples, shrines and mosques.

Malba.

The *malba* is a common village fund, realised together with the revenue to meet the joint village expenses.

Section D.—Miscellaneous Revenue.

EXCISE.

Miscellaneous
Revenue.
Table 40 of Part
B.
Excise.
Table 41 of Part
B.

1891 A.D.

The Excise Department (*Mahkama Maskirát wa Abkári*) of the State is now under an Excise Superintendent. The department was regularly organized in Sambat 1947, but before that year there was no separate department, excise being under the control of the Financial Minister. An *abkári dūrogha* was appointed in each *nizámat* to inspect the State *abkáris* therein. There was an *abkári* in each tahsil under the immediate superintendence of the Tahsildár, who was under the *názim*, the contracts for retail sale being sold by the *názims* with the sanction of the Finance Department and the wholesale licenses to distil country liquors in the *abkáris* being granted by the Tahsildár. The rates of still-head duty were —

			Rs.	A.	P.
From 75° to 100°	...	...	2	8	0
From 50° to 75°	...	...	2	0	0
Below 50°	...	...	1	8	0

A '*Dastúr ul Amal Abkári*' for the guidance of the authorities and the public was sanctioned in Sambat 1932 by the Mahárāja, and there are now rules and regulations (*Dastúr ul Amal Maskirát wa Abkári Riyásat*

1876 A.D.

¹Called Kanam in Mohindargarh.

Patiála). The Department owes the present completeness of its organization to the frequent efforts of the Hon'ble the Khalifa Sayyid Muhammad Hussain. There is only one distillery at *Patiála*, where country liquor is made by machinery, but there is also a *bhatti* at *Nárnaul*. The rates of still-head duty are—

Rs. 2-8-0 for 100° (proof liquor).

Rs. 2-0-0 for 75° (25° below proof liquor).

A wholesale license for a shop is issued on payment of Rs. 24, while retail contracts are sold by auction. European liquor is only sold by those who hold licenses. Licenses are granted with regard to the quantity of the liquor sold. A licensee who sells 2,000 bottles per annum pays Rs. 100 for the license and one who sells more than 2,000 bottles pays Rs. 200.

Wholesale licenses for drugs are issued on payment of Rs. 10. Licenses are given by the Foreign Office to contractors, entitling them to buy 74 packets of *Málwa* opium at reduced duty. On presentation of these licenses they obtain a pass from the Excise Officer at *Ambála*¹ to buy opium from *Ujjain*. One rupee per *ser* is paid into the State Treasury by the contractor and four rupees are levied from him at *Ajmer*. The duty thus collected is remitted to the State. The contractors also buy opium, *charas*, *bhang*, etc., from the adjoining British Districts² on State licenses, but no import duty is imposed. Retail contracts for the sale of drugs are sold by auction. All the drug contracts are sold jointly except for *Patiála* City, where the contracts for opium, *charas* and *bhang* are granted separately. Licenses for the sale of country liquor are not sold jointly with drug or opium licenses. A list of the liquor and drug shops will be found in Appendix B.

STAMPS.

Until Sambat 1913 all deeds were executed on plain paper, but in that year *Mahārāja* *Narindar Singh* introduced the use of stamped paper and entrusted the State seal to a special officer. The State Stamp Act was introduced in Sambat 1924 by *Diwán* *Lála Kulwant Rái*. Process-fees (*dastakána*) were introduced in Sambat 1929 at the rate of Rs. 2 per cent. Up to that time the parties produced their own witnesses. A special stamp was used to realise arrears of land revenue. The *Tahsildár* gave a stamped authority to a *chaprásí*, who then proceeded to the defaulter's house and realised the arrears plus the value of the stamp. This special stamp is no longer used. In Sambat 1958, the last year of the old stamp system, the income from stamps was nearly Rs. 1,50,000, while the expenditure on establishment and contingencies was slightly over Rs. 6,000. In Sambat 1959 the Stamp Department was transferred to the Accountant-General on deputation, who reorganised the system of issue. The new rules provide for a supply of stamps being kept in the charge of the Treasury Officer, who issues them to *nizámat* treasuries on receipt of quarterly indents. Stamps may only be sold by licensed stamp vendors, of whom there are 25 in the State. The *Patiála* Stamp Act deals with stamps and court-fees. It is practically identical with Act XVI of 1862. A new Act is under the consideration of the Council of Regency.

CHAP. III, D.

Administrative.

MISCELLANEOUS REVENUE.

Excise.

Intoxicating drugs.

Non-judicial.

1857 A.D.

1868 A.D.

Process-fees.

1873 A.D.

Dastakána.

1901 A.D.

1902 A.D.

¹ Punjab Excise Pamphlet, Part II, Section 43.

² The import of opium into British territory from the *Nárnaul nizámat* is prohibited,—*Ibid*, Section 39.

CHAP. III, F.
Administrative.

MISCELLANEOUS
REVENUE.

Stamps.

1903 A.D.

From the 1st of Mágh Sambat 1960 fiscal stamps on water-marked paper have been introduced. The court-fee stamps differ from the general stamps. The paper is supplied by the Bengal Paper Mills Company, who are contractors to the Government of India, and the stamps are manufactured in the Fort at Patiala. For postage stamps see page 136.

Section E.—Local self-government.

Local self-government is being introduced in Patiala.

Section F.—Public Works.

Public Works.

The following account of the Patiala City defence works has been furnished by the Executive Engineer, Patiala Division, Sirhind Canal :—

The Patiala City
defence works.

The chief protection works for safeguarding the city of Patiala against damage from high floods are—

- (1) the Patiala *nála band* with its catch-water channel, constituting the outer and main line of defence, and
- (2) the new cut *band* with its catch-water drain, forming a retired second line of defence.

The Patiala *nála band* at the upper end begins at a point situated about half a mile to the south of the village of Rit Kheri and $6\frac{1}{2}$ miles due north of the city of Patiala. It starts on high ground (R. L. 841·05) bordering the right bank of the Patiala *nála* basin, and runs in a southward direction roughly parallel to the natural drainage line for a length of nearly 6 miles. It intersects the Rájpura and Bhatinda Railway in the 6th mile at R. D. 25,660. The new railway bridge over the *band* catch-water channel has a clear waterway of 4 spans of $35\frac{1}{2}$ feet each or 142 feet in all. There is a second older railway bridge over the *nála* close by having a clear waterway of 200 feet (5 spans of 40 feet each). The latter bridge alone existed at the time of the great flood of September 1887, when the water rose one foot above the lower flanges of its iron girders and three of its piers were scoured for a depth of five or six feet. But since then the girders have been raised above the maximum flood level. The highest recorded flood levels here were—

In 1887	{ above bridge	...	...	829·19
	{ below do.	...	...	828·69
In 1888	{ above do.	...	...	829·61
	{ below do.	...	...	828·98

The present levels of rails, formation surface, and lower flanges of girders of both the railway bridges are—

					Bridge on <i>band</i> cut.	Bridge on <i>nála</i> .
Rail level	...	...	...	...	834·18	834·19
Formation level	...	...	...	...	833·37	832·80
Lower flanges of girders	...	...	...	...	830·21	830·28

The first *band* skirts the Patiala *nála* in the 24th and 27th thousands and further on at the Hira Bágh Bridge, where the Patiala-Rájpura

road crosses, the cut enters the *nála*, utilizing the old bridge built over the latter. The waterway of the Híra Bágh Bridge (3 spans of 19·5 feet each) was far too small to pass on the immense volume of water coming down in high floods, and in order to relieve the great strain on the bridge, the metalled road has been lowered on the Rájputra side for a length of nearly a mile so as to allow an easy passage over the road of storm water which would otherwise be headed up for want of waterway. In September 1887 (before the road was lowered) the flood water headed up 0·98 of a foot at the up-stream face of Híra Bágh Bridge and on the down-stream side the bed was scoured to a depth of about 30 feet. The scour hollow was filled in and the bed and banks on the down-stream side of the bridge have been pitched with block *kankar*. From the Híra Bágh Bridge onward the *band* line bends towards the south-east and rejoins the *nála* at another old bridge over which the Patiala-Sanaur road runs (R. D. 44,684 feet). The waterway of this bridge also was quite inadequate to pass high floods and the road on the east side (towards Sanaur) has been lowered for a length of about half a mile in order to give storm water a free passage over it. A little more than a mile below the Sanaur road bridge the Patiala *nála band* comes to an end (R. D. 50,000 feet) and its catch-water channel runs into the cut channel with its bed at the same level as that of the latter. Thus the total length of the Patiala *nála band* is 10 canal miles. Its top widths at different places are as follows:—

From R. D.	To R. D.	Top width.
0'	13,000'	10'
13,000'	20,000'	16'
20,000'	50,000'	30'

The side slopes are 2 feet to 1 foot throughout. In four places where flood streams take a set against the *band*, the side slope on the east side towards the *nála* is pitched with block *kankar*, viz.—

From R. D.	To R. D.	Length.
(1) 17,714'	18,423'	709'
(2) 20,510'	21,510'	1,000'
(3) 22,527'	23,502'	975'
(4) 29,225'	29,305'	80'

The height of the top of the *band* is nowhere less than 3 feet above the maximum flood level that is to be expected. The intended level of the top of the *band* is indicated by masonry pillars at every 1,000 feet built with their tops at bank level.

The new cut *band* commences in high ground (R. L. 828·88) at a point about a quarter of a mile to the south-east of the small village of Jhal, and about two miles due north of the city of Patiala. At first it runs southward roughly parallel to, and $1\frac{3}{4}$ miles distant from, the Patiala *nála band*, as far as the railway crossing, which is at R. D. 8,222 feet. Here the railway has a culvert of 2 spans of 20 feet each over the *band* catch-water channel. Below this point the *band* line curves eastward and intersects the Patiala-Rájputra road at R. D. 14,400 feet, where a bridge of 2

CHAP. III, F.

Administra-
tive.

PUBLIC WORKS.

The Patiala City
defence works.New cut *band*.

CHAP. III, G.
Administrative.

ARMY.

**Imperial Service
and Local
Troops.**

with a fully organised transport. New cantonments with a military hospital and transport lines have been built. Troopers get Rs. 24 a month and sepoy Rs. 7. The local army consists of one regiment of cavalry and two of infantry. The strength of the army is shown below :—

CORPS.		NUMBER OF ALL RANKS.				Annual cost.	REMARKS.
		Commissioned officers.	Non-commissioned officers.	Men.	Total.		
Rs.							
Imperial Service.	Rājindar Lancers...	24	90	601	715	3,32,000	516 mules and ponies.
	1st Rājindar Sikhs	15	65	563	643	1,06,500	
	2nd Infantry	15	65	563	643	1,10,000	
	Hospital	...	...	...	...	8,000
	Transport	...	...	...	...	82,700
	Share of Head-quarters Staff...	...	.	...	...	14,100
Total		54	220	1,727	2,001	6,53,300	
Local.	2nd Local Cavalry	17	54	329	400	1,46,200	50 horses.
	3rd Local Infantry	13	49	438	500	65,000	
	4th " "	13	49	438	500	58,000	
	Horse Artillery	5	17	105	127	42,600	
	Share of Head-quarters Staff...	...	...	...	...	14,100
	Stores and Hospital	...	...	...	...	9,400
Total		48	169	1,310	1,527	3,35,200	
GRAND TOTAL		102	389	3,037	3,528	9,88,500	

The services rendered to the British Government by the Patiala Army date from the Gurkha War of 1814. The Patiala Infantry formed part of Colonel Ochterlony's force, while the cavalry were employed in patrolling the country at the foot of the hills. During the Mutiny no prince in India rendered more conspicuous service to the British than the Mahārāja of Patiala. When the news of the outbreak at Meerut reached him, the Mahārāja put himself at the head of all his available troops and marched the same night to Nasimblī, a village close to Ambāla, at the same time sending his elephants, camels and other transport to Kālka for the European troops coming down from the hills. From Nasimblī the Mahārāja marched to Thānesar, where he left a force of 1,300 men and 4 guns. Patiala troops helped to restore order in Sirsa, Rohtak and Hissar. Other detachments were employed at Sahāranpur and Jagādhri; while on the revolt of the 10th Cavalry at Ferozepore the Patiala troops pursued them and lost several men in the skirmish that followed. During 1857 the Patiala contingent consisted of 8 guns, 2,156 horse, and 2,846 foot, with 156 officers. In 1858 a force of 2,000 men with two guns was sent to Dholpur, and 300 horse and 600 foot to Gwalior, where they did good service. In February at the request of the Chief Commissioner a force of 200 horse and 600 foot (which was afterwards doubled) was sent to Jhajjar to aid the civil authorities in maintaining order. Two months later the Chief Commissioner applied for a regiment equipped for service in Oudh. All the regular troops were already on service, but the Mahārāja raised 203 horse and 820 foot. Since the Mutiny the troops of the State have been offered to the British Government on four occasions. The offer was refused for Manipur and Chitrāl, but accepted for Kābul and the Samāna. A horse battery and two regiments of infantry served in the Kābul Campaign. They were employed in keeping open the lines of communication between Thal and the Paiwār in the Kurram Valley and proved themselves excellent soldiers, maintaining an exemplary discipline during the whole period of absence from their homes. Their services were recognised by the bestowal of the K. C. S. I. upon Sardār Dewā Singh and of the C. S. I. upon Bakhshī Ganda Singh, Commandant. Further, Mahārāja Rajindar Singh was exempted from the presentation of *nazars* in Darbār in recognition of the services rendered on this occasion by the State. In the expedition of 1897 on the North-West Frontier, Mahārāja Rajindar Singh served in person with General Elles in the Mohmand country, while a regiment of Imperial Service Troops was employed both in the Mohmand and Tirah expeditions.

CHAP. III, H.

Administra-
tive.

ARMY.

War services.

Section H.—Police and Jails.

The *thāna* has always been the unit of police administration in the State, but formerly the *thānadārs* possessed judicial powers also. They were mostly illiterate men, and each had an *amin* under him to carry on clerical work, and to act for him generally in his absence. Outlying posts, at a distance from a *thāna*, were under *sillūdārs*, who were selected from amongst the constables or *chormārs* and *chaukidārs*, as they were then called. Till the reign of Mahārāja Karm Singh these *thāna* functionaries were under the direct orders of the *adālatī* in all police and judicial matters. Mahārāja Narindar Singh divided the State into four districts (Nārnaul had not yet come into its possession) and placed each under an officer called *nāib-i-adālat*. The *thānadārs* now passed under the immediate control of these officers, and as the clerical work in *thūnās* had by this time increased, an assistant clerk or *madad-munharir* was added

Strength of
police.Table 47 of Part
B.Working of
police.Table 48 of Part
B.

CHAP. III, H.

Administra-
tive.POLICE AND
JAILS.Working of
police.

to their establishment. In 1861 the office of *náib-i-adúlat* was abolished and that of *názim* created instead. At the same time Tahsildárs were given magisterial powers authorised to pass sentences of imprisonment up to 3 years, and named *náib-názims* in this, their judicial capacity. The *názims* were made Sessions Judges, and their courts were made appellate courts for the decisions of appeals from the findings of the *náib-názims*. In 1870 Mahárāja Mohindar Singh found that judicial work was interfering with the Tahsildárs' legitimate duties connected with revenue and finance, and he appointed separate officers as *náib-názims* to carry on that work. The *thána* functionaries were then placed under *náib-názims*, the *názim* and the *hákim-i-adúlat-i-sadr* (commonly called the *adúlatí*) still continuing to be the chief of them all. This system remained in force till 1882.

1886 A.D.

In 1882 the Council of Regency organised the police department on the British model. District Superintendents of Police were appointed at salaries ranging from Rs. 80 to Rs. 100 a month. The *munshís* and sepoys were called sergeants and constables, while inspectors and court inspectors were appointed in every district. A Police Code was issued, closely modelled on the Code of Criminal Procedure, and British Indian Criminal Law became the law of the State. The final step was the appointment in Sambat 1942 of an Inspector-General of Police with an adequate head-quarters staff. All departmental powers, formerly vested in the magistrates and *názims*, were then transferred to the Inspector-General and District Superintendents. Many improvements have since been carried out by Mr. J. P. Warburton, who was appointed Inspector-General of Police by the late Mahárāja Rajindar Singh. There are at present 36 *thanas* in the State as shown below :—

Karmgarh nizámat.—Karmgarh (at Dirba), Naráingarh (or Chúharpur), Samána, Akálgarh (or Múnak), Narwána, Bhawánigarh (or Dhodán) and Sunám. Also Patiála *Kotwáli*.

Anáhadgarh nizámat.—Barnála, Bhíkhí, Bhatinda, Bhadaur, Sardúlgarh (or Dodhál) and Bohá.

Amargarh nizámat.—Amargarh, Sirhind or Fatehgarh, Khamánon, Alamgarh (or Kalaur), Chunárthal, Doráhá (or Páil) and Sherpur.

Pinjaur nizámat.—Pinjaur, Rájpura, Ghanaur, Rámgarh or Ghurám, (stationed at Bahrú), Mardánpur, Lálrú, Banúr, Srínagar, Sanaur, Dharampur and Kaulí.

Mohindargarh nizámat.—Mohindargarh (or Kánaud), Nárnaul, Nángal Chaudhrí and Satnáli.

Outposts.

There are numerous outposts, those on the Kálka-Simla road being the most important. As dacoits from Alwar and Jaipur used to make incursions into Patiála it was found necessary to establish 14 outposts along the Patiála frontier, in the Mohindargarh *nizámat*. These outposts have, however, been recently abolished.

Constitution of
police.

Details of the constitution of the police force will be found in Part B. Young men of good family are now recruited as Probationary District Superintendents, and whenever a vacancy occurs one of them is selected for it. A small force of mounted police has been organised.

The *chaukidári* system has also come under revision. Formerly the villages paid their *chaukidárs* in grain twice a year. Their pay was varied and uncertain, and they consequently neglected their duties. Regulations have now been drawn up, modelled on those of the Punjab, providing among other things that *chaukidárs* shall receive Rs. 4 a month.

The Criminal Tribes in the State, though few in numbers, are kept under strict supervision; the majority of them are Sânsís and Baurias, with some Harnís, Mínnás and Bilochís.

CHAP. III, H.
Administra-
tive.

POLICE AND
JAILS.

Chaukidári sys-
tem.
Criminal Tribes.

There are two jails in the State—at Patiála and Mohindargarh, and six lock-ups—at Nárnaul, Anáhadgarh, Karmgarh, Pinjaur, Cháil and Amargarh. The jail at Patiála has accommodation for 1,100 prisoners, that at Mohindargarh for 50, while each lock-up holds 40. A new central jail is under construction at Patiála. Jail industries (which only exist in the Patiála jail) include carpets, *darís*, *munj* matting, paper, blankets and prison clothes. Litho-printing is also done. The convicts are now employed in labour in the State gardens, and in the building of the new jail. Their gross earnings in Sambat 1960 were Rs. 14,243. The jail expenditure is high; the prisoners are confined in two separate buildings; the warders have guns of an obsolete pattern; and a large number of extra warders are employed to guard the convicts at their work. Hence the number of warders is double what it ought to be; when the new jail is occupied the establishment will come under reduction. The diet of prisoners is better than that given in British Jails, as wheat flour is given to the prisoners in Patiála all the year round. In British jails, however, vegetables and condiments are grown in the jail garden, and in Patiála they are bought in the *bázár*. The annual expenditure in the central jail and the average cost per prisoner are shown below :—

Head of charge.				Total expenditure.		Cost per head.	
				Rs.	A. P.	Rs.	A. P.
Establishment	...	...	...	30,081	0 0	33	3 10
Dietary charges	...	...	...	19,028	0 0	21	0 4
Hospital charges	...	...	...	2,514	0 0	2	12 7
Clothing and bedding	...	...	...	8,948	0 0	9	14 1
Sanitation charges	...	...	...	581	0 0	0	10 3
Miscellaneous services and supplies	...	...	...	11,116	0 0	12	4 6
Travelling allowance	...	...	...	77	0 0	0	1 4
Contingencies	...	...	...	1,601	0 0	1	12 4
Extraordinary charges	...	...	...	1,467	0 0	1	9 11
Total				75,413	0 0	83	5 2

CHAP. III, I.

Section I.—Education and Literacy.

Administrative.

EDUCATION AND LITERACY.

Literacy.

		1891.	1901.
Males	{ under instruction ...	38	424.6
	{ able to read and write ...	547	
Females	{ under instruction ...	1	11.8
	{ able to read and write ...	7	

The figures in the margin show the number of literates in every 10,000 of each sex according to the censuses of 1901 and 1891. Taking the religions separately the following are the figures per 10,000 of each sex :—

	HINDUS.		MUHAMMADANS.		SIKHS.		OTHERS.	
	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.
Males	{ under instruction. 42	556	{ 39	207.6	{ 21	277	{ 231	4.143
	{ able to read and write. 704		{ 228		{ 372		{ 4.172	
Females	{ under instruction. 6	8	{ 2	12.4	{ 8	9.4	{ 50	1.323
	{ able to read and write. 46		{ 8		{ 126		{ 246	

Caste or tribe.	Total number of caste or tribe.	NUMBER ABLE TO READ AND WRITE.		Number of males in column 3 who know English.
		Males.	Females.	
1	2	3	4	5
Aráin ...	47,022	302	6	6
Arora ...	2,396	361	22	14
Brahman ...	91,465	8,083	46	86
Baniá ...	80,767	17,917	52	51
Jat ...	484,731	5,398	99	34
Khatrí ...	18,138	4,296	31	66
Pathán ...	7,917	368	8	15
Rájpút ...	65,296	942	28	14
Sayyid ...	88,665	937	38	12
Shaikh ...	23,131	1,016	39	32

The marginal table shows the actual number of literates in selected castes.

The census returns of 1901 show that of the total population 38,097 were literate, but of that number only 860 were females. The agricultural population in general does not regard education favourably. At the census of 1891, 3,410 persons in the whole State were returned as under instruction and in 1901 the educational returns showed 6,058 pupils, to which should be added 1,654 scholars in private and village schools, making a total of 7,712.

Before the reign of Mahārāja Narindar Singh there was no system of State-controlled education in Patialā, though private schools are said to have been numerous in the capital, and in these Persian, Arabic, Sanskrit and Gurmukhī were taught. The first State school was opened in Patialā itself in 1860 A.D. and in this the three classical languages mentioned above were taught. In 1862 the scope of the school was enlarged and provision was made for teaching English and Mathematics, but Persian remained the most popular study. This school was under the control of Lāla Kulwant Rāi, the Financial Minister, who was thus the pioneer of education in the State. Mahārāja Mohindar Singh in 1870, the first year of his reign, created a regularly organised Educational Department, under a Director assisted by an Inspector. The first Director was the well known Mathematician Professor Rām Chandar, formerly tutor to the Mahārāja. The school at Patialā was liberally equipped and made the central school. A Managing Committee, consisting of all the principal officials, was also appointed to promote the spread of education. The teachers in the indigenous schools in the town of Patialā were taken into the service of the State, Persian remaining the only subject of instruction, and their *maktabs* became State schools, while existing schools were similarly taken over or new schools established at the towns of Sanaur, Samāna, Pāil, Bhatinda, Basī, Srinagar, Pinjaur, Nārnaul, Sunām, Narwāna, Banūr, Hadiāya, Kānaud, Amar-garh, Mansūrpur, Barnāla, Talwandī, Mūnak and Sirhind. The total number of scholars was 1,700, of whom 400 were in the Patialā College, and Rs 17,370 were expended annually on the maintenance of the schools. Soon after this in 1928 Sambat two Deputy Inspectors were appointed and in the following year a third was sanctioned for the supervision of the schools in the capital and in the tahsil of Patialā. The Mahārāja raised the State grant for education to Rs. 60,000 a year, and this left a surplus. It was invested in Government Promissory Notes and the interest placed at the disposal of the Educational Department. In 1872 the Patialā College was affiliated to the Calcutta University and boys were first prepared for its Entrance Examination in 1875. In 1874 the Oriental Section was affiliated to the Punjab University and Maulvī and Prāg classes opened under the newly inaugurated University system, and since 1876 it has figured in the list of successful institutions of the Punjab, its students having competed successfully in the examinations of the Punjab University. The success of the school having made it desirable to provide for higher education, a First Arts Class was opened in 1880 and a B. A. Class in 1886. In 1930 Sambat a Roorkee Class was opened and systematic instruction given to boys for admission into the Overseer and Sub-Overseer Classes. This Class still exists and has proved a success. The want of a proper building was, however, a serious drawback to the success of the State's effort in the cause of education. In 1876 a suitable site was selected at the desire of the Mahārāja, and when Lord Northbrook visited Patialā he laid the foundation stone of Mohindar College. His Excellency also established a gold medal in memory of his visit.

Mahārāja Mohindar Singh not only endeavoured to extend education within the State, but evinced much generosity in making several handsome donations to various educational institutions in British India, irrespective of creed and caste. The chief of these were made to the Punjab University, the Muhammadan Anglo-Oriental College at Aligarh, and the Delhi Zenāna Teachers' Home, the Lawrence Military Asylum at Sanāwar, the Mayo Orphanage at Simla, and the Mohindra Lāl Sarkār's Science Association at Calcutta. In addition to the above endowments His Highness gave a sum of

CHAP. III, I.
Administra-

EDUCATION AND LITERACY.

Education.
History.

A.D. 1871.

A.D. 1872.

A.D. 1873.

CHAP. III, I. Rs. 23,568, in small subscriptions, to various associations, a portion of which was allotted to educational ones, irrespective of any distinctions of creed, caste or colour.

Administra- tive.

EDUCATION AND LITERACY.

Education.

Sambat 1946.

The Educational Department of the State is now administered on the system introduced by Dr. Sime in 1889. The Director of Public Instruction is also Inspector-General of the State Schools and in that capacity he visits each school at least once a year. The direct responsibility for the supervision of the schools vests however in the Inspectors, who are required to visit each school at least twice a year. There are two Inspectors, the senior being in charge of the Patiála Circle, which comprises the *nizámats* of Amargarh and Pinjaur, with the Patiála tahsil of Karmgarh, and the junior having charge of the Barnála Circle, which comprises Anáhadgarh and Mohindargarh *nizámats*, with the three remaining tahsils of Karmgarh. The Patiála Circle has 58 schools, as detailed in the margin, with

Schools in 1902.

	CIRCLE.	
	Patiála.	Barnála.
Middle ...	7	9 (Anglo-Vernacular 6 and Vernacular 3).
Primary...	40	30
High ¹ ...	Anglo-Ver- 2	2 Anglo-Vernacular.
Girls' ...	9	7
Total ...	58	48

3,138 pupils, 2,806 boys and 332 girls. Its expenditure amounted in 1902 to Rs. 26,538 and its income from fees to Rs. 1,610. The Barnála Circle has 48 schools, with 2,483 pupils, 2,381 boys and 102 girls. Its expenditure amounted in 1902 to Rs. 20,712 and its income from fees to Rs. 1,150.

The following 18 schools are located in school buildings :—

Patiála Circle ... { Srínagar, Rájpura, Banúr, Sirhind, Nandpur-Kalaur, Ghurúán, Páil, Ghanaurí Kalán, Chanárthal.

Barnála Circle ... { Mohindargarh, Nárnaul, Nángal Chaudhrí, Bhíkhí, Samána, Dirba, Narwána, Kalait, Mansúrpur.

The following 12 are located in forts and other State buildings :—

Patiála Circle ... { Sanaur, Bahádurgarh, Pinjaur, Ghanaur, Basí, Doráhá, Amargarh, Sherpur.

Barnála Circle ... Barnála, Hadiáya, Karmgarh, Múnak.

The rest are in hired buildings.

Existing
institutions :
The Mohindar
College.

The buildings of the Mohindar College have already been described. The staff consists of no less than 41 masters and officials, of whom 4 belong to the College Department, 12 to the Anglo-Vernacular High School, 8 to the Vernacular High School, 4 to the Persian, 2 to the Arabic, 6 to the Sanskrit and 2 to the Gurmukhí

¹ The High Schools are at Patiála (forming part of the Mohindar College), Páil, Bhatinda and Mohindargarh.

Section, with a librarian, a gymnastic instructor and a clerk. Of the College staff all are graduates, and of the Anglo-Vernacular High School teachers 4 are now experienced graduates. The College is maintained entirely by the State, only nominal fees being levied from the students. Prizes and scholarships to the value of Rs. 2,211 are awarded annually. Two gold medals are also given by the State,—one, the Northbrook, to the first student in the English Department of the College, and the other to the first in the Oriental Department. In the latter department poor students are supported by stipends. The total number of students is 324, of whom 120 are non-Brahmanical Hindus, 60 Brahmans, 70 Muhammadans and 3 Native Christians. There are only 41 boarders in the boarding-house, which is controlled by a Resident Superintendent, the Principal of the College being ultimately responsible for its good management. Free medical attendance is also given to the boarders, the Civil Surgeon receiving an

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Education.

The Mohindar College.

		Rs.	
1. College proper ...	...	9,924	
2. Oriental Section—	Rs		
(a) Arabic ...	840		
(b) Sanskrit ...	1,308		
(c) Persian ...	1,584		
(d) Gurmukhī ...	420		
3. A.-V. High School ...	...	7,116	
4. V. High School ...	...	2,274	

allowance of Rs. 15 per mensem for this duty. No fees used to be charged, but annas 12 a month are now to be levied from each student to meet the maintenance charges. The total cost of the College is Rs. 23,466 a year distributed as shown in the margin.

In 1902 there were 78¹ indigenous schools in the State as against 129 in 1891, with 1,305 scholars in 1902 as against 1,629 in 1891. They include (a) 16 *pāthshālās*, (b) 17 *chatshālās*, (c) 13 *dharmshālās* and (d) 32 *maktabs*.

Indigenous education.

Pāthshālās.

In 1902 the 16 *pāthshālās* were attended by 90 boys. Their education is religious and Brahman boys especially resort to them to learn *padhūi*, 'priestly lore,' and '*jotish*,' astrology. The students are called *vidiārthīs* and generally live by begging. They receive lessons from their teachers early in the morning and again in the afternoon, and are first taught the *Sighra-bodh*, *Horachikkar*, *Bīwāh padhatī*, *Sanskār padhatī* and other similar books relating to Hindu ceremonial and rites: then they are taught *vayākarn*, or Sanskrit grammar, by heart. The *vayākarn* books taught are the *Sārsut* and *Chandrakū*, and these are first learnt by rote (*pāth* = reading without comprehension) and then the *arth* or meaning is explained. One book at a time is taught, another only being begun when the first has been mastered. Though this system improves the memory it has a deteriorating effect on the intelligence and judgment. Such education is imparted to *vidiārthīs* in all the towns and most of the villages, but in Patiala itself and in a few villages higher subjects, such as *vayākarn*, 'grammar,' *niyāe*, 'logic,' *jotish*, 'astrology,' *vedānt*, 'theology,' and Hindu law are taught. Higher education is chiefly imparted at the great religious centres, such as the Kurukshetra and Kāshī. At these places the *Gītā*, *Bhāgwat*, *Mahābhārat*, *Rāmāyan*, *Vedās*, *Siddhānt Sharomani*, *Siddhānt Kaumudī*, books on the *Purāns*, mythology, *khatdarshn*, the six schools of philosophy, and Hindu law are taught. The Brahman who only knows enough to perform religious rites and ceremonies is called a *pādhdā* (Sanskrit *opādhiyā*); one who is well up in Sanskrit is called *pandit*: and one who knows astrology is called a *jotshī*. These teachers receive no remuneration from their *vidiārthīs* and depend for their livelihood on their *jajmāns* or on presents given them for reciting *kathās* from the *Bhāgwat* or *Rāmāyan*.

¹ This number is below the mark; there are a good many indigenous Gurmukhī and Mahājan schools in the State that have not been returned.

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Education.

Chatshálás:

Landé or Sarráfi schools.

Chatshálás are *Mahájani* reading schools where *pádhás* teach Landé and accounts to Mahájan (shopkeeper) boys generally. The 17 *chatshálás* in the State have 368 boys, who are first taught the *chhoti* and *bari bārākhari* or *sidhon*, the Landé alphabet, which they write on the ground with their fingers. Figures are next taught and then the *kothe* or 'tables' up to 40, *pauá* ($\frac{1}{4}$), *adhá* ($\frac{1}{2}$), *pauná* ($\frac{3}{4}$), *swáyá* ($1\frac{1}{4}$), *dudhá* ($1\frac{1}{2}$), *dháyá* ($2\frac{1}{2}$), *húnthá* ($3\frac{1}{2}$), *dhaunchá* ($4\frac{1}{2}$), etc., up to $9\frac{1}{2}$ are taught. Then the *gayárién* (table of 11 times) and *hawán* (table of 21 times) are learnt by heart. The *bikat* (multiplication of $1\frac{1}{4}$, $1\frac{1}{2}$, $2\frac{1}{2}$, etc., by one another) is also taught. These tables help the boys in their trade in after-life. Every day three boys, who are well up in the tables, stand at one end and three others at the other end of the class and recite them, while the rest sit and in a rhythmical tone repeat them step by step after the six boys. When a boy has learnt to write the alphabet and figures on the ground and to recite all the tables, he begins to write the alphabet and figures on a *takhtí*, a small wooden board plastered over with black, *pándú* or white clay and water being used for ink. After some practice they plaster the *takhtí* with *gújni*, and write on it with black country ink. On the *takhtí* the four first rules of arithmetic, interest and the method of keeping accounts are taught. Afterwards essential arithmetic and *gurs*, or formulæ, are taught to make the boy skilful in Hindí accounts. An intelligent lad finishes this course in two months and boys of ordinary capacity in six. The boys take two pice, a *ser* of flour and a quarter of a *ser* of raw sugar with them when they begin their studies. The sugar is distributed among the pupils, and the flour and pice given to the teacher. Every pupil pays one or two pice and half a *ser* of grain to the *pádhá* every Sunday. The *pádhá* is generally paid on the contract system, receiving a fixed sum on the completion of a certain course of special instruction, e.g., one rupee is paid after finishing the tables, one on beginning to write on the *takhtí*, and one after learning the rates, etc. The majority of the pupils leave school after learning the tables, but a few learn mental arithmetic and book-keeping and to write out bills and drafts. A festival (the *Chám Chikri*) is held on the 4th day of the moon in the lunar month of Bhádon, at which the *pádhá* accompanied by his pupils goes to the house of each and the parents give him a rupee and some clothing, with sweets to the boys. Food is also given to the *pádhá* on festivals, and on his marriage the pupil pays him a rupee. Hindu shopkeepers are very quick in mental arithmetic and practical accounts, and even educated mathematicians cannot compete with them in mental activity.

Dharamshálás.

Gurmukhí schools are generally located in *dharamshálás*. In 1902 the 13 *dharamshálás* contained 56 boys. *Bháís* or *sádhús* are the teachers in these schools. The alphabet or *paintí*—the 35 letters—is generally taught on the ground, and the *mahúrni* written in *pándú* ink on a *takhtí* plastered with black. This *mahúrni* is not a recitation of tables, but a compounding of consonants with vowels, such as *sa muktá*, *sa kanná*, *si siári*, *sí bihári*, *sú ankar*, *sá dalankar*, *se láwán*, *sai doláyán*, *so haura*, *sau kanaurá*, *sang tippí*, *sán bindí*. *Mahúrni* is written as well as recited. Of the Gurmukhí books the Bálopdes is taught first, then the Panjgranthí, Dasgranthí and Guru Granth Sáhí. Boys are also taught to write letters in Gurmukhí. In the Jangal tract the people have a strong predilection for learning Gurmukhí, and the schools for teaching it are rapidly increasing in numbers.

Maktab.

The *maktab* is the vernacular Persian or Arabic school. The 32 *maktab*s in the State contain 791 boys. There are two kinds of schools,—the one where only the Qurán is learnt, the other where Arabic is taught.

In the Qurán schools the Qáida Bagdádí or Arabic primer is taught first, then the 30th *sipára* or *ám-ká-sipára*, and then the Qurán is learnt by rote. One who can recite the Qurán by heart is called *Háfiz*, and is looked up to with respect by Muhammadans. There are two schools, at Sunám and Nárnául, where Arabic is actually taught. In these schools the Bagdádí Qáida and Al-Qurán are taught first and then the Mizán-us-sarf, Sarf Mír, Nahav Mír, Qáfia, Sháfia, Hadís, &c. Persian is taught in Persian schools in which the vernacular Qáida, and vernacular readers, 1st and 2nd Persian readers, the Amadnámá, Kháliqbárá, Karímá, Dastúr Sibián, Gulistán, Bostán, Inshá Dilkushá, Inshá Khalífa, Mína Bázár, Seh-nasar Zahúrí, Sikandarnáma, Abulfazal and the Ikhláq Jalálí are taught. In these schools boys read aloud, shaking their heads backwards and forwards meanwhile. A *rahál* or wooden bookstand is used in reading the Qurán and Gurmukhí books.

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Makhtabs.

Artisans' boys, such as blacksmiths, carpenters, goldsmiths, tailors, etc., are taught by skilled artisans, who are presented with a rupee and some sweets by their apprentices. Education of artisans.

Female education is generally looked upon with disfavour throughout the State. Girls learn *kashída* and other needle work, *i.e.*, embroidery, sewing, making gloves, hosiery and trouser-strings, etc., at home from other women. They also learn cooking and other household duties at home from their mothers and relations. Women are taught only Gurmukhí, Nágrí, Sanskrit, or Arabic according to their religion. Only religious books are generally taught to the girls. In Patialá town some Hindu widows teach girls and women the Gítá, Rámáyan and Bishnusahasarnám. Female education.

As regards literature, Patialá is not far behind most of the other towns of the Punjab, and some of its authors have produced standard works. The Khalífa brothers have taken the lead in this direction. The late Wazír-ud-daula, Mudabbar-ul-Mulk, Khalífa Muhammad Hassan, C.I.E., Prime Minister of Patialá, was the author of the *Aijáz-ut-Tanzíl* and the *Tárikh-i-Patialá*. The former work is designed to prove the superiority of Islám over other religions and is greatly esteemed by the Muhammadan community in India, and the latter is the standard work in Urdu on Patialá History. The Mashír-ud-Daula, Mumtáz-ul-Mulk, the Hon'ble Khalífa Muhammad Hussain, Khán Bahadur, Member of the Council of Regency, has translated the 'Rájas of the Punjab' and Bernier's Travels into Urdu. Sardár Gurmukh Singh, Sardár Bahádur, President of the Council of Regency, is the author of the *Nának Parkásh*, an interesting and instructive book on Sikhism. Bhái Gyáni Singh is the author of the 'Tárikh-i-Khálsa' and the 'Panth Parkásh' in Punjábí, both highly esteemed in the Punjab. The author has treated Sikh history exhaustively. Another Punjábí writer is Bhái Tára Singh, who has written a Kosh, or vocabulary of words and phrases in the Adí Granth, with explanations, a work greatly admired by students of the Sikh religion. He has also written several other treatises on Sikhism. The late Mr. M. N. Chatterjee, Professor of the Mohindar College, was the author of a poetical work, the "Morning Star," and his "Logic and Philosophy" are used extensively by students of Metaphysics, Logic and Psychology. The late Master Chhuttí Lál, Director of Public Instruction in the State, translated Æsop's Fables into Urdu, and the work is used as a text-book in the Upper Primary classes of the State schools. The late Professor Rám Chandra, also Director of Public Instruction, brought out a unique Mathematical work on Maxima and Minima, which is highly spoken of by Literature.

CHAP. III, J. advanced students of Mathematics throughout Europe and America. The late Sardár Partáp Singh, Financial Minister of the State, edited a Geography of Patiala which supplied a want keenly felt in the State. Pandit Ganeshí Lál composed books on the Geography of Patiala and on Algebra. Munshí Ganda Rám, Mathematical Teacher, has composed two works in Urdu on Algebra and Natural Philosophy. Pandit Muní Lál has composed some books on moral and religious reform. As Senior Inspector of Schools and Officiating Director of Public Instruction Pandit Rám Singh, Sharma, wrote the 'Asúl-i-Tálm' (Principles of Training), which was greatly appreciated by educational experts in the Punjab and United Provinces, and the General Text-Book Committee, Punjab, approved of it for the libraries of High Schools and Training Institutions. The 'Patiala Akhbár' was started in 1872 by Munshí Newal Kishor with the sanction of the State. Since 1895 this paper has been under the management of Sayyid Rajab Ali Sháh, proprietor of the Rájindar Press, Patiala. The English and Vernacular newspapers of the Punjab and United Provinces are usually read by the educated people of the State.

Administrative.

EDUCATION AND LITERACY.

Literature.

Section J.—Medical.

Supervision.

A regular Medical Department was organised by Mahárája Mohindar Singh in 1873 and placed under Surgeon-Major C. M. Calthrop, the first Medical Adviser to the State, who also had charge of the vaccination work. The Medical and Sanitary institutions and establishments of the Patiala State are under the direction of a Medical Adviser, who is an officer of the Indian Medical Service, lent by the British Government.

Establishment.

The Medical Staff consists of (1) an Assistant Surgeon lent by the Government of the Punjab who holds charge of the Rájindar Hospital and is also Civil Surgeon of Patiala, (2) nine Assistant Surgeons engaged directly by the State, (3) twenty-seven Hospital Assistants; and besides these a Medical Lady Superintendent in charge of the Dufferin Hospital with two qualified Female Medical Assistants.

**Institutions.
Dispensaries.
Table 53 of Part
B.**

The institutions consist of the Rájindar, Dufferin, Imperial Service Troops and Jail Hospitals, and City Branch, Poor-house, Local Troops and Police out-patient dispensaries at Patiala. There are outlying dispensaries in charge of Assistant Surgeons at Basí, Bhatinda, Nárnaul, Barnála, Rájpora and Sunám, the three former having in-patient accommodation. There are dispensaries in charge of Hospital Assistants at Banúr, Páil, Dhúrí, Bhawánigarh, Narwána, Samána, Múnak, Haryáú, Bhíkhí, Mohindargarh, Sirhind, Pinjaur and Srínagar, the last only having in-patient accommodation. There are also three dispensaries at Bálad, Ladda and Talwandí in charge of Hospital Assistants in connection with the Irrigation Department. In 1903 the Hendley Female Dispensary was opened at Patiala by Sir Benjamin Franklin, K.C.I.E., Director-General of Hospitals in India, at the request of the Council of Regency. It is situated near the Sanaurí Gate of the town, and is in charge of a European lady doctor.

Special institutions.

The Rájindar Hospital is a handsome, well-equipped building, with 56 beds, built in the time of the second Council of Regency in 1877. It was formally opened in January 1883. A thoroughly modern operation room was added to the building by Mahárája Rájindar Singh. The Dufferin Hospital close by the Rájindar Hospital was also built in the time of the second Council of Regency, the foundation stone having been laid in November 1888 and the building opened in October 1890. It is well secluded from

observation, near one of the town gates, and thus adapted for the treatment of females of the better classes. The Military Hospital, in the Imperial Service Troops lines, is built on the plan of similar institutions in British India. The other medical work in and around Patiala is carried on in buildings ill-adapted to their purpose, and this is also the case at Basí, Sunám, Nárnaul, Páil, Haryáú, Narwána and Sirhind. Under the present Council much has been done to provide suitable buildings for the various hospitals and dispensaries.

CHAP. III, J.**Administrative.****MEDICAL.****Special institutions.****Sanitary Department.**

Rájputra.
Banúr.
Basí.
Sirhind.
Dhúrf.
Bárnála.

Bhatinda.
Hadiáya
Bhawánígarh.
Samána.
Sunám.
Nárnául.

the towns shown in the margin, the vaccination, and the registration of births and deaths in the State. There is a Superintendent at Patiala in charge of conservancy throughout the State under the Medical Adviser, and his

duties include all those which in British territory come under the control of a Municipal Committee.

The vaccination and registration of births and deaths establishment is under an Inspector of Registration and Vaccination (who is an Assistant Surgeon), a Supervisor of Vaccination, and 30 Vaccinators. Vaccination is entirely voluntary and is fairly generally accepted in every *nizámat*. The people of the town of Patiala are, however, somewhat adverse to it, and the introduction of a compulsory Act to deal with this serious condition of things has been often proposed, but no action has as yet been taken in this direction.

Vaccination.
Table 54 of Part B.

As in the Punjab, the registration of births and deaths is now carried on by the village *chaukidárs*; previously to 1901 it was effected through the tahsils by the State *patwáris*. This system was never satisfactory and up to 1901 no dependence can be placed on the vital statistics as submitted by the Department. The hope that the new system would be an improvement on the other hand has not yet been fulfilled, but it is too early as yet to give a definite opinion on this new departure.

Registration of births and deaths.

In connection with the Rájindar Hospital is a 3rd Class Meteorological Station from which reports are sent monthly to the Government of India. The observations are taken by a Hospital Assistant who has had considerable experience in this work.

Meteorological Department.

At Patiala near the Motí Bágh there is an asylum called the Rám Bira which supports 16 lepers and 13 blind paupers. It was founded in Sambat 1883 by Mahárāja Karm Singh at the suggestion of Bhái Rám Singh, a holy man, who devoted his substance to the relief of poverty and even admitted crippled cows to this asylum. Mahárāja Karm Singh granted him a village in *jágir* and his descendants carried on the work and called themselves *mahants*. The expenditure is about Rs. 1,200 annually.

Lepet Asylum.

The institution now known as the Victoria Poor-house was started in the famine of Sambat 1956, and was at first called the Poor-house. It was managed by competent State officials and afforded extensive relief to the famine-stricken people, and a full account of it will be found in Section H, page 136. When the famine was over, some of its inmates who had no homes and means of subsistence were unable to leave it, and were, therefore, kept, fed and looked after. The Poor-house, moreover, continued

The Victoria Poor-house.

CHAP. III, J.
 —
 Administra-
 tive.

MEDICAL.

The Victoria
 Poor-house.

to admit fresh inmates, and so it was proposed by Lāla Bhagwān Dās, Member of the Council of Regency, that a permanent Poor-house should be established in memory of Her late Majesty the Empress, and at a meeting of the Central Victoria Memorial Committee held on January 1st, 1901, presided over by Kanwar Sir Ranbír Singh, K.C.S.I., it was decided to establish this institution. Rs. 70,000 were subscribed and are being spent on a large building for its inmates, who number over 100. The Darbār also allotted Rs. 500 per mensem for food and other expenses. The average number fed is about 115 daily. The institution is in charge of a Hospital Assistant, who is also the Superintendent, a compounder, a store-keeper, two peons, two cooks, a teacher, two *chaukidārs*, two *kahārs*, a sweeper, a barber, a dhobí, and a carpenter to teach the orphans. The last named is paid Rs. 12 by the Medical Adviser from his own pocket. One of the *kahārs* grows vegetable in the compound for the use of the inmates. The health of the inmates is generally good. They are fed twice a day, at 8 A.M. and 6 P.M., on bread, *dāl* and vegetables, the sick being given rice and milk also. The cost of food alone amounts to Rs. 2 per head monthly. Such as are capable of working are required to twist ropes for the repairs of their *chārpáis*, to make up packets of quinine for sale through the Post Offices or some other light work. Orphan girls are taught spinning and boys carpentry. No pauper or orphan is admitted into the Poor-house without the order of the Medical Adviser and Lāla Bhagwān Dās, who supervises the working of the institution. The building under construction is to be called the Victoria Poor-house. Its foundation stone was laid by the Hon'ble the Lieutenant-Governor at the Dusera in 1905.

CHAPTER IV.—PLACES OF INTEREST.



AMARGARH NIZAMAT.

CHAP. IV.

Places of
interest.

Amargarh
nizamat.

The Amargarh *nizamat* lies between $75^{\circ} 39'$ and $76^{\circ} 42'$ E. and $30^{\circ} 59'$ and $30^{\circ} 17'$ N., with an area of 875 square miles. It has a population (1901) of 365,448 souls as against 361,610 in 1891, and contains three towns, BASI, its head-quarters, PAIL, and SIRHIND, with 605 villages. The land revenue with cesses amounted in 1903-04 to Rs. 9,12,239. The *nizamat* comprises several distinct portions of Patiála territory and is divided into three tahsils. Of these the first, Fatehgarh, lies in the north-east of the State round the old Mughal provincial capital of Sirhind, and the second, that of Sáhíbgarh or Páil, forms a wedge of territory in the British District of Ludhiána. The third tahsíl, Amargarh, lies south of Páil between the State of Máler Kotla on the west and the territory of Nábha on the east. This tahsíl lies in the Jangal, the other two lying in the Pawádh.

AMARGARH TAHSIL.

Amargarh is the south-western tahsíl of the Amargarh *nizamat*, lying between $75^{\circ} 39'$ and $76^{\circ} 12'$ E. and $30^{\circ} 17'$ and $30^{\circ} 37'$ N., with an area of 311 square miles. It has a population (1901) of 123,468 souls as against 118,329 in 1891, and contains 161 villages. Its head-quarters are at Dhúrí, the junction of the Rájpura-Bhatinda and Ludhiána-Jákhál Railways. Its land revenue with cesses amounted in 1903-04 to Rs. 3,37,985.

ANAHADGARH NIZAMAT.

The Anáhadgarh *nizamat* lies between $74^{\circ} 41'$ and $75^{\circ} 50'$ E. and $30^{\circ} 34'$ and $29^{\circ} 33'$ N., with an area of 1,496 square miles. It has a population (1901) of 377,367 souls as against 347,395 in 1891, and contains four towns, GOVINDGARH, BHADAUR, BARNALA or Anáhadgarh, its head-quarters, and HADIAYA, with 454 villages. The *nizamat* which is interspersed with detached pieces of British territory, of which the principal is the Mahráj *pargana* of the Ferozepore District, forms the western portion of the State. It lies wholly in the Jangal tract, and is divided into three tahsils, ANAHADGARH, GOVINDGARH and BHIKHI. The land revenue with cesses amounted in 1903-04 to Rs. 7,22,925.

ANAHADGARH TAHSIL.

The Anáhadgarh or Barnála tahsíl is the head-quarters tahsíl of the Anáhadgarh *nizamat* lying between $75^{\circ} 14'$ and $75^{\circ} 44'$ E. and $30^{\circ} 9'$ and $30^{\circ} 34'$ N., with an area of 320 square miles. It has a population (1901) of 105,989 souls as against 104,449 in 1891, and contains the three towns of BARNALA or Anáhadgarh, its head-quarters, HADIAYA and BHADAUR, with 86 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,77,488.

BAHADURGARH.

The fort Bahádurgarh is situated 4 miles to the north-east of Patiála in the Patiála tahsíl of the Kármgarh *nizamat*, and is connected with Patiála by a metalled road. The village Saifábád in which the fort is situated took its name from Nawáb Saif Khán, brother of Nawáb Fidáí Khán, who founded it in the time of the Emperor Aurangzeb. The date of founding the village is given by Shekh Násir Alí, Sirhindí, a famous

CHAP. IV.]

Places of
interest.

Bahádurgarh.

poet of that age, in an inscription on the inner gate of the fort, as "Abád Namúd Saif Khán Saifábád" (Saif Khán founded Saifábád), which according to the *abjad* calculation comes to 1067 A.H. or 1658 A.D. This village as well as certain other neighbouring villages was in the possession of the descendants of Saif Khán until the time of Mahárāja Amar Singh, who at the suggestion of Rāja Kírat Parkásh of Náhan captured and annexed the villages to his own territory, granting the village of Chhotá Rasúlpur to the descendants of Saif Khán as *jágir*, which they hold to the present day. The mosque in front of the palace was built by Saif Khán in 1077 A.H. or 1668 A.D. as the following inscription on the doorway of the mosque denotes (according to the *abjad* calculation):—"Bánie in Masjid ámad Saif Khán" (Saif Khán is the founder of this mosque).

The foundation of the present *pakkú* fort was laid in 1837 by Mahárāja Karm Singh, and it was completed in 8 years at a cost of Rs. 10,00,000. This strong fort is surrounded by two circular walls or ramparts, the outer wall being 110 feet apart from the inner one. The outer wall which is 29 feet high is surrounded by a *pakkú* ditch 25 feet deep and 58 feet wide. The circumference of the fort is 6,890 feet or 1 mile 536 yards and 2 feet. Mahárāja Karm Singh gave the fort its present name in commemoration of the sacred memory of Guru Teg Bahádur who paid a visit to the place in the time of Saif Khán, and who, it is said, prophesied the rising up of a fort here at some future date. The officer in charge of the fort is called *Qiladár*. The Mahárāja also built a *gurdwára* in front of the fort in memory of the great Guru, which stands to the present day. A village has been given in *muáfi* to this *gurdwára* for its maintenance. A fair is held annually at this place on the 1st day of Baisákh—the *Baisákhí*—the new year's day of the Hindus. Close to the *gurdwára* is a tank which not only adds to its beauty, but is useful to the public. The village Bahádurgarh has, besides, a few fine buildings and a garden. It has also a Primary School. Outside the fort lies the tomb of Saif Khán, the founder of the village. The population of Bahádurgarh according to the census of 1901 is 893, and consists chiefly of peasants and artisans.

BANUR TAHSIL.

Banúr is the north-eastern tahsíl of the Pinjaur *nizámat*, lying between 76° 40' and 77° E. and 30° 23' and 30° 39' N., with an area of 124 square miles. It has a population (1901) of 56,674 souls as against 60,185 in 1891, and contains the town of BANUR, its head-quarters, with 135 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,70,497.

BANUR TOWN.

Banúr is the head-quarters town of the Banúr tahsíl of the Pinjaur *nizámat*, lying 9 miles north-east of Rájpura, in 76° 41' E. and 30° 34' N. Population (1901) 5,610 as against 6,671 in 1881, a decrease due to its distance from the railway and an unhealthy climate. The ruins that surround it testify to its former importance: its ancient name is said to have been Pushpá or Popá Nagrí or Pushpáwatí, "the city of flowers," where Mádhwa¹ Nal and Kám Kandla dwelt, and it was once famous for the scent distilled from its *chambelí* gardens, an industry which has all but disappeared. First mentioned in Bábar's Memoirs it

Lovers and heroes of the drama of the same name who flourished during the reign of Vikramáditya (Mádhwa Nal-Kám Kandla *nátrak* published in Bombay: and manuscript Gurmukhí book by Budh Singh of Banúr).

became a *mahal* of the government of Sirhind under Akbar. Banda Bairági looted Banúr on the 27th of Baisákh, Sambat 1765 (1708 A.D.). As the inhabitants of the town surrendered themselves, so they were saved general slaughter.¹ It was wrested from the Mughal empire by the Singhpuria Sikhs and Amar Singh, Maharája of Patiála, after the fall of Sirhind in 1763, and eventually came into the exclusive possession of Patiála. It was defended by the old Imperial fort of Zulmgarh and by one² of more recent date. The tomb³ of Malik Sulemán, father of the Sayyid Emperor Khizr Khán, is shown in the town. It contains the following *bastís*, 'suburbs':—Malik Sulemán, Ibráhm Khán, Ali Zíán, Súrat Sháh, Kákra, Ise Khán, Saidwára and Patákhpara. Its more important *mahallas* are:—Rájpútán, Kalálán, Sayyidán, Maihtán, Káithan and Hindúwára. Each *mahalla* is inhabited exclusively by the tribe whose name it bears. There is a well known by the name of Banno *Chhimban* (washer-woman), a famous musician, who is said to have lived in the time of Akbar. A fair is held annually in the town on the occasion of Muharram. There is no trade of any sort except that of *darís*, which are made here of very fine quality. It contains a Vernacular Middle School, Dispensary, Police Station and Post Office.

CHAP. IV.

Places of interest.

Banúr Town.

BARNALA TOWN. ✓

Barnála is the head-quarters town of the Anáhadgarh tahsíl and *nizámat*, 52 miles west of Patiála, on the Rájpura-Bhatinda Railway, in 75° 37' E. and 30° 23' N. Population (1901) 6,905 as against 6,612 in 1891 and 5,449 in 1881, an increase due to its market and position on the line of rail. Refounded in 1722 by Bába Alá Singh, Rája of Patiála, it remained the capital of the State until the foundation of the town of Patiála in 1763, and the hearths of its founder are still revered by people. It is built in the form of a circle, and surrounded by a wall of masonry, within which is a fort. In front of the inner courtyard of the fort there is a spacious *báoli* with 127 steps. The town contains a *sarái*, dispensary, anglo-vernacular middle school, post office and police station. Lying in the centre of the Jangal tract, it is a place of export trade of grain, and the State has constructed a market to foster its development. Barnála is noted for its earthenware *chilms*, *huggús* and *suráhis*.

BASI.

Basi⁴ (in Fatehgarh tahsíl), a thriving town, 5 miles north of Sirhind railway station (30° 42' N. and 76° 28' E.), was made the head-quarters of the Amargarh *nizámat* as Sirhind itself was held accursed by the Sikhs. The houses are nearly all of brick, and the lanes, though narrow and crooked, are well paved. It contains several *dharmshálas* and one or two *saráis*. Its more important lanes are the Purána Qila, Naí Sarái, Chakrí, Liláron ka Mahalla and Katra Nijábat Khán, and the chief *bázárs* are the Bara Bázár, Chauk or Mandí and Pílonwála Bázár. The *kacharís* of the *násim* and *naib-násim* and the police offices are in a *havelí* outside the town, but the *násim* now holds his court in the gardens of the 'Am-o-Khás. The hospital and the post office are inside the town. In an old fort, built by Díwán Singh Dallewála, is the district lock-up or *hawálát* and an anglo-vernacular middle school. In a house near it called the Darbár Sáhib a hair from the Prophet's beard is kept in a glass, and Muhammadans visit this place on the Prophet's birthday and on the anniversary of his death.

¹ Vide *Tárikh Khálsa* by Bhái Gián Singh.

² Fort of Banda-ali-Beg to the west of the town, on the *choí*, "seasonal torrent."

³ One of the walls around his tomb contains the inscription which gives the date of his death as 808 A.H.

⁴ Patiála Geography, page 36.

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Places of
interest.
Basí.

There is also a fine garden planted by Muhammad Námdár Khán, a member of the late Council of Regency. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is given in Table 7

Year of Census.	Persons.	Males.	Females.
1881 ...	12,896	6,689	6,207
1891 ..	13,810	7,200	6,610
90	13,738	7,149	6,589

of Part B. Though somewhat less than in 1891, it has increased by 842 since 1881. The town is a healthy one. Basí is of no historical importance, as Sirhind, only 3 miles distant, was the head-quarters of the *súba* under the Mughals, in whose time Basí was called Bastí Malik Haidar Khán Umarzai, which tends to show that it was founded in 1540 by the Pathán *malik*, who is said to have settled here in the time of Sher Shah. Once in the *súba* of Sirhind, it fell into the hands of Diwán Singh Dallewála and then into those of the Mahá-rája of Patiala.

Basí is a large mart for red pepper, indigo, *saunf*, coriander, *tukhm bálangá*, cotton and sweet potatoes. The value of the red pepper exported is nearly Rs. 10,000 a year. It is also noted for its *súsi* (a kind of coarse cloth used for women's *paijamas*). Its Bons also weave common country blankets and cloth. *Khand* and *gur* are imported from the United Provinces and good rice from Delhi and Amritsar. It also produces fine oranges. Good earthenware pots (*hándís*) are made at this place. It is noted for its cart-wheels.

BHATINDA.

Bhatinda,¹ the modern Govindgarh, now an important railway junction and a terminus of the Rájpura-Bhatinda line, is the head-quarters of the Govindgarh tahsíl (in Anáhadgarh *nizámat*). Lying in 30° 13' N.

Years of Census.	Persons.	Males.	Females.
1881 ...	5,084	2,777	2,307
1891 ...	8,536	5,170	3,366
1901 ...	13,185	7,897	5,288

and 75° E. in the centre of the Jangal tract, it has a very hot and dry but healthy climate. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions in Table 7 of Part B. The large increase since 1881 is due to its rising importance as a railway junction, the creation of a market and the (British) offices of the Bhatinda Canal Division.

Bhatinda is of great antiquity, but its earlier history is very obscure it having been confused with Sirhind, Bhátia and Ohind. According to the Khalifa Muhammad Hasan's *History of Patialá* its ancient name

¹The *Majáwars* (managers) of Hájí Ratan's mausoleum have a *patta* of Akbar's time, dated 984 H., corresponding to 1577 A. D., granting the *mudfi* of 5 villages and authorizing the collection of one rupee per village annually. Therein Bhatinda is mentioned as belonging to the Sarkár of Hissár under province of Sháh-jahánábád, another name for Delhi.

was Bikramagarh. Bhatinda is said in the Hindu annals to have been Jaipál's capital and place of residence, which Mahmúd captured.¹ Tabarhindh was, in all probability, the old name of Bhatinda. This is distinctly asserted in the *Labb-ut-Tawárikh*, according to Raverty. Another form was Batrind, and this is found in Ibn Batúta. The earliest mention of Tabarhindh occurs in the *Jámi-ul-Hikáyat* written about 607 H. or 1211 A. D. It is thence called Tabarhindh or in two MSS. Barhindh or Tarindh (? Batrindh).² In the *Tabaqát-i-Násirí* Tabarhindh is repeatedly mentioned. It was taken by Muizz-ud-Dín (Shiháb-ud-Dín) Ghorí,³ who took the fortress of Tabarhindh and advanced to encounter Rái Kolhá Pithorá at Taráin. Here Muizz-ud-Dín was defeated and forced to retreat to Lahore. But in this connection Tabarhindh⁴ would appear to be Sirhind, whose position on the high road to Delhi *viá* Taráin, now Taráwarí Azímábád in the Karnál District, renders it highly probable that Sirhind and not Bhatinda is meant, though it is by no means certain that Sirhind had been founded at that time. Farishta is most explicit according to Briggs. He says that Mahmúd after defeating Jaipál marched from Pesháwar and reduced Bitunda⁵ (probably Ohind or Waihind) : then that he entered Multán by the route of Bitunda⁶ (probably Bhátia, certainly not Bhatinda as a glance at the map will show).

CHAP. IV.

Places of interest.

Bhatinda.

The *Aína-i-Barár Bans*⁷ preserves the following traditions :—Bhatinda was built by Bhátí Ráo,⁸ son of Bal Band, who in 336 Sambat became ruler of the Punjab, and to whom the foundation of Bhatner is also ascribed.

The Baráh and Punwár Rájputs, jealous of the rising power of Bija Ráo, plotted his destruction. They offered Dev Ráj, son of Bija Ráo, a daughter of the Baráh chief in marriage, and to this Bija Ráo agreed, but when the wedding procession entered the fort of Bhatinda he was assassinated by the Baráh chief, who seized the fortress, which was then known as Bikramagarh. Dev Ráj, then 8 years old, was saved by a camelman.⁹

During the reign of Rái Patho Rái, Ráo Hem Hel Bhattí gradually overran the territories of Bhatner and Bhatinda.

✓ Ráwal Jaitshí, in addition to vast numbers of infantry, posted 10,000 horse at each of the forts of Pogal, Hánsí, Bhatner and Bhatinda.¹⁰ ✓

Muhammad of Ghor deputed Nawáb Mahbúb K hán, Bára-Hazárá, against Jaisalmer. At that time Rána Padamrath, a descendant of Ráo Hem Hel, ruled over Hánsí and Hissár, and Ráo Mangal, another

¹ T. N., pp. 79-80. This agrees with Farishta (Briggs, I, p. 15), who says that Jaipál, son of Hitpál, Brahman, ruled over the country from Sirhind to Lamghan and from Kashmir to Multán. He resided in Bitunda to facilitate resistance to Moslem aggression.

² E. H. I. II., p. 200.

³ T. N., pp. 457-8, 460-61.

⁴ In early Persian histories there is no ambiguity between Sirhind and Batrinda, but English translators have misread Batrinda (Bathinda) and Sirhind as Tabarhindh.

⁵ Briggs' Farishta, I, p. 38.

⁶ Ibid., p. 41.

⁷ Vol. I, Ch. I, p. 76.

⁸ The eponym of the Bhattí Rájputs. The second part of the name is possibly *vand*, 'division' or 'share' as in Ráiwind, Sultánwand, etc.

⁹ *Aína-i-Barár Bans* I, Ch. I, p. 86 ; II, Ch. IV, pp. 128-9.

¹⁰ *Aína-i-Barár Bans*, II, Ch. IV, p. 223.

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Places of
interest.

Bhatinda.

A. D. 1365.

descendant, held Bikramagarh. The latter, leaving the fortress in charge of Anand Ráo, his son, led a large force to Jaisalmer. Mangal Ráo was killed in battle with Muhammad of Ghor, and Anand Ráo died during the siege of Bhatinda, which was invested for four years. In Sambat 1422 Muhammad of Ghor conquered Bhatinda fort. At this time Ráo Khewá, son of Anand Ráo, held Hissár.¹

According to Munshí Zaká Ullá, Altamsh made Ebak, Lamgáj, *amír* of Bhatinda.

Altúnia, governor of Tabarhindh (Bhatinda probably), revolted against Sultán Raziya, daughter of Altamsh. She marched against him, but her Turk nobles revolted and she was consigned to Altúnia as a prisoner. He subsequently married her, and after their defeat by the Imperial forces she fled to Bhatinda.

Raverty in his translation of the *Tabaqát-i-Násirí* says that Mirza Mughal Beg in his account of the Lakkhí Jangal avers that Bhatinda, also called Whatinda, is the name of a territory with a very ancient stronghold of the same name, which was the capital of the Cháhil (Jat) tribe. Lakkhí, son of Júndha, Bhattí, having been converted to Islám during an invasion of Sultán Mahmúd of Ghazni, received the title of Rána Lakkhí and was removed here with his tribe, where they founded 350 or 360 villages. At that time the Ghaggar flowed past Bhatner into the Indus, and the country was watered by two or three considerable rivers (T. N., pages 79 and 80, notes).

Kabája (probably Qabácha) extended his rule from Sind eastward to Tabarhindh, Kuhrám and Sarsutí, and Tabarhindh with Lahú (probably Lahore) and Kuhrám formed the object of his struggles with Altamsh.

Under Altamsh Malik Táj-ud-Dín, Sanjar-i-Gazlak Khán, Sultáni Shamsí, was *malik* of Tabarhindh. Malik Sher Khán-i-Sunqar retired towards Turkistán, leaving Uch, Multán and Tabarhindh in the hands of dependents. Muhammad Sháh obtained possession of these fiefs and they were made over to Arsalán Khán, Sanjara-i-Chist. On his return Sher Khán endeavoured, but without success, to recover Tabarhindh. He was, however, induced to appear at Delhi, where Tabarhindh was restored to him. Tabarhindh was, however, soon bestowed on Malik Nasrat Khán, Badar-ud-Dín Sunqar together with Sunám, Jhajhar, Lakhwál and the country as far as the ferries in the Beás.

In 1239 A.D. Malik Ikhtiyár-ud-Dín, Karakash, Khán-i-Aetkin, became superintendent of the crown province (*khálisa*) of Tabarhindh under Altamsh. He was Altúnia's confederate, and on the assassination of Ikhtiyár-ud-Dín he induced Raziya to marry him.

On the accession of Alá-ud-Dín, Mas'úd Sháh, Tabarhindh was entrusted to Malik Nazír-ud-Dín Muhammad, of Bindár.

Alá-ud-Dín assigned the fortress of Tabarhindh and its dependencies to Malik Sher Khán in fief and he led a force from it against the Qarlighs in Multán.

Sher Khán repaired Bhatinda and Bhatner.

Bhatinda was conquered by Mahárája Alá Singh with the aid of the Sikh confederacy (*dal*) in about 1754 A. D.

¹ Magghar *sudí* 2nd. But the year 1422 Bikramí does not correspond with the time of Muhammad of Ghor.

² Aina-i-Barát Baga II, pages 224-26 and 277-78.

The fortress was in the possession of Sardár Jodh, and from him it passed into the hands of his nephew Sukh Chain Singh, a Sábo Jat. Mahárāja Amar Singh sent a force against it, following in person shortly afterwards. The town was taken, and Sardár Sukh Dás Singh and Hazári Bakht Singh Párbíá left with a considerable force to reduce the fort, while the Mahárāja returned to Patiála. Kapúr Singh, son of Sukh Chain Singh, surrendered and evacuated the fort in 1828 Sambat.¹

CHAP. IV.

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Places of
interest.

Bhatinda.

A. D. 1771.

Bhatinda is now a thriving town, its houses being mostly built of brick, with fairly straight and wide streets. It has a considerable trade, being situated in the great grain-producing Jangal tract. In the Rájindar Ganj, constructed in 1938 Sambat near the railway station, is a large market, in which 12,000 maunds of grain are sold on an average daily for three months in the year. Wheat, gram, *sarson* and *túra-mira* are the chief exports. Previous to Sambat 1950, when there was no other grain-market, it exported 80,000 maunds daily. Two grain-dealing firms of which Ralli Brothers are one have agencies at Bhatinda. *Gur, shakkar* and *khand* are imported from the United Provinces; rice from Amritsar and Cawnpore (S. P. Railway); *ghí* from the Bángar, United Provinces and Rutlam; cotton seed from the United Provinces and Multán. In the Rájindar Ganj, Mandí and Kikarwála Bázár and in the town itself the Noharyánwála Bázár and the Fort Bázár are the most important *bázárs*. In the Rájindar Ganj the houses and shops are built nearly in the same style. The chief streets are the Maihna, Jhuttíke, Síre, Bháíkí and Búriwále, of which the first three are inhabited mostly by the Jats. The tahsíl and police station are inside the town and the post office is in the Rájindar Ganj. There is a High School where English and Vernacular are taught, and a hospital in charge of an Assistant Surgeon. The *kachari* of the City Magistrate is also in the town. The railway station lies north-west of the town, and is already insufficient for the numbers of trains daily running through it. It is the junction of the Rájpura-Bhatinda, Delhi-Samasata, Rewári-Ferozepore and Bhatinda-Bikáner Railways. There are also offices of the District Traffic Superintendent of North-Western Railway and of the Executive Engineer of the Bhatinda Irrigation Division. A rest camp has been made for British troops to halt at within the area of the town of Bhatinda. There is also a *dák* bungalow (furnished) near the railway station and there are two fine *saráis* for the accommodation of travellers. B. Thákar Dás, late Station Master, also built some fine houses to be let to travellers on rent. There are water-mills erected by Canal Officers on the Bhatinda Branch. There is no proper water-supply. There is a very large and famous fort² built on a raised ground. It is a square (660' each side), having 36 bastions nearly 118' high. The town was built in the days when the river Sutlej³ was running near this place, but it is not fully known who built the fort. Inside the fort is the *gurdwára* of Guru Gobind Singh.

¹ Vide History of Patiála by Khalífa Muhammad Hasán, pages 82-5.

² There are three more forts, Bhatner in Bikáner, Abohar and Sirsa in British territory, which are situated at abóut equal distances (32 *kos*) from each other, forming in a measure a quadrangle; and their similarity leads to the conclusion that they were built under one ruler. The fort is a square, occupying 14 acres of land, entirely built up of bricks and mortar, and, with the exception of the outer wall, is filled up with earth; it looks like a mound of earth surrounded by brick walls and towers. It is so high as to be visible from a distance of 15 miles (Patiála History, page 19).

³ Vide Dr. Oldham's book, "The Lost Rivers of the Indian Deserts."

CHAP. IV.

BHADAUR.

Places of
interest.

Bhadaur.

Bhadaur is a town in the Anáhadgarh tahsíl and *nizámat* lying 16 miles west of Barnála in $75^{\circ} 23'$ E. and $30^{\circ} 28'$ N. Population (1901) 7,710 as against 7,177 in 1891 and 6,912 in 1881. Founded in 1718 by Sardár Dunná Singh, brother of the Rája Alá Singh of PATIALA, Bhadaur has since remained the residence of the chiefs of Bhadaur, who have an imposing house in the town. It is a healthy and flourishing town with a small manufacture of bell-metal and brass-ware, its light *ábkhoras* and *katoras* being well-known. It contains a *mahalla* of the Thatherás, by whom these articles are made. Its houses are mostly of brick, the artizan classes living inside the town and the Jat landholders in its outskirts. It possesses a police station, a vernacular middle school and post office.

BHAWANIGARH TAHSIL.

Bhawánigarh (or *Dhodán*) is the north-western tahsíl of the Karmgarh *nizámat*, lying between $75^{\circ} 57'$ and $76^{\circ} 18'$ E., $29^{\circ} 48'$ and $30^{\circ} 24'$ N., with an area of 488 square miles. It has a population (1901) of 140,309 as against 140,607 in 1891, and contains one town, SAMANA, with 213 villages. Its head-quarters are at the village of Bhawánigarh or Dhodán. In 1903-04 its land revenue with cesses amounted to Rs. 3,04,122.

BHAWANIGARH TOWN (DHODAN).

Bhawánigarh or Dhodán village is the head-quarters of the tahsíl of that name (Karmgarh *nizámat*). Lying in $30^{\circ} 16'$ N. and $75^{\circ} 61'$ E., it is 23 miles west of Patiala, with which it is connected by a metalled road. It is a purely agricultural village, built of sun-dried bricks, but contains a fort in which are the *kacharis* of the *názim* and *náib-názim*. The tahsíl offices are in the village, which also possesses a dispensary, anglo-vernacular middle school, police station and post office. Population (1901) 3,404 souls. Its older name of Dhodán is derived from the Dhodán Jats, a sept of the Bájha *got* which holds it. It was re-named Bhawánigarh by Bába Alá Singh in whose time a sheep is said to have defended itself against two wolves at the shrine of Bhawání Deví in the Dhodán fort. Acting on this omen a *darwesh* advised the Mahárája to build the fort of Bhawánigarh.

BHIKHI TAHSIL.

Bhíkhí, the southern tahsíl of the Anáhadgarh *nizámat*, lying between $75^{\circ} 15'$ and $75^{\circ} 50'$ E. and $29^{\circ} 45'$ and $30^{\circ} 14'$ N., with an area of 645 square miles. It has a population (1901) of 128,965 souls as against 119,354 in 1891, and contains 172 villages. Its head-quarters are at the village of Bhíkhí. Its land revenue with cesses amounted in 1903-04 to Rs. 2,70,993.

CHAIL.

Cháil, the summer residence of the Mahárája of Patiala, lies in the *pargana* of Cháil, Pinjaur tahsíl, *nizámat* Pinjaur, 22 miles east of Kandeghât Station on the Kálka-Simla Railway and 24 miles south-east of Simla by the Kufrí road. It lies in $30^{\circ} 57' 30''$ N. and $77^{\circ} 15'$ E. The height of Tibba Siddh is 7,394 feet above sea-level. Its population according to the census of 1901 was only 20, but during the summer months is about 1,000. Cháil was originally a possession of Keonthal State, but was wrested from it by the Gurkha Commander Amar Singh in 1814. After the Gurkha War, by the *sanad* of the 20th of October 1815, the British Government transferred the portions of the Baghât and Keonthal

territories to the Patiala State on payment of a *nazrānā* of Rs. 2,80,000.¹ The hill on which the Mahārāja's palace stands is called Rājgarh. The Residency House is situated on Padhewa, and the third hill, which is included in Chāil, is known as Tibba Siddh. Prior to 1889 there were no houses on these hills, but only a temple of Shivājī on the latter hill. The handsome villa of the Mahārāja, which is lighted by electricity, was built in 1891-92. Close to it is the Guest House, a fine building, generally known as the Dharāmsalā, for European and other gentlemen. Other buildings are Pine Cottage, Billiard Room, Garden Cottage, Glen View Cottage, Oak Cottage and Siddh Cottage. The station is provided with water-works. The superintendence of the station and sanitary arrangements are under the Medical Adviser to the Mahārāja. The summer climate of the place is salubrious, but the winter is intensely cold and snow often falls. Chāil has a post office and a sub-treasury. It possesses no State school in the locality, but has an indigenous school where a Pandit teaches Nāgrī. There is no police station. The *bázār*, called Am-kharī, consists of 15 or 16 shops, owned by Brahmans, Rājputs and Sūds. There is a garden at Mohog. A telephone connects the palace of the Mahārāja with the stable, electric house, and the Medical Adviser's house. A large space has been cleared for a badminton and two tennis courts. The Chāil hills are densely wooded, with trees similar to those in Simla. The *deodār* is the principal tree, both as regards value and abundance.

CHAP. IV.

Places of interest.

Chāil.

CHHAT.

Chhat (in the Banūr tahsíl of Pinjaur *nizāmat*) is an ancient village, 7 miles east of Banūr in 30° 36' N. and 76° 50' E. Banūr is closely connected with Chhat, and the two places are commonly mentioned together as Chhat-Banūr. The ruins of old buildings, still to be seen, show that it must have been one of the *bastis* or suburbs of Banūr which was formerly a large town, and there are a good many Muhammadan tombs.² It contains an old fort. Its population in 1901 was 674. Tradition says that its old name was Lakhnauti, and that Rái Pithora, who was *shahd-bedhī* (i.e., could shoot an arrow as far as a voice can be heard, whatever might intervene), was imprisoned here by Shaháb-ud-Dín in a house whose roof was made of a sheet of iron one *bālísūt* ($\frac{3}{4}$ feet) thick. Shaháb-ud-Dín, sitting on the roof, called to Rái Pathora, who aiming by the voice shot an arrow which pierced the roof and killed Shaháb-ud-Dín. Hence the place became known as Chhat, 'a roof' [Sair-i-Punjab, page 405 and cf. Ain-i-Akbari, translated by Francis Gladwin, page 386. This is of course pure legend.]

FATEHGARH TAHSIL.

Fatehgarh (or *Sirhind*) is the head-quarters tahsíl of the Amargarh *nizāmat*, lying between 76° 17' and 76° 42' E. and 30° 33' and 30° 59' N.,

¹History of Patiala, pp. 263-64.

²The inscriptions on the tombs of the following persons give the dates of their death:—

- (1) Mirza Mfr Muhammad Khán, Hirví, died on the 17th Shawwál, 1000 A. H.
- (2) Khawája Jalál-ud-Dín Khán, son of Sultán Husain Sháh, Hirví, died on the 12th Rabí-ul-Awwal, 1000 A. H.
- (3) Musammát Malika Begam, daughter of Khawája Imád-ud-Daula, Hirví, Delhví, died on the 19th Rabí-ul-Awwal, 1013 A. H.
- (4) Sháhzáda Mirza Khawája Jalál-ud-Dín Khán, son of Mír Ahmad Khán, son of Khawája Sulemán Khán, son of Bádsbáh Alí Sher Khán, son of Bádsbáh Husain Sháh, Hirví, Delhví, died on the 19th Ramzán, 1000 A. H.
- (5) Sháhzáda Jalál-ud-Dín of Khawárizm died on the 20th Zil Hij, 702 A. H.

CHAP. IV.

Places of
Interest.

atehgarh Tahsil.

with an area of 290 square miles. It has a population (1001) of 126,589 souls as against 130,741 in 1891, and contains the towns of BASI and SIRHIND or Fatehgarh, its head-quarters, with 247 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,66,974.

GHANAUR TAHSIL.

Ghanaur is the southern tahsil of the Pinjaur *nizāmat*, lying between $76^{\circ} 50'$ and $76^{\circ} 29'$ E. and $30^{\circ} 29'$ and $30^{\circ} 4'$ N, with an area of 178 square miles. It has a population (1901) of 45,344 souls as against 49,842 in 1891, and 171 villages. Its head-quarters are at the village of Ghanaur. Its land revenue with cesses amounted in 1903-04 to Rs. 2,02,489.

GHURAM (RAMGARH).

Rámgarh, the ancient Ghurám (spelt Kuhrám in Aín-i-Akbarí and other Muhammadan histories) is a village in Ghanaur tahsil (Pinjaur *nizāmat*), 26 miles south of Rájpura in $30^{\circ} 7'$ N. and $76^{\circ} 33'$ E., with a population of 798 in 1901. It is an ancient place with many ruins in its vicinity, which show that it was a great town in former days. Tradition avers that it was the abode of the *nansál* (the maternal grandfather) of Rám Chandar of Ajodhia.¹ Kuhrám was one of the forts which first surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj at Taráwarí in 1193, and it was entrusted to Qutb-ud-Dín, afterwards king of Delhi. From this place he marched on Hánsí. It continued to be an important fief of Delhi. Near it stands an old fort, to the south of which is a garden surrounded by a *pakkú* wall, adjacent to which is a large tank. A little to the east of the village is the shrine of Mirán Said Bhíkh, within whose walls are three buildings, in the central one of which hangs an iron globe suspended to a chain. Here a fair is held in Asárh. A tomb of Lálánwála (Sakhí Sarwar) also stands there.

GOVINDGARH TAHSIL.

Govindgarh (*Bhatinda*) is the western tahsil of the Anáhadgarh *nizāmat* lying between $74^{\circ} 41'$ and $75^{\circ} 31'$ E. and $29^{\circ} 33'$ and $30^{\circ} 30'$ N., with an area of 769 square miles. It has a population (1901) of 142,413 souls as against 123,592 in 1891, and contains the town of BHATINDA, also called Govindgarh, its head-quarters, with 196 villages. The land revenue with cesses amounted in 1903-04 to Rs. 2,74,444.

HADIAYA

The town of Hadiāya is in the tahsil and *nizāmat* of Anáhadgarh, 4 miles south of Barnála, in $75^{\circ} 34'$ E. and $30^{\circ} 19'$ N. Population (1901) 5,414 as against 6,181 in 1891 and 6,834 in 1881, a decrease due to the rising importance of Barnála. Its population is largely agricultural. It has a small trade in grain and some manufacture of iron locks, *phaurás*, and carts. The town contains a *gurdwára* of Guru Teg Bahádur and a large tank at which a large fair is held in Baisákh. The Bairági *faqirs* have a *dera* here. It contains a police post and a vernacular primary school.

¹ See the *Daswán gránth*, 10th *chhand*, of Guru Gobind Singh.

KALÁIT.

Kaláit (Kiláyat) in the Narwána tahsíl of Karmgarh *nizámat*, now a station on the Narwána-Kaithal line, is a place of great antiquity, in $29^{\circ} 41'$ N. and $76^{\circ} 19'$ E., 13 miles south-west of Kaithal. It contains two ancient temples, ascribed to Rája Sálbáhan, on which are Sanskrit inscriptions, and a tank, known as Kapal Muní's *tírath*, which is held sacred by Hindus. Kaláit was described in the Report, Punjab Circle, Archæological Survey, for 1888-89. The temples, traditionally seven in number, are therein said to be four in number, and their age is stated to be about 800 years. Their destruction is attributed to Aurangzeb. Population (1901) 3,490 souls. The place lies within a radius of 40 *kos* from the Kurukshetra, within which Hindus do not consider it necessary to take the bones and ashes of the dead to the Ganges. The village contains a vernacular primary school.

CHAP. IV.

Places of interest.

Kaláit.

KARMGARH NIZAMAT.

The Karmgarh *nizámat*, which takes its name from the village of Karmgarh (Sutrána), 33 miles south-west of Patialá, lies between $76^{\circ} 36'$ and $75^{\circ} 40'$ E. and $29^{\circ} 23'$ and $30^{\circ} 27'$ N., with an area of 1,801 square miles. It has a population (1901) of 500,635 souls as against 500,225 in 1891, and contains four towns, PATIALA, SAMANA, SUNAM and SANAM, and 665 villages. Its head-quarters are at Bhawánigarh or Dhodán, a village in tahsíl Bhawánigarh. The land revenue with cesses amounted in 1903-04 to Rs. 9,46,368. The *nizámat* consists of a fairly compact area in the south-east of the main portion of the State, and is divided into four tahsils,—Patialá, Bhawánigarh, Sunám and Narwána, of which the first three lie in that order from east to west, partly in the Pawádh and partly in the Jangal tract, on the north of the Ghaggar river, while the fourth tahsíl, that of Narwána, lies on its south bank in the Bángar.

LALGARH.

Lálgarh, usually known as Laungowál, is the largest village in the State. It lies in Sunám tahsíl of Karmgarh *nizámat*, 8 miles north-west of Sunám in $30^{\circ} 12'$ N. and $75^{\circ} 44'$ E., and was rebuilt by Mahárája Alá Singh. A purely agricultural village with an area of 100,000 *bighas*, it produces a vast quantity of grain. It is built of sun-dried bricks and contains a police post. Population (1901) 6,057 souls.

MANSURPUR.

Mansúrpur, called Chhíntánwálá, is a very old village on the Ráj-pura-Bhatinda line in Bhawánigarh tahsíl of Karmgarh *nizámat*. It was renowned for its *chhínt*—‘chintz’—of fast colour, whence its name. It lies in $30^{\circ} 22'$ N. and $76^{\circ} 5'$ E. Its population in 1901 was 1,860. It contains the *deval* or shrine of Magghí Rám Vedántí, who founded the Apo-Ap sect. Its first historical mention dates from 1236, when the Sul-tán Rukn-ud-dín Firoz Sháh I, son of Altamsh, led his army towards Kuhrám, and in the vicinity of Mansúrpur and Tarain (Taráwarí in Karnál) put to death a number of his Tájik officials. Like Samána and Sunám it formed one of the great fiefs round Delhi, and is more than once mentioned in the Tabaqát-i-Násirí. Here Mahárája Sáhí Singh fought a battle with Mahárája Ranjít Singh which ended in their reconciliation. Firoz Sháh cut a canal from the Sutlej in order to irrigate Sirhind, Mansúrpur and Sunám, but it is now merely a

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—
Places of
interest.

Mansúrpur,

seasonal torrent. Its climate used to be good, but is now malarious. There was a fort in Mansúrpur, where Mahárāja Sáhíb Singh built a residence. The *biswadárs* are mainly Khatrís, Rájputís and Mughals. There are a post office and a vernacular primary school here.

MOHINDARGARH NIZAMAT.

The Mohindargarh *nizámat* lies between $27^{\circ} 18'$ and $28^{\circ} 28'$ N. and $75^{\circ} 56'$ and $76^{\circ} 18'$ E., with an area of 691 square miles. It is bounded on the north by the Dádrí tahsíl of Jínd, on the west and south by Jaipur territory, and on the east by the State of Alwar and the Báwal *nizámat* of Nábha. It has a population (1901) of 140,376 as against 147,912 in 1891, and contains the towns of NARNAUL and MOHINDARGARH or Kánaud, its head-quarters, with 268 villages. In 1903-04 its land revenue with cesses amounted to Rs. 3,85,310. Situated in the extreme south-east of the province, it is geographically part of the Rájputána desert and forms a long narrow strip of territory lying north by south. It is partially watered by three streams: the Dohán, which rises in the Jaipur hills, traverses the whole length of the *nizámat* and passes into Jínd territory to the north; the Krishnáwatí, which also rises in Jaipur and flows past Nárnaul town into Nábha territory in the east; and the Gohlí. It is divided into two tahsíls, MOHINDARGARH or Kánaud, and NARNAUL.

MOHINDARGARH TAHSIL.

Mohindargarh or Kánaud is the head-quarters tahsíl of the Mohindargarh (Nárnaul) *nizámat*, lying between $75^{\circ} 56'$ and $76^{\circ} 18'$ E. and $28^{\circ} 6'$ and $28^{\circ} 28'$ N., with an area of 330 square miles. It has a population (1901) of 55,246 souls as against 59,867 in 1891, and contains the town of Mohindargarh, popularly called KANAUD, its head-quarters, with 111 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,50,859.

MOHINDARGARH TOWN.

Mohindargarh (*Kánaud*), the head-quarters town of the Mohindargarh tahsíl and *nizámat*, lying 24 miles south of Dádrí, in $76^{\circ} 13'$ E. and $28^{\circ} 16'$ N. Population (1901) 9,984 souls. Kánaud was founded by Malik Mahdúd Khán, a servant of Bábar, and first peopled, it is said, by Brahmans of the Kánaudíá *sásan* or group, whence its name. It remained a *pargana* of the *sarkár* or government of Nárnaul under the Mughal emperors, and about the beginning of the 19th century was conquered by the Thákur of Jaipur, who was in turn expelled by Nawáb Najaf Qulí Khán, the great minister of the Delhi court under Sháh Alam. On his death his widow maintained her independence in the fortress, but in 1792 Sindhia's general De Boigne sent a force against it under Perron. Ismáíl Beg persuaded its mistress to resist and marched to her relief, but she was killed in the battle which ensued under the walls of Kánaud and Ismáíl Beg surrendered to Perron. Kánaud then became the principal stronghold of Appa Khande Ráo, Sindhia's feudatory who held the Rewári territory. It eventually became a possession of the British by whom it was granted to the Nawáb of Jhajjar. By the *sanad* of 4th January 1861, *parganas* Kánaud and Buddhúána were granted, with all the rights pertaining thereto, by the British Government to Mahárāja Narindar Singh, in lieu of Rs. 19,38,800. The fort of Kánaud is said to have been built by the Marathas. The inner rampart is *paḥkú* and the outer *kachchá*. The treasury and jail are in the fort. The place possesses an old garden, an anglo-vernacular middle school, a police station, a post office, and a dispensary.

NARNAUL TAHSIL.

Nárnaul is the southern tahsil of the Mohindargarh (*Nárnaul*) *nizámat*, lying between $75^{\circ} 58'$ and $76^{\circ} 17'$ E. and $27^{\circ} 18'$ and $28^{\circ} 8'$ N., with an area of 274 square miles. It has a population (1901) of 85,130 souls as against 88,045 in 1891, and contains the town of NARNAUL, its head-quarters, with 157 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,34,452.

CHAP. IV.

Places of interest.

Nárnaul tahsil.

NARNAUL TOWN.

Nárnaul,¹ after Patiala the most important town in the State,

Year of census.	Persons.	Males.	Females.
1881 ...	20,052	9,984	10,068
1891 ...	21,159	10,413	10,746
1901 ...	19,489	9,466	10,023

is the head-quarters of the Nárnaul tahsil (in *nizámat* Mohindargarh), lying (in $28^{\circ} 3'$ N. and $76^{\circ} 10'$ E.) on both sides of the Chhalak *nadí*; it is 37 miles south-west from Rewári, with which it is connected by the Rewári-Phulera Railway, and has decreased in population as the marginal figures show. This decrease is attributed to the

famine of 1956 Sambat (1899 A. D.). As constituted by religions its population is shown in Table 7 of Part B. The town lies on high ground, and the houses, some of which have two storeys, are almost all built of stone. Its lanes are steep and narrow, but paved with stone, and its climate, though hot and dry, is healthy. Nárnaul is a place of considerable antiquity. Founded according to tradition 900 years ago near the Dhosí hill in the midst of a vast forest, it was called Náharhaul or the 'lion's dread.' Another folk etymology ascribes its foundation to Rája Launkarn, after whose wife Nár Laun is named. After Launkarn's time it fell into the hands of the Muhammadans. In the Digbije of Saihdeo (Sabháparb of the Mahábhárata) it is said that Saihdeo marched southwards from Delhi to the Chambal river, after conquering Narráshtra or Nárnaul. Nárnaul is first mentioned in the Muhammadan historians as given by Altamsh in fief to his Malik Saif-ud-Dín, afterwards feudatory of Sunám.² In his *Ghurra-ul-kamál*, Amír Khusro mentions it as under Malik Kutlaghtagín, Azam, Mubárák, *amír* of Nárnaul under Fíroz Sháh Khiljí.³ In 1441 (689 H.) it was held by Iklím Khán and Bahádur Náhir and plundered by Khizr Khán on his expedition into the turbulent Mewát. Ibráhím Khán, grandfather of Sher Sháh, entered the service of Jamál Khán, Sárang-Khání, of Hisár-Fíroza, who bestowed on him several villages in *pargana* Nárnaul for the maintenance of 40 horse, and at Nárnaul Ibráhím Khán died.⁴ His tomb is still shown, in the town, which claims to be Sher Sháh's birthplace. Sher Sháh's vassal Hájí Sháh was expelled from Nárnaul by the redoubtable Tardí Beg on Humáyún's restoration; and, in the reign of Akbar, Sháh Qulí Mahram adorned the town with buildings and large tanks. Nárnaul was the centre of Abú Ma'álí's revolt under Akbar.⁵

A. D. 1563.

¹ It was one of the *sarkárs* of *súba* of Agra under the Mughal Emperors.

² T. N., page 730.

³ E. H. I, III, page 540.

⁴ E. H. I., IV, pages 308-9.

⁵ E. H. I, III, page 121.

CHAP. IV.

Places of
interest.

Nárnaul Town.

Under Alamgír in 1671 A. D. occurred a curious revolt of a body calling themselves the Satnámís. Mandihs or Mundihs, inhabitants of Mewát, who considered themselves immortal, 70 lives being promised to every one who fell in action. A body of about 5,000 collected near Nárnaul and plundered cities and districts. Táhir Khán *faujdár*, at first unable to withstand them, deputed a force under several officers including Kamál-ud-Dín, son of Diler Khán, Purdil, son of Firoz-ud-dín, Mewátí, and the rising was suppressed with great slaughter and the Hindus called it the *mahábhárat* on account of the number of elephants killed in the campaign.¹ The Muntkhab-ul-Lubáb states that the Satnámís got possession of Nárnaul, killed the *faujdár*, and organised a rude administration. Under Násir-ud-Dín Muhammad Sháh, Sarf-ud-Daula, Irádatmanú Khán was sent against Rája Ajít Singh who had revolted and taken possession of Ajmer, Sambhal and Nárnaul, but he abandoned the latter place on the advance of the royal army.² Under Ahmad Sháh, 'Itmád-ud-Daula obtained the *súbahdúri* of Ajmer and the *faujdúri* of Nárnaul, *vice* Sa'adat Khán deposed, with the title of Imám-ul-Mulk Khán-Khánán. On the break up of the Mughal dynasty Nárnaul became an appanage of Jaipur, and in 1793—97 Nárnaul and Kánaud were taken by de Boigne and given to Murtaza Khán Bharaich.³ In reward for his services in the Mutiny Mahárája Narindar Singh was granted the *iláqa* of Nárnaul of the annual value of Rs. 2,00,000 with all the accompanying sovereign rights.

The town boasts a considerable trade in cotton, *ghi*, *sarson* and wool. Painted bed-legs, *jújams*, *sarotás*, embroidered shoes, leather halters, leather bags, brass *huggas* and *chilms* and silver buttons are made and *chunris* or women's head-dresses are dyed. *Raths* and *majholis* are also made and its (white-wash) lime and *henna* are in great demand. Nárnaul possesses many buildings of interest, including a large *sarái* erected by Rái Mukand Rái Kayath in the time of Sháh Jahán. In this the magistrate of Mohindargarh holds his court. The tahsíl and police station are in the town, which also possesses an anglo-vernacular middle school, a post office, and a dispensary in charge of an Assistant Surgeon. Other old buildings are the Khán Sarwar tank, *chhatta* of Rái Mukand Rái, Chor Gumbaz, Sobhá Sagar *táláb*, and a spacious building with nine court-yards, and a garden and *baoli* remains of the *takht* of Mirza Ali Ján, a man of note in Akhbar's time, Nawáb Sháh Qulí Khán's mausoleum, and tombs of Pír Turkmán and Shah Nizám. The town contains a *sarái* and several *dharmsálás*, and outside it are several large tanks. The most important lanes are the Mandí, Adina Masjid, Káyath-wára, Sarái, Kharkharí, Chánd-wára, Missariwára and Farásh-khána, with the Nayá and Purána *básárs*, the latter a general, the former a grain market, built in 1916 Sambat by Mahárája Narindar Singh. On the Dhosi (a flat-topped hill near Nárnaul) is a well named *chandar kúp* sacred to Chiman *Rishí*, which the Hindus worship, and when the *tith* of Amáwas happens upon a Friday the water flows over at sunrise, at which time the people bathe there. In the months of Chet and Kátak great fairs are held there.

NARWANA TAHSIL.

Narwána is the southern tahsíl of the Karmgarh *nizámat*, lying south of the Ghaggar river between 75° 58' and 76° 27' E. and 29° 23'

¹ E. H. I., VII, 186, cf. 294-5.

² E. H. I., VIII, page 44.

³ Tod's Rájistan, Volume II, page 399.

and 29° 51' N. It has an area of 538 square miles. Its population (1901) is 117,604 as against 108,913 in 1891, and it contains 133 villages, its head-quarters being at the village of Narwána. In 1903-04 the land revenue with cesses amounted to Rs. 1,79,887.

CHAP. IV.

Places of interest.

Narwána Tahsil.

NARWANA TOWN.

Narwána,¹ the head-quarters of the tahsíl of that name in Karmgarh *nizámat*, is a village, lying in 29° 36' N. and 76° 11' E, with a station on the Southern Punjab Railway, about half a mile from the village. A purely agricultural place, built mostly of brick, it is a mart for cotton, *ghí*, *tíl*, *múng*, *moth* and *lájra*, and has a ginning factory near the railway station. The place is not yet connected with the station by a road, and in the rainy season access to it is difficult. The place boasts a vernacular middle school, dispensary, police station and post office. Population (1901) 4,432 souls.

PAÍL. ✓

The town of Páil (30° 43' N. and 76° 7' E.), head-quarters of the tahsíl of that name, is officially called *Sáhibgarh*. It is in the Amargarh *nizámat* and lies 34 miles from Patiala and 6 miles from the Cháwa Station on the North-Western Railway, but it is not connected with the station by a road. Nearly all the houses are of masonry and the lanes though narrow are straight and well paved, and as it lies on a mound, the site of a ruined village, all its drainage runs outside the town. The *bázár* divides it into

Year of census.	Persons	Males.	Females.
1881 ...	5,077	2,600	2,477
1891 ..	5,566	2,746	2,820
1901 ...	5,515	2,798	2,717

two parts, on one side of which reside Muhammadans and on the other Hindus. The town is so built that there is no need for women to go into the *bázár* to reach one lane from another. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has decreased since 1891, but increased since 1881. The place is a healthy

one. The town is of some antiquity and the following account is given of its foundation:—More than 700 years ago *Sháh Hasan*, a Muhammadan *faqír*, took up his abode on the ruins of a town. The Seoní Khatri came from Chiniot to Páil, and at the *faqír's* suggestion settled there. In digging its foundations they found a *pázzab* or *páil* (a woman's foot ornament) and told the *faqír* who advised them to name the place after the ornament. *Sháh Hasan's* tomb stands in the town and a fair is held at it every year. In 1236 A. D. the rebellious Malik Alá-ud-Dín Jání was killed at Nagáwán in the district of Páil by the partizans of the Sultán Raziya, daughter of Altamsh. Páil was a *pargana* of Sirhind in Akbar's time. The town is not a place of much trade, only *mirch* (pepper) and some grain being exported. Carving door frames is done by its carpenters, and they also make

¹ Its original name is popularly supposed to be Moruána after the name of Jats of the Mor gót.

CHAP. IV.

Places of
interest.

Páil.

raths and *bahlis*. Light country shoes are also made. The town contains a tahsíl, high school, dispensary, post office, and police post. There is also an old fort, a fine *gumba* (the tomb of some imperial official), and a *pathronwáli haveli*, or house of stone, with door frames and gates also of stone. There is a tank called the Ganga Ságar and a temple of Mahádeo, called the Dasnám ká Akhára. Here every year the Rám Lila is celebrated on the Dasahra day. Mahádeo and Párbatí are worshipped in the form of Lallo (Rali) and Shankar, and in Chet girls lament daily in their names. In Baisákh the mourning ceases. Two images of dung and clay are made and handsomely dressed. These are then worshipped, and finally all the Hindu women of the town assemble and lament, then sing joyful songs and cast the images into a tank or well. The landowners of Páil are Khatris.

PATIALA TAHSIL.

Patiála or Chaurási is the north-eastern tahsíl of the Karmgarh *nisámat*, lying between $76^{\circ} 17'$ and $76^{\circ} 36'$ E., $30^{\circ} 8'$ and $30^{\circ} 27'$ N., with an area of 282 square miles. Its population was 121,224 in 1901 as against 128,221 in 1891. It contains two towns, PATIALA, its head-quarters, and SANAU, with 197 villages. The great fort of Bahádurgarh, four miles north-east from Patiála, lies within the tahsíl. The tahsíl is wholly within the Pawádh. In 1903-04 the land revenue with cesses amounted to Rs. 2,14,086.

✓ PATIALA TOWN.

Patiála, the capital of the State, lies in a depression on the western bank of the Patiála *nadí*, on the Rájpura-Bhatinda Railway, 34 miles from Ambála Cantonment, in $30^{\circ} 20'$ N. and $76^{\circ} 28'$ E. It is also connected with Nábha and Sangrúr by a metalled road. Tradition says that Pátanwálá *theh* or the ruins of Pátan lay where the foundation of the Patiála *qila*, 'palace,' was laid. It is also said that long ago a Pátan-kí-Rání lived in Pátan. Muhammad Saláh and other influential Khokhar *zamindárs* of *pargana* Sanaur surrendered Sanaur with its 84 villages to Mahárája Alá Singh. In order to maintain his hold over the newly acquired territory it was necessary to erect a stronghold, so the Mahárája selected Patiála for its site, it being at that time a small and little known village of *pargana* Sanaur, and erected a *kachhí garhí* (stronghold) in 1753. This *garhí* was situated a little to the east of the present *qila*, which was founded in 1763 by Mahárája Alá Singh and built from the custom dues collected at Sirhind [Tárikh-i-Patiála, pages 49-50 and 61]. After the fall of Sirhind in 1763 its inhabitants migrated in large numbers to Patiála, where they are still known as Sirhindís. Since its foundation it has always been in the possession of the Mahárájas of Patiála, and under their rule has increased in population, size and prosperity. It is now a fine town covering an area of 1,209 *pakká bighas*. A mud wall (*kot*) which surrounded the town was demolished in Sambat 1935 by the second Council of Regency. Some gates still standing are remains of the *kot*. The houses mostly built of brick are crowded together. The lanes are narrow and crooked, and are for the most part paved or metalled. The *bászár* streets are wide and straight. The shops near the *qila* are of a uniform style. The most important lanes are the Latúrpura, Bhandián kí galí, Desráj, Chhatta Nánú Mal, in which Khatris, Baniás and Brahmans mostly live. The chief *bászárs* are the Chauk, the Dhak *bászár*, Sirhindí and Sámánia

CHAP. IV.

Places of
interest.

Patiála Town.

Year of census.	Persons.	Males.	Females.
1881 ...	53,629	30,858	22,771
1891 ...	55,856	34,128	21,728
1901 ...	53,545	31,494	22,051

constitution by religion is shown in Table 7 of Part B. The situation of the town on low-lying land and the numerous *tobas* (ponds) in it used to cause serious outbreaks of disease, and to protect it against these some depressions have been filled in and the remainder drained. The sanitary arrangements are good and malarial fever is not now severe. Drinking water

is obtained from wells inside the town and water in the rainy season is not good.

Patiála is a mart for *gota*,¹ *kanári*, *sarí*, *dank*, *sitúra*, *bádla* (gold lace), *chúria* and *daryái* (silk cloth). Silk and *sarí* embroidery is also made by Kashmiris, designs of all sorts being worked on the edges of *chádars*, *chogas*, jackets, handkerchiefs and caps. Silk *ázúrbands* (trouser strings) are also made. The light cups of bell metal (*phúl ká kaul*) are well known. Grain is consumed in great quantities, but sugar and rice are also important imports. There is a State workshop outside the city where repairs of all kinds are undertaken and certain articles manufactured with the aid of machinery.

Trade and manu-
factures.

The principal educational institutions are the Mohindar College with its boarding-house which cost more than Rs. 3,00,000, the new middle school and some primary schools for boys and girls. Attached to the Educational Department is the Rájindar Victoria Diamond Jubilee Public Library. The College Hall is utilised as the reading room of the library. Another library is attached to the college. There is also a Rájindar Devá Orphanage School. The English and Urdu Rájindar Press publishes a weekly paper called the "Patiála Akhbár." The Rájindar Hospital is a fine building outside the town opposite the Báradarí, and there are also in the town near Sanaurí Gate a branch dispensary and Hendley Female Hospital. Attached to the Rájindar Hospital is the female hospital under the charge of a lady doctor. A new central jail on improved cellular system, lying 3 miles north-west of Patiála, is under construction. Municipal work (*Arástgí Shahr*) is under the supervision of the Medical Adviser. A municipality has recently been established. Drainage system has made considerable progress, and a water-works scheme has been sanctioned and the work has been taken in hand. The general post office is outside the town opposite the Rájindar Hospital. The Patiála workshop is near the Báradarí. The Irrigation Department office is opposite the Mohindar Kothí, the Kanwar Sábha's residence. On the other side of the Kothí is the Singh Sábha house. The *ijlās-i-khas* court outside Sheránwala Gate is built on an improved modern style and is a good building. The present Residency House, situated near the Báradarí, is a fine and commodious building. The police station (*Kotwáli*) is near the *gila* and the telegraph office is situated in front of the Samadhán. All the other offices, such as the Chief Court, Díwání Mál, Sadr-Adálat, Munshí Khána and Bakhshí Khána are in State building;

Public buildings
and institutions.

¹ The importation of these articles from Delhi has decreased the demand for local manufactures, which fact has told heavily upon the craftsmen.

Sambat

CHAP. IV.

Places of
interest.

Patiála Town.

in or near the *qila*. Beside these public buildings, the *qila* contains a new Diwán Khána¹ built by Mahárāja Narindar Singh in 1916, which cost nearly Rs. 5,00,000. It comprises two large halls, the outer 135' x 36' and 30' high, and the inner 135' x 21'. The *qila* also contains the old Diwán Khána, also a fine building, and the Patiála museum. Opposite the telegraph office are the State *samādhs* (tombs); that of Bába Alá Singh is of marble. The Kanwar Sáhí's *havelí*, west of the *qila*, is a large building built by Mahárāja Karm Singh at a cost of nearly Rs. 5,00,000 for his younger son Kanwar Díp Singh. Round the city runs a road (called the Thandí or Chakkar-kí-Sark) or Mall which passes close to the Rájindar Hospital, and is like the whole city lighted by lamps. Near the Sheránwálá Gate is the Báradari garden, where the Mahárāja resides. It is a very fine garden with artificial hills and paths and adorned with statuary, and lighted by electric light. The Báradari is also worth seeing. Opposite it is the famous temple of Mahá Kálí and Rájeshwarí in which are preserved some Sanskrit manuscript leaves² (*patras*) supposed to have been written by Biás, the famous author of the Mahábhárata. Near the Báradari are some fine houses where European officers reside. Towards the Samánia Gate is the Motí Bagh garden, containing an upper and a lower garden like the Shálámár gardens at Lahore. Inside it are some fine buildings, and it is surrounded by a masonry wall. A canal with a number of iron bridges over it runs through it and supplies its tanks, fountains, and *ábshárs*. It was made in 1904 Sambat by Mahárāja Narindar Singh at a cost of Rs. 5,00,000. On the other side of the Motí Bágh is a large tank into which the Patiála escape channel falls. On the other side of the tank is the Banásarghar, connected by a hanging bridge with the Motí Bágh. On the opposite side of the Motí Bágh there is a large *gurdwára*. West of the *gurdwára* is the Victoria Poor-house. Towards the Saifábádí Gate is the Híra Bágh garden, which contains a fine building with some tennis courts. Outside the Nábha Gate is the cantonment for the Imperial Service Troops, built on the model of a British cantonment. There is a fine polo ground and a race-course. Near the Láhorí Gate is the Christian Church. There is a *dák bungalow* (furnished) near the railway station, and there are in the city six *saráis* for the accommodation of travellers. The canal passes by the northern side of the city. It is a boon to the inhabitants. As Patiála is situated on low-lying land it is flooded at times. The first flood occurred in Sambat 1909, but as there was a *kachchá* wall round the city and the entrances were protected by heavy gates, the news of the rise of flood aroused the people, and it was easily averted by merely shutting the gates and putting *bands* in them. In Sambat 1944 the flood entered the city and caused great damage. A *band* (dam) was erected to protect it from floods, but next year the floods broke the *band*. Arrangements were made to protect the city, and it is now secure.

PINJAUR NIZAMAT.

The Pinjaur *nizámat* lies between 76° 29' and 77° 22' E. and 31° 11' and 30° 4' N., with an area of 932 square miles. It has a population (1901) of 212,866 souls as against 226,379 in 1891, and contains the town of BANUR, with 1,588 villages. In 1903-04 its land revenue with cesses amounted to Rs. 6,48,475. The *nizámat* forms the north-eastern part of the State,

¹ This building has recently been remodelled into one spacious Darbár Hall.

² Mahárāja Narindar Singh brought these leaves from Badrí Naráin when in Sambat 1909 he went there and other places on pilgrimage.

and is divided into four tahsils, RAJPURA, BANUR, PINJAUR and GHANAUR. Of these Pinjaur lies in the Himálayán area, the other three being in the Pawádh. The head-quarters of the *nizámat* are at Rájpura.

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Places of
interest.

Pinjaur *nizámat*.

PINJAUR TAHSIL.

Pinjaur, the north-eastern tahsíl of the Pinjaur *nizámat*, lying between $77^{\circ} 22'$ and $76^{\circ} 50'$ E. and $30^{\circ} 41'$ and $31^{\circ} 11'$ N., with an area of 454 square miles. It has a population (1901) of 55,731 souls as against 56,745 in 1891, and contains 1,136 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 83,995. Its head-quarters are at PINJAUR.

PINJAUR TOWN.

Pinjaur,¹ the head-quarters of the Pinjaur tahsíl (Panjaur *nizámat*), Patiala State, Punjab, lying 3 miles from Kálka on the Simla road, in $30^{\circ} 50'$ N. and $76^{\circ} 50'$ E., at the confluence of the Koshallia and Jhajhra, two tributaries of the Ghaggar. Population (1901) 812 souls. The name Pinjaur is a corruption of Panchápura and the town is undoubtedly of considerable antiquity, being mentioned by Abú Rihán in 1030 A. D. In 1254 it formed part of the territory of Sirmúr which was ravaged by Nasir-ud-Dín Mahmúd, king of Delhi.² It was the fief of Fidái Khán, foster-brother of Alamgir, and the Rája of Sirmúr recovered it in 1085 H. from the son of its former holder, a Hindu. Fidái Khán laid out the beautiful gardens, which still remain, after the model of the Shálámár gardens at Lahore. They are watered by an aqueduct fed by a hill stream. Wrested from the Muhammadans by a Hindu official who made himself master of Maní Májra, it was taken by Patiala in 1769,³ after a desperate siege, in which the attacking force, though reinforced from Hindúr, Kahlúr and Náhan, suffered severely. There are extensive Hindu remains and fragments of an ancient Sanskrit inscription in the town.⁴ Bourquin, Sindhia's partizan leader, dismantled its fort. Pinjaur is also celebrated for its *tírath*, or sacred tank, called the Dháráchhetar or Dhárámandal, at which a fair is held from *Baisákh Sudi tíj*⁵ to *saptmí*. The place also possesses a dispensary, post office, vernacular primary school and police station, and is the head-quarters of the Conservator of the Patiala State Forests.

RAJPURA TAHSIL.

Rájpura is the head-quarters tahsíl of the Pinjaur *nizámat*, lying between $76^{\circ} 33'$ and $76^{\circ} 49'$ E. and $30^{\circ} 22'$ and $30^{\circ} 36'$ N., with an area of 143 square miles. It has a population (1901) of 55,117 souls as against 59,607 in 1891, and contains 146 villages. Its head-quarters are at the town of RAJPURA. Its land revenue with cesses amounted in 1903-04 to Rs. 1,91,494.

RAJPURA.

Rájpura, the head-quarters of the Pinjaur *nizámat* and Rájpura tahsíl, lies 16 miles north-east of Patiala in $30^{\circ} 29'$ N. and $76^{\circ} 39'$ E. It has a station on the North-Western Railway and is the junction

¹ Tradition says that Pinjaur was founded by Pándos, the heroes of Mahábharat.

² A. S. R. XIV, pages 70-71.

³ Punjab Rájás, page 32.

⁴ A. S. R. XIV, page 72.

⁵ On the Baisákh sudi tíj, *akshai-tritiya* or *satúa-tíj* a fair is held in commemoration of the birthday of Pars Rám (the exterminator of the Kshatriyás) who practised asceticism here.

CHAP. IV.
Places of
interest.
Rájpura.

for the Rájpura-Bhatinda Branch. Founded by Rája Todar Mal, Akbar's famous minister, it is still surrounded by a brick wall and most of its buildings are of brick. The town only contains two *bázárs* with some 40 shops, but Maharája Mohindar Singh built a *bázár* south of the railway and named it the Albert-Mohindar Ganj in commemoration of the Prince of Wales' visit in 1876 A. D. This *ganj*, also known as the Sháh-zádganj, contains a few shops. The *nizámat* and tahsíl offices are located in an old Mughal *sarái*. The town possesses an anglo-vernacular middle school, dispensary, police post and a post office outside the town. Population (1901) 1,316 souls. There is an old *báolí* near the *sarái*.

SAHIBGARH TAHSIL.

Sáhibgarh or Páil, the northern tahsíl of the Amargarh *nizámat*, lying between 75° 59' and 76° 35' E. and 30° 23' and 30° 56' N., with an area of 273 square miles. It has a population (1901) of 115,391 souls as against 112,540 in 1891, and contains the town of PAIL or Sáhibgarh, its head-quarters, with 197 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 3,07,281.

✓ SAMANA.

The town of Samána¹ lies in 30° 9' N. and 76° 15' E. in tahsíl Bhawánigarh (*nizámat* Karmgarh) and is 17 miles south-west of Patiala, with which it is connected by a metalled road. Its houses are mostly of brick, those of the Sayyids being especially handsome and often several stories high. The town is healthy. Its population in 1881, 1891 and 1901 is shown in the margin and its

Year of census.	Persons.	Males.	Females.
1881 ...	9,494	4,738	4,757
1891 ...	10,035	5,051	4,984
1901 ...	10,209	5,194	5,015

constitution by religions in Table 7 of Part B. Samána is a place of considerable antiquity. Tradition avers that the Imámgarh covers its original site, and says that it was enlarged and renamed by fugitives of the Samanide dynasty of Persia. It is frequently mentioned in the Muhammadan historians with Sunám, Kuhrám, Lahore and Siwálik, as a

fief of the Delhi Kingdom.² With Sarsutí, Kuhrám and Hánsí it surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj in 1193 and was placed by him in Qutb-ud-Dín Ibak's charge when he returned to Ghazní. With Kuhrám it became the fief of Saif-ud-Dín under Altamsh. On Sher Khán's death, in the 4th year of Ghiás-ud-Dín Balban, it became with Sunám the fief of the Amír Tamar Khán,³ which was subsequently granted to Bughra Khán Násir-ud-Dín,⁴ the king's younger son. Malik

¹ Its original name is said to have been Naranjan Khera during the rule of Baráh Rájpúts; subsequently it was known as Ratangarh, Dhobí Khera and Samána respectively.

² Briggs' Farishta I, page 941. Elliot, II, page 216.

³ Tamar Khán was one of the 40 Shamsí slaves according to the Táríkh-i-Fíroz Sháhí, Elliot III, page 109.

⁴ *Ibid*, pages 241, 258-9. Bughra Khán, E. H. I. III, page 111 P. *Ibid*, pages 330 and 337.

Saráj, son of Jamdár, was made *náib* of Samána and commander of its forces.¹ Under Alá-ud-Dín it apparently formed a province, like the Punjab and Multán, and was included in the Government of Zafar Khán. Subsequently it became the appanage of the king's brother Alap Khán. Under Muhammad Tughlaq the Mandal, Chauhán, Miána, Bhartia² (? Bhatti) and other tribes who inhabited the country about Sunám and Samána, unable to discharge their rents, fled to the woods.³ Under Muhammad Khilji its governor was Málík Beg, Lakí,⁴ and in 1321 it was conferred on Malik Bahá-ud-Dín, a nephew of the king Ghiás-ud-Dín Tughlaq for his support as A'riz-ul-Mumálík.⁵ When Fíroz Sháh III cut his canal from the Sutlej to Sunám, he formed Sirhind with the country up to within 10 *kos* of Samána, into a separate district.⁶

CHAP. IV.

Places of interest.

Samána.

1279 A. D.

Cf. E. H. I, III,

191.

1229 A. D.

1341-42 A. D.

Cf. E. H. I, III,

245.

1321 A. D.

In 1389 Samána was the scene of important events. The new *amírs* of Samána treacherously slew Sultán Sháh, Khushdil, at the tank of Sunám and then took possession of Samána, where they plundered the Malik's houses and slaughtered his dependents. With their aid Prince Muhammad Khán was enabled to leave his asylum at Nagarkot and advance by Jullundur into the Samána District and there assumed the sovereignty of Delhi.⁷ Samána indeed appears to have been the centre of Muhammad Khán's power, for when he was expelled from Delhi his son Humáyún raised fresh troops in Samána and after his defeat at Delhi fled thither again. At this time the fiefs of Malik Ziá-ud-Dín Abúrja, Rái Kamál-ud-Dín Miána, and Kul Chand Bhatti lay in that quarter and they were Humáyún's supporters. Taimúr's invasion appears to have left Samána untouched, though Hakím Iráqí was despatched towards it (Briggs 490). Taimúr himself says he sent Amír Sháh Malik and Daulat Tinsur Tamáchí to march on Delhi by way of Dipálpur and await him at Samána (III, 421, cf. 341). In 1397 Sarang Khán with aid of Malik Mardán Bhatti's forces got possession of Multán and then besieged Ghálib Khán in Samána and drove him to flight, but Ghálib Khán was reinstated in its possession. In 1405 Mullú Iqbál Khán unable to take Delhi marched on Samána, where Bairám Khán, a descendant of a Turkí slave of Fíroz Tughlaq, had long established himself. On Iqbál Khán's approach he fled to the hills, but after his reconciliation with Iqbál Khán he appears to have recovered Samána, for he or Bairám Khán, his successor, was attacked there in the following year by Daulat Khán Lodí whom Muhammad Tughlaq had deputed against the place. In 1417 Zírak Khán, governor of Samána, was ordered to attack Tughán *raís* who had laid siege to Sirhind. Tughán retreated to the hills, but Zírak Khán overtook him at Páil and compelled him to submit. Thereafter Samána is mentioned several times generally in such a way as to imply that it was the extreme limit of the effective rule of the Delhi kings. Banda Bairágí on his way to Sirhind ordered a general massacre and looted Samána for three days in 1708 A. D. In the town is the tomb of Muhammad Ismáíl, the Pír Samánia. Saída was a celebrated *darwesh* of Samána in the time of Malik Bahlol Lodí who,

1398 A. D.

1397 A.D.

Duff, 234 E. H.

I. IV., 32.

1405 A. D.

1419 A. D.

¹ E. H. I III, page 115.² In the original of Farishta *Bhattián*, i.e., Bhattis is given.³ Briggs' Farishta, page 425.⁴ *Ibid*, page 397.⁵ *Ibid*, page 402.⁶ *Ibid*, page 453.⁷ Elliot's History of India, IV, pages 20-21.

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Places of
interest.

Samána.

it is said, gave him Rs. 1,600 for the kingdom of Delhi. Samána contains a police station, anglo-vernacular middle school, post office and dispensary. Its chief *mahallas* are the Mahalla Bharaichán, Mahalla Malkána, Mahalla Chakla or Sayyidán, Machchhí Hattá, Chandailon kí garhí, Mahalla Manjhán, Mahalla Saráí or Bukhárián, Mahalla Imámgarh or Andarkot, and Mahalla Núrpora.¹ The dome of Mír Ahmad Husain's house is built of *kachchá ladao*—mud and brick. Its hall is 45' x 25'.

Samána manufactures *páes* (bed legs), pans, axes, *basolás* (adzes), earthenware *suráhis* (long, narrow necked goblets made by *chinígars*) and *charkhas* (spinning wheels). It is also noted for its *barfi* (a kind of sweetmeat) and *ber*. Fairs are held on the occasions of Muharram and Rám Lila annually.

SANAUR.

The town of Sanaur lies 4 miles south-east of Patiála, with

Census of	Persons.	Males.	Females.
1881 ...	9,128	4,633	4,495
1891 ...	8,678	4,435	4,243
1901 ...	8,580	4,391	4,189

which it is connected by a metalled road (30° 18' N. and 76° 31' E). It lies on a high mound, and its houses are mostly of brick. Its lanes are paved, but somewhat narrow, crooked and uneven. Its population in 1881, 1891 and 1901 is shewn in the margin and its constitution by religions in Table 7 of Part B. It has decreased

since 1881 by 548. The town is of some antiquity, but of no historical importance. In the time of Bábar, Malik Bahá-ud-Dín, Khokhar, became chief of this *pargana* which was called Cháurási (84) as having 84 villages, a name it still retains. In 1748 it came into the possession of Mahárája Alá Singh. It possesses a Magistrate's court, anglo-vernacular middle school (both in the fort), post office and police station. The town is a good mart for pepper, and produces vegetables of various kinds which are sold in the Patiála *bazárs*. Earthen *jhajhrís* (jars) and hand fans are made in the town, which is known also for its fine *jámans* (a kind of fruit). Grain is exported, but only on a small scale.

SIRHIND.²

The town of Sirhind, the head-quarters of the Fatehgarh tahsíl, is situated in the Amargarh *nizámat* near the Sirhind Station on the North-

¹ In the time of Jahángir the Juláhás had 1,000 houses at this place. The emperor used to wear a very fine soft cloth called Samyáno manufactured by these weavers. They have in their possession *sanads* granted by the emperor. Unlike other weavers of Samána they are the owners of their houses.

² Baráh Mihar, the author of Brihat Sangta, Chapter XIV, verse 29, quotes from Párásar Tantar (a book on astrology—*jotish*) that *Sai-rindh* was an ancient town. It was the capital of the Sutlej District. It is calculated by some that Párásar Tantar was written at the end of *Doápar yug*, which goes to prove that the town of Sai-rindh existed at that time. Baráh Mihar was one of the *Nau-ratan*, 'nine gems,' of the court of Vikramaditya (Bhárat-Varsh-Bhú-Barnan, pages 131 and 311, by Shankar Bálkrishen Dikshat). It is called *Gurúmdrí* or *Gurúmdr* (the place where Gurús were killed) and *Phikkípurí*, 'cursed city,' by the Sikhs. The mention of the name of Sirhind in the morning is considered unpropitious.

Western Railway (30° 38' N. and 76° 27' E.).

Year of census.	Persons.	Males.	Females.
1881 ...	5,401	2,946	2,455
1891 ...	5,254	2,854	2,400
1901 ...	5,415	2,955	2,460

Its houses are of masonry and the lanes straight, wide and paved, but uneven. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has increased slightly since 1881. Though almost surrounded in the rainy season by a *choá*, the health of the town is fairly good, and the climate of the 'Am-o-Khás is proverbially good. Sirhind is apparently a town of

CHAP. IV.

Places of interest.

Sirhind.

considerable antiquity, but its early history is by no means free from obscurity. This arises from its confusion with Tabarhindh in the earlier Muhammadan historians. The spelling Sirhind is modern and due to a fanciful derivation 'sir—Hind,' the 'head of India,' due to its strategic position. The origin of Sirhind is variously described. According to a modern writer,¹ Sâhir Ráo or Loman Ráo, 166th in descent from Krishna, ruled at Lahore from 531 Sambat, and tradition assigns the foundation of Sirhind or Sâhirind² to him. On the decline of the Rájput power in Ghazni, says this writer, the king of Bokhára, with his allies of Tartary, Irán and Khorásán, marched on Lahore, and Sâhir Ráo was defeated and slain. Another writer, Núr-ud-Dín, Sirhindí, a follower of Mujaddad-i-Alf-i-Sání, in his *Rauzat-ul-Qayúm*,³ says that Sirhind was founded in the time of Fíroz Shah III, at the suggestion of Sayyid Jalál-ud-Dín, Bokhárf, the king's *pír*, by Rafi-ud-Dín, an ancestor of Majaddad-i-Alf-i-Sání; but this appears to be incorrect, as the town was more ancient. He derives its name from *síh*, 'lion,' and *rind*, 'forest,' or 'the lion's forest,' so called because at that time the site of the town was covered with dense forest. That the older and correct spelling of the name is *Sehrind* is beyond dispute, for it is invariably so spelt on coins.⁴ It is also highly probable that Tabarhind or Tabarhindh in the earlier Muhammadan historians is as a rule a misreading for Batrind or Bathinda, but it would be going too far to say that this is invariably the case.⁵ Tabarhindh, it appears quite certain, was not the old form of Sirhind or Sihrind, for the two names occur in the same works as the names of two distinct places, *e.g.*, in the English translation of the *Tabaqát-i-Násirí* Sirhind is first mentioned and then Tabarhindh, but if Tabarhindh had been the old form of Sirhind the former name would assuredly have been used in the earlier part of that history and the newer form in the later.⁶ Moreover, in some passages Tabarhindh can only mean, or be a mistake for, Sirhind, as its geographical position precisely suits the context, whereas Bhatinda

¹ Walf-ulla, Sadíqí, the author of the *Afna-i-Barár* Bans, in Volume I, Chapter I, page 24, and Volume II, page 101.

² *And* or *ant* in Sanskrit meaning boundary.

³ Page 16. *Rauzat-ul-Qayúm* or *Rauzah-i-Qayúmiya*, a history of the lives of the Makh-dúm-zádas of Sirhind, translated by Walf-ulla Sadíqí of Farídkot, from a MS. work in Arabic by Núr-ud-Dín, written in 1308 H (1891 A.D.)

⁴ The form Sihrind also occurs frequently in the Muhammadan historians, *e.g.*, in the *Tárikh-i-Mubárák Sháhí* (Elliot's History of India, IV, pages 6, 11), in the *Tuzak-i-Bábarí* (*ib.*, page 248), and in the *Muntakhab-ul-Lubáb* (*ib.*, VII, pages 414-15). In the *Farhatun Názirín* it is spelt *Shaharind* (*ib.*, VIII, page 169).

⁵ As the late Mr. E. J. Rodgers appears to have held; see Report, Punjab Circle, Archaeological Survey, 1891, page 2, in which a very full and interesting account of the ruins of *Sarhind* or *Sahrind* is given.

⁶ E. H. I., pages 295-96.

CHAP. IV.

Places of
Interest.

Sirhind.

would not do so. For instance, we read that Muizz-ud-Dín (Shaháb-ud-Dín of Ghor) left a garrison in Tabarhindh, which place Rái Pithora re-took, after a siege of 13 months, but Muizz-ud-Dín again advancing defeated him at Tarain.¹ Here Tabarhindh can only be Sirhind, as Tarain is the modern Taláwarí Azímábád in the Karnál District on the high road to Delhi. Sirhind is mentioned in Farishta in several passages, but it is more than likely that Farishta himself confused Tabarhindh with Sirhind, then a well-known place, being ignorant of Bhatinda and its past importance. The more important passages are reproduced below :—

In 977 A.D. Jaipál, the son of Hatpál, of the Brahman tribe, reigned over the country extending in length from Sirhind to Lamghan, and in breadth from the kingdom of Kashmir to Multán (Briggs' Farishta, Volume I, page 15). The administration of Vizier Imád-ud-Dín Zunjany² now became so unpopular that the governors of the provinces of Karra, Sarhind, Samána, Kuhrám Lahore, etc., entered into a confederacy and deputed persons to wait on Ghiás-ud-Dín Balban, the former Vizier, and prevailed upon him to make him consent to take the reins of government into his hands as formerly. He consented, and the nobles united their forces and met on the same day at Kuhrám (I, page 241).

In the fourth year of this reign, the king's (Ghiás-ud-Dín Balban's) nephew, Sher Khán who had ruled the districts of Sarhind, Bituhuda, etc., died and was buried at Bhatner in an extensive mausoleum (I, page 258).

On page 491 (Translations) the MSS. have Tabarhindh, except one which has Bathindah.

History.

It became a fief of Delhi after the Muhammadan conquest. Fíroz Sháh dug a canal from the Sutlej and this is now said to be the *choá*, 'seasonal torrent,' which flows past the town. Sirhind continued to be an important stronghold of the Delhi empire. In 1415 Khizr Khán, the 1st Saiyid emperor of Delhi, nominated his son, the Malik-us-Sharq Malik Mubárik, governor of Ferozpur and Sirhind with Malik Sadho Nádira as his deputy. In 1416 the latter was murdered by Tughán ráis and other Turk *bachás*, but Zírak Khán, the governor of Samána, suppressed the revolt in the following year. In 1420 Khizr Khán defeated the insurgent Sárang Khán at Sirhind, then under the governorship of Malik Sultán Sháh Lodhí. Under the Mughal sovereigns this was one of the most flourishing towns of the empire. It is said to have had 360 mosques, tombs, *saráis* and wells. The ruins of ancient Sirhind are about a mile from the railway station, extending over several miles. It was prophesied that the ruins of Sirhind should be spread from the Jumna to the Sutlej. This has been literally fulfilled in the construction of the line of railway from the Jumna to the Sutlej which was ballasted with bricks from this spot. The Sikhs think it a meritorious act to take away a brick from the ruins and drop it in one of the rivers.³ In 1704 A. D. Bazíd Khán,⁴ its governor, bricked up alive in Sirhind Fateh Singh and Zoráwar Singh, sons of Guru Gobind Singh. In 1708 Banda Bairágí sacked Sirhind and killed Báízíd Khán, its governor. After his invasion, Ahmad Sháh Durrání⁵ appointed Zain Khán *subedár* of Sirhind in 1761. In December 1762 the Sikhs attacked Sirhind and killed Zain Khán at Manhera, near Sirhind, and the country fell into the hands of Mahárája Alá Singh.

Sirhind is not a place of trade, only *mirch* being exported. The tahsíl and anglo-vernacular middle school are in a *sarái*. The town also

¹ T. N., pages 464-465.

E. H. I., Volume II, pages 200, 302, 355, 333, 372, all in T. N.

² In the original of Farishta Rehání is given.

³ Vide Land of the Five Rivers, page 228, by David Ross, C.I.E., F.R.G.S.

⁴ Vide Panth Parkásh, page 351, by Bhí Gíán Singh. According to Latíf's History of the Punjab the name of the governor was Wazír Khán.

⁵ Vide Táríkh-i-Patíala, pages 56-60.

contains a police post and a post office. The ruins of Sirhind contain the mausoleum of Mujaddid-Alf-i-Sání, which is a fine building to which the Muhammadans in general and the nobility of Kábul in particular pay visits as a place of pilgrimage. Near it is the mausoleum of Rafi-ud-Dín, an ancestor of Mujaddid-Alf-i-Sání, close to which is the *rauzá* of Khuája M'ásúm, son of Mujaddid-Alf-i-Sání, and which is commonly known as *rauzá chíni* on account of its excellent mosaic work. The mausoleum of Sháh Zamán of Kábul contains the tomb of his *begam* also. It is unknown whose ashes the two *rauzás* of Ustád and Shágird contain; it is said one of them was built by a master (*ustád*) mason and the other by his apprentice (*shágird*). There are two small mausoleums near the village Dera Mír Mirán known as Háj-o-Táj. It is said that two *begams* (queens) named Háj-un-Nisá and Táj-un-Nisá of a king were interred there. Close to it is the *rauzá* of the daughter of Bahlol Lodhí containing an inscription which shows that she died in 901 A. H. in the time of Sikandar Lodhí. *Gurdwára* Fatehgarh (where the two sons of Guru Gobind Singh were buried alive) and *gurdwára* Joti Sarúp (where they were afterwards burnt) are other places worth notice. There is also a large mosque begun by Sadhna, a Qasáí, the famous Bhagat, but never completed. Here is also a Jahází *havelí* built on the model of a ship. The extensive garden¹ called the 'Am-o-Khás is walled in on all sides and contains some fine buildings. It now covers only a small area, but is stocked with various kinds of fruit trees, mangoes and oranges. It was planted by Sultán Háfiz, whose tomb is close by, and in the time of Sháh Jahán, Kandí Beg brought a canal into it from the Sutlej. Near the garden is a well with 16 *bidhs*. It also contains a *bhúlbahlián*, 'labyrinth,' since repaired, and a large bridge under which the Sirhind *choá* passes. Sirhind was the birthplace of the poet Násir Alí.

CHAP. IV.

Places of interest.

Sirhind.

SRINAGAR.

Srinagar, a village in *pargana* Srinagar, Pinjaur tahsíl and *nizámat*, lies on the slope of the Krol hill in 30° 58' N. and 77° 11' E., half a mile from Kandeghat Station (on the Kálka-Simla Railway). It contains a *kothí* or summer house of the Maharája and a garden on the model of that at Pinjaur. Its climate and water are excellent. It has a police station, primary school and dispensary. Its population in 1901 was 100.

SUNAM TAHSIL.

Sunám is the westernmost tahsíl of the Karmgarh *nizámat* lying between 75° 40' and 76° 12' E. and 29° 44' and 30° 14' N., with an area of 492 square miles. It has a population (1901) of 121,498 souls as against 122,484 in 1891, and contains the town of SUNAM, its head-quarters, with 122 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,48,273.

SUNAM TOWN.

The town of Sunám, the head-quarters of the tahsíl of that name (in *nizá-*

Year of census.			Persons	Males.	Females.
1881	...	...	12,223	6,379	5,844
1891	...	...	10,869	5,732	5,137
1901	...	...	10,069	5,458	4,611

mat Karmgarh) is on the Ludhiána-Jákhál Railway, 43 miles west of Patialá, with which it is connected by a metalled road. The population in 1881, 1891 and 1901 is shown in the margin and its constitution by religions in the Table 7 of

Part B. The marked decrease in 1891 as compared with 1881

¹ Cf. *Ala-i-Akbari* page 375.

CHAP. IV.

Places of
interest.

Sunám Town.

A. D. 1341-42.

was due to its not being on a line of rail. The construction of the Ludhiána-Jákhál line recently opened appears to have already arrested its decay, but being situated near a *choá* it is not a healthy town. Sunám is a place of great antiquity. Originally founded near the Súra-j Kund, of which some remains are still to be seen, it was called Súra-jpur. The modern town was built within the walls of an old fort into which its inhabitants were driven to take refuge, and it is divided into two parts, one in the citadel of the fort, and the other on the low land around it. It is 792 feet above sea-level. Though now of little importance, Sunám played a great part in the history of the Punjab after the Muhammadan invasion, and Al-Berúni mentions it as a famous place of that period.¹ *Sunám* in Sanskrit means a sacred name, but some say that it was named after Soná, a Gujarí, who guided Muhammad of Ghor to Bhatinda and asked this boon as her reward. Others accept a derivation from Sanám, which in Arabic means the hump of a camel. When Qutb-ud-Dín Ibák saw that the place had this shape he named it Sunám, but this etymology is untenable, as the town is only said to have assumed its present shape after Taimúr's invasion. Sunám was held by Hindu Rájas till conquered by Muhammad of Ghor. Sultán Shams-ud-Dín Altmash gave it to his page Sher Khán² in *jágir*. Ghiás-ud-Dín³ Balban gave it to Timar Khán, with Samána, on the death of his cousin Sher Khán, and subsequently conferred it on his own son Bughrá Khán.⁴ Under Muhammad Sháh Tughlaq its dependent tribes revolted. Fíroz Shah⁵ brought a canal through Sirhind and Mansúrpur to the town in 1360,⁶ and in 1398 Taimúr⁷ attacked it. It is an ancient site, and by digging 40 or 50 feet deep statues, big bricks and bones are found. In the time of Akbar it was a *parwana* of *haveli* Sirhind. In the rainy season the water of the Sunám *choá* surrounds the town, and it was formerly difficult to cross it in order to go to the neighbouring villages in seasons of heavy rain, but the people have now built a bridge over the *choá*. Nearly all the houses are of *pakká* brick. The Chauhatta, Katehra and Bara Bázár are the most important *bázárs*. At first its *mahallas* were named after the castes that occupied them, but now there is no such distinction. The important streets are the Sírewálá, Bandewálá, Gauryánwálá and Mahalla Rája Rám. Sunám is noted for its cotton work, and *chautahí*, *khes*, *pagrí*, *palangposh* and *jájams* are made. A plain *chautahí* costs Rs. 16, a *khes* Rs 5-8-0, a *pagrí* Rs. 3 and a *palangposh* Rs. 2, but these manufactures are decreasing daily. Fine *qalamdāns* and boxes are also made. Grain is exported. Brassware is imported from Nábha and Patiála, and *gur* and *khand* from the United Provinces. The tahsíl is inside the town, which possesses a post office, anglo-vernacular middle school, police station and hospital. There is a *sarái* in the *chauhatta*, and various fine buildings with two or three storeys. The *chhatta* of Rája Rám was once a famous building. There are three tanks, the Súra-j Kund, Sítá Sar and Ganga *taláb*. A mosque dates from the time of Akbar, and its shrines have been described in Chapter I, Section C.

¹ Tárík-i-Hind by Lála Lajpat Rái, Pleader, Part I, p. 159.

² (Tradition) (Tabaqat-Akbari).

³ Briggs, Volume I pages 259-63.

⁴ E. H. I, III, 109 and 115.

⁵ Briggs, Volume I, p. 453.

⁶ *Ibid*, IV, p. 11.

⁷ Swáteb-un-Nawár, a Persian book.

JIND STATE.

JIND STATE.



CHAPTER I.—DESCRIPTIVE.



Section A.—Physical Aspects.

Jind, though the second in area, is the smallest in population of the three Phulkian States, containing as it does the sterile Bāgar tract of Dādri tahsil with its sparse population ever ready to emigrate in bad seasons. The State contains 7 towns and 439 villages, and has a total area of 1,268 square miles with a population (according to the census of March 1st, 1901) of 282,003 souls, giving an average density of 224 persons to the square mile. The State consists of three separate tracts, *viz.*, Sangrūr, Jind and Dādri. The tahsil of Sangrūr is somewhat scattered, and comprises four *ilāqas* separated from one another by British territory or portions of the States of Patialā and Nābha. These four *ilāqas* are (1) Sangrūr, which on the north is mostly bounded by Patialā and Nābha territories, on the east by the Bhawānigarh *nizāmat* of Patialā; on the south by the Sunām tahsil of that State and the village of Khariāl in the Kaithal tahsil of Karnāl; on the west by the Barnāla tahsil of Patialā and the Dhanaula *thāna* of Nābha; and on the north again by Nābha territory interspersed with that of Patialā. It contains 1 town and 43 villages, with a population (1901) of 36,598 souls and an area of 109 square miles; (2) Kulārān, which is mainly surrounded by Patialā territory, lies 20 miles east of Sangrūr, and comprises 33 villages, with a population (1901) of 14,976 souls and an area of 66 square miles; (3) Bāzīdpur, a small *ilāqa* comprising two islands of the State territory, the northern island including four and the southern three villages only. The total area of this *ilāqa* is only 9 square miles and the population in 1901 was 2,361 souls; and (4) Bālānwālī, a larger *ilāqa* lying 48 miles west of Sangrūr and comprising three separate islands of Jind territory, namely, (i) the Bālānwālī *ilāqa* properly so called, including the town of that name with 10 villages. It is bounded on the north-east by Nābha territory, on the east and south by that of Patialā, and on the west by the Mahrāj *pargana* of the Moga tahsil in the Ferozepore District: (ii) to the north of this the main island lies the large village of Diālpura, held in *jāgir* by the Sardārs of Diālpura; it is surrounded by the territories of Nābha on the south-east, the Mahrāj *pargana* of Ferozepore on the south-west, and Patialā on the north-west: (iii) south of Bālānwālī lie the two isolated villages of Mānsa and Burj, which are entirely surrounded by Patialā territory. The Bālānwālī *ilāqa* had a population of 10,746 souls in 1901, and its area is 57 square miles. (The tahsil of Jind is a compact triangle, and is almost entirely surrounded by British territory, being bounded on the north by the Narwāna tahsil of the Patialā State and the Kaithal tahsil (District Karnāl), on the east by tahsil Pānipat (Karnāl District); on the south-east by the Gohāna sub-tahsil, on the south by the Rohtak tahsil (Rohtak District), and on the west by the Hānsī tahsil (Hissār District). This tahsil contains 2 towns and 163 villages, with a population (1901) of 124,954 souls and an area of 464 square miles. Its greatest length from east to west is 36 miles; its greatest width from north to south is 24½ miles. The compact tahsil of Dādri lies directly to the south of Jind, but is separated from it by the Rohtak tahsil, which with tahsil Jhajjar, also in the Rohtak District, bounds it on the east. On the south this *pargana* adjoins the State of Dujāna, the Bāwal *nizāmat* of Nābha, and the

CHAP. I., A. Descriptive.

PHYSICAL ASPECTS.

General descrip- tion.

CHAP. I, A.

Descriptive.

PHYSICAL
ASPECTS.General descrip-
tion.

Mohindargarh *nisámat* of Patiála ; on the west it is bounded by the Loháru State, and on the north-west by the Bhawání tahsíl of Hissár. This tahsíl, 30 miles long from north-east to south-east and 23 broad from north-west to south-west, has an area of 562 square miles. It contains 3 towns and 181 villages, with a population (1901) of 92,368 souls. The tahsíl of Sangrúr lies almost entirely in the great tract known as the Jangal, only the seven villages round Bázídpur being situated in the Pawádh. Owing to the canals, however, the water-level is generally high, being only 30 feet below the surface in the Sangrúr *iláqa*, and from 25 feet to 32 feet in Bázídpur and Kulárán, but in the un-irrigated *iláqa* of Bálánwáli it is 150 feet from the surface. Jind tahsíl lies entirely in the Bángar and includes a part of the Nardak or Kurukshetra, the holy land of the Hindus in the Jumna Valley. Water lies at 120 feet or so below the surface. (The Dádrí *iláqa* of Dádrí tahsíl lies, in the Hariána and Bádhra, in the Bágar, a tract of sandy soil interspersed with shifting sand-hills, though water is only 50 feet to 54 feet below the surface. Well-cultivation is only possible in this tract on a limited scale on account of these sand-hills. The Bágar tract has a hot, dry climate, being exposed to violent sand-storms from the Bikáner desert in the hot season.)

River system.

The Jind State is traversed by no great rivers. The Choa *nála* enters it from Patiála territory near the village of Ghabdán, passes through Balwáhar, Sajúma, Gaggarpur and Kulár Khurd, thus traversing the Sangrúr *iláqa*, and thence re-enters Patiála territory near Sunám. This stream flows only in the rainy season, but when in flood it attains a width of one mile near Ghabdán and Kulár Khurd, cutting off communication with these villages sometimes for two or three days. Its flood waters are beneficial to the lands which they cover. The Jhambo-wáli *choi* is a small torrent which only flows in the rains, past Bázídpur and Muhammadpur in the Bázídpur *iláqa*, and thence traversing the intervening Patiála villages, enters the Kulárán *iláqa* at Sahjpura, and passes through Dharmgarh and Buzurg. Its greatest breadth in the rainy season is, however, only 12 feet, but its flood waters fertilize a certain amount of land on its banks. The Ghaggar stream only traverses the extreme south-east corner of the Kulárán *iláqa*, passing through the villages of Sapparherí, Usmánpur and Ratnherí for about 5 or 6 miles. In the rainy season its breadth extends to some 3 miles near Sapparherí and Ratnherí, and at Usmánpur it is crossed by a ferry at this season. When in full flood the Ghaggar does a certain amount of damage to crops, but on the whole its flood waters do good and fertilize the lands they cover. Tahsíl Dádrí, which has no canal irrigation, is watered by the Dohán, a stream which rises in the lands of Ghoghu and Bhagaur, two villages of the Jaipur State, whence it flows past the Patiála town of Kánaud and thereafter irrigates the Jind villages of Palárá, Badhwána, Jáwa, Jhojhu Kalán, Balárá, Abidpura, Mandaula, Kaliána and Dádrí for some 15 or 16 miles, disappearing in the *dákar* land of Kalyáwas in Rohtak. When in flood in the rainy season, it is used to fertilize the lands below its level for two or three years, but it was apt in years of heavy rainfall to cause damage both to houses and crops, and is now controlled by three dams, of which the first, raised in 1874, lies between the roads leading from Dádrí to Kaliána and Jhajjar, while the second is between those leading to the Dádrí railway station and the Joháwála tank near the town, and the third, made in 1886, adjoins Dádrí station, lying between the road leading from the town to Ráwaldí and that leading from the town to the station. The worst floods occurred in 1862 and 1885. In the latter year considerable damage was done in the town of Dádrí both to private property and to the State *khátás* or grain stores, which were destroyed. The loss to the

State alone was estimated at a lakh of rupees. The *bands*, which kept the water of the Dohán from entering the town, also prevented the surface drainage of the town itself from finding an outlet, and thus injury to the place resulted.

CHAP. I. A.
Descriptive.
PHYSICAL
ASPECTS.

The tahsils of Jind and Sangrúr consist of undulating plains whose monotony is broken only by shifting sand-hills, but in Dádri tahsíl there are also hills or *kopjes*, some 34 in number, which are off-shoots of the Aravallí Range. Of these the largest is Kaliána, a hill six miles south-west of Dádri, covered with *jál* trees, with an area of 282 acres. From it a soft pliant sand-stone (*sang-i-larsín*) and a hard stone used for mills (*chakkís*), mortars (*ukhals*) and building purposes is quarried. At its foot lies the township which bears its name. Átaila Kalán and Síswála are two hills lying close together, 12 miles south-west of Dádri. The latter abounds in the gum-yielding *kher* tree, and *salájít* stone is also found in small quantities. These two hills cover an area of 1,340 acres. Further to the south-west, 20 miles from Dádri, is the Kadma hill, which lies partly in Patiála. The part lying in this State has an area of 770 acres, and is also covered with *kher* trees. Other hills are Duhla (area 370 acres) near Kherí Battar village, Kapúrí (54 acres) near the hamlet of that name, and small hills near Mánakawás and Pándwán villages. Kapúrí hill yields a few crystals.

Hills.

The climate varies in different parts of the State. The Jind tahsíl which is irrigated is moist and unhealthy. Dádri is very dry, sandy, and healthy, while Sangrúr comes between the two in these respects. The minimum temperature at Sangrúr is 41° in January and the maximum 104° in June. The average rainfall for the last ten years is 17·02 inches at Sangrúr, 16·49 at Jind, and 10·39 at Dádri.

Climate.

In the villages of Sangrúr tahsíl well water is generally used for drinking, the water of the tank or pond (*johar*) being only used for bathing and watering cattle. The water-level is not very deep except in the Bálán-wálí *iláqa*, where it varies from 100 to 150 feet, and the construction of wells entailing great expense wells are very few. In Jind tahsíl generally, as the water-level is very deep, the *johars* are used for drinking, those near the canal or its *rájábáhás* being supplied from them in time of drought. The *johars* of the *bárání* tract, however, run dry in dry weather, causing great suffering to the cattle, and water has to be carried from village to village in carts. This is especially the case in the villages adjoining the Rohtak and Hissár Districts. In Dádri tahsíl, where there are no canals, the villagers suffer much from scarcity of water, as that in the wells is generally brackish. The larger villages and towns have deep tanks with *pakká gháts*, which are full in the rainy season, but run dry in seasons of drought, when the villagers suffer considerably and are often compelled to abandon their homes. In some villages drinking wells are dug on the banks of the *johars*, so as to allow the water to filter into them, and this has the effect of making the well-water sweet. An aperture (*morí*) is sometimes made in the well cylinder, so that it communicates with the tank when the latter is full, and water is then let into the well. This also helps to keep the well water sweet.

Water-supply.

The fauna and flora are much the same here as in the adjoining parts of Patiála, and the geological formation is also identical with that of the Patiála plains.

Fauna and flora.

Section B.—History.

CHAP. I, B.
Descriptive.

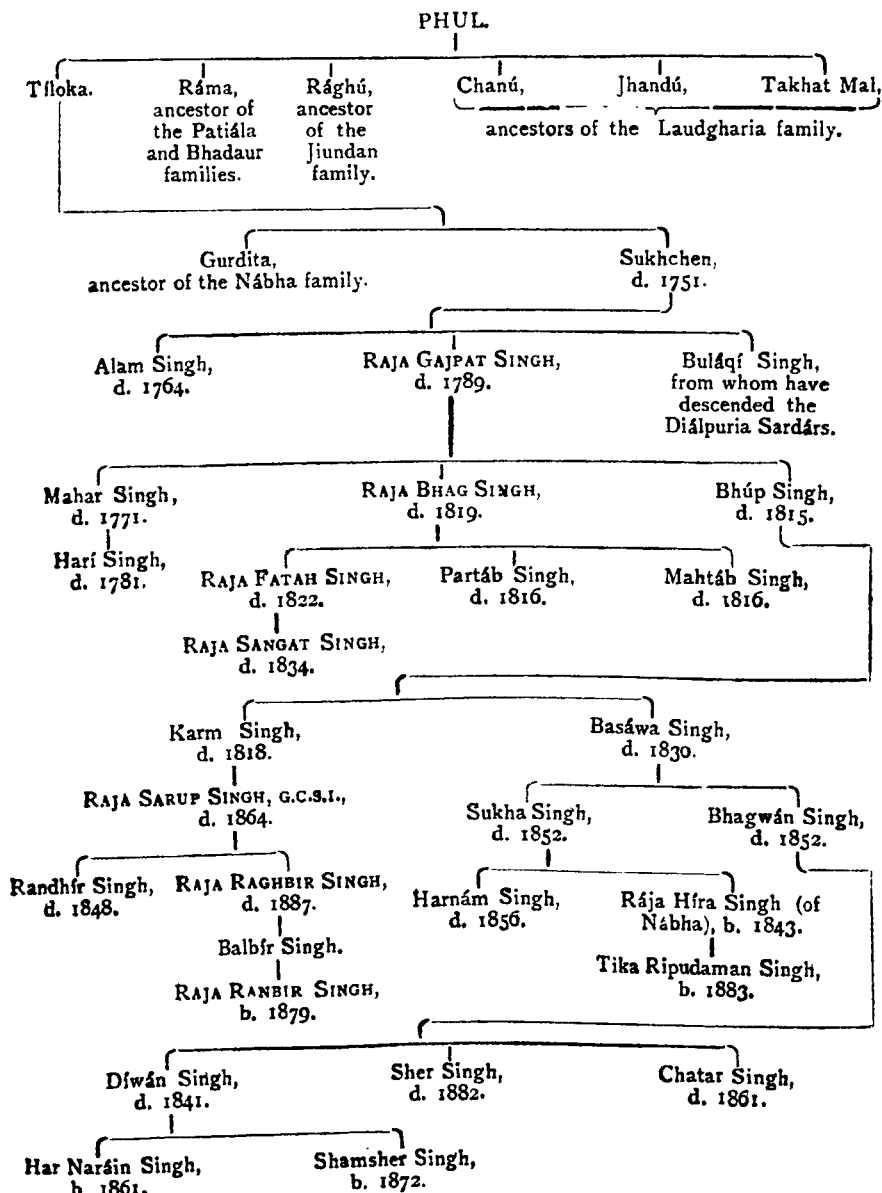
History.

Early history.

The history¹ of Jind as a separate and ruling State dates from 1763, in which year the confederate Sikhs having captured Sirhind town from the governor to whom Ahmad Sháh Dúrání had entrusted it, partitioned the old Mughal province of Sirhind. Prior to that year Sukhchen, grandson of Phúl, the ancestor of all the Phúlkián families, had been a mere rural notable. On his death in 1751 Bálánwálí, which he had founded, fell to Alam Singh, his eldest son, Badrúkhán to his second son Gajpat Singh, and Diálpura to Buláqí.

Genealogical
table of Rájás of
Jind and Nábha.

The pedigree of the present Rájás of Jind and Nábha is given below :—



¹This account is principally taken from Griffin's Punjab Rájás and Massy's Chiefs.

CHAP. I., B.
Descriptive.

HISTORY.

Gajpat Singh,
 A. D. 1764—1780.
 Conquest of Jind
 and Safidon.

On Alam Singh's death in 1754 Bálánwálí also fell to Gajpat Singh, who was the most adventurous of the three brothers, and had in 1755 conquered the Imperial *parganas* of Jind and Safidon and overrun Pánípat and Karnál, though he was not strong enough to hold them. In 1766 Gajpat Singh made Jind town his capital. Nevertheless he remained a vassal of the Delhi empire and continued to pay tribute, obtaining in return in 1772 an Imperial *firmán* which gave him the title of Rájá and the right to coin money in his own name. In 1773 in consequence of a quarrel with the Rájá of Nábha he attacked Amloh, Bhádson and Sangrúr which were in the Nábha territories, and though compelled by the Rájá of Patiála to relinquish the two former places, he succeeded in retaining the latter, and it has ever since remained part of the Jind State. In the next year, however, the Delhi government made an attempt to recover Jind, but the Phúlkián States combined to resist the attack, and it was repulsed. Gajpat Singh then built the fort at the town of Jind in 1775, and soon after this Jind and Patiála joined in an invasion of Rohtak, but the Mughal power was strong enough to compel them to give up most of their conquests, and Jind only retained Panjgirain. Again in 1780 the allies marched on Meerut, but were defeated, and Gajpat Singh was taken prisoner by the Muhammadan general. His release was only secured by payment of a heavy ransom. He died in 1786 and was succeeded by his son, Bhág Singh, inheriting the title of Rájá with the territories of Jind and Safidon, and Bhúp Singh obtaining Badrúkhán.

Bhág Singh, A. D.
 1789—1819.

Rájá Gajpat Singh's daughter, Bībí Ráj Kaur, married Sardár Máhán Singh, Sukarchakia, and became the mother of Mahárája Ranjít Singh. Gajpat Singh's position on the north-western corner of the Rohtak country made it easy for him to invade Gohána and Hissár whenever the Mahrattas happened to have their hands full elsewhere; and he and his son Bhág Singh ultimately farmed these territories as lessees of the Mahrattas, and held them until the beginning of the last century. Rájá Bhág Singh had shrewdly held aloof from the combination against the British; and when Scindia's power in Northern India was ultimately broken, and he was obliged, under the Treaty of the 30th of December 1803, to surrender his possessions west of the Jumna, Lord Lake rewarded Bhág Singh by confirming his title in the Gohána estates. He afterwards accompanied Lord Lake as far as the Beás in his pursuit of Jaswant Ráo Holkar, and he was sent as an envoy to his nephew, Mahárája Ranjít Singh, to dissuade him from assisting the fugitive prince. The mission was successful. Holkar was compelled to leave the Punjab, and Bhág Singh received as his reward the *pargana* of Bawána to the south-west of Pánípat. The history of Ranjít Singh's interference in the Phúlkián States has been given above (page 48). From Ranjít Singh, Rájá Bhág Singh received the territory now included in the Ludhiána District, comprising Jhandiála, Ráikot, Bassián and Jagraón. He died in 1819 after ruling 20 years, and was succeeded by his son Fateh Singh, who died in 1822.

Troublous times followed. Sangat Singh who succeeded his father Fateh Singh was obliged for a period to desert his capital and make over the administration to foreign hands. Matters, however, mended after his death, in 1834. Sangat Singh had no son, and the question of escheat arose in the absence of direct heirs, though the collateral claimants were many. Orders were finally passed, in 1837, in favour of Sarúp Singh of Bázipur, a third cousin of the deceased Rájá, as the nearest male heir. But he was held to have no right to succeed to more territory than was possessed by his great-grandfather, Gajpat Singh, through whom he derived his title. This territory consisted of Jind proper and nine other *parganas*, containing 322 villages, with a revenue of Rs. 2,36,000. Estates

Sarúp Singh,
 A. D. 1837—1864.

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Rāja Sarúp
Singh's help to
the British Gov-
ernment.
A.D. 1845.

yielding Rs. 1,82,000 were resumed by the British Government as escheats, including the acquisitions of Rāja Bhág Singh in and near Ludhiána, Pánipat, Hānsí and Hissár, and when Kaithal was resumed in 1843 the Mahalán Ghabdán *pargana* was given to Jind in exchange for a part of Safidon.

A.D. 1847.

Before the outbreak of the 1st Sikh War the Rāja of Jind was in close alliance with Patiála against Rāja Devindar Singh of Nábha. His attitude to the British Government, however, was anything but friendly in 1845, until a fine of Rs. 10,000 for failure to supply transport, when called upon, recalled him to his allegiance and a belief in the power of the British. Consequently in the 1st Sikh War his conduct was exemplary. The exertions of his people in providing supplies and carriage were great; his contingent served with the British troops, and a Jind detachment which accompanied the Patiála contingent to Ghunghrána under Captain Hay was highly praised by that officer for its steady conduct and discipline. Later on a detachment accompanied the expedition to Kashmir, where a revolt was in progress against Mahárāja Guláb Singh, Jind received in reward a grant of land of the annual value of Rs. 3,000, while the fine of the previous year was remitted. Another grant, yielding Rs. 1,000, was shortly afterwards added in consideration of the abolition of the State transit dues. In 1847 the Rāja received a *sanad* by which the British Government engaged never to demand from him or his successors tribute or revenue, or commutation in lieu of troops; the Rāja on his part promising to aid the British with all his resources in case of war, to maintain the military roads, and to suppress *sati*, slave-dealing and infanticide in his territories. When the 2nd Sikh War broke out Rāja Sarúp Singh offered to lead his troops in person to join the British army at Lahore. He was warmly thanked for the offer and the loyalty which had prompted it, though the services of himself and his troops were declined.

Rāja Sarúp
Singh's help and
loyalty in Muti-
ny.
A.D. 1857.

Rāja Sarúp Singh's loyalty was again conspicuous during the Mutiny. He occupied the cantonment of Karnál with 800 men, and held the ferry over the Jumna at Bhágpat, twenty miles north of Delhi, thus enabling the Meerut force to join Sir H. Barnard's column. The Rāja was personally engaged in the battle of Alípur on the 8th of June and received the congratulations of the commander-in-chief, who presented him with one of the captured guns. At the end of June the Rāja was compelled to pay a flying visit to Jind as the rebels of Hānsí, Rohtak and Hissár had induced some of his villages to revolt. He returned to Delhi on the 9th of September, where his contingent ultimately took a prominent part in the assault on the city, scaling the walls with the British troops, and losing many of their number in killed and wounded. Rāja Sarúp Singh was the only chief who was present with the army at Delhi. He was further active throughout in sending supplies to the besieging force and in keeping open the lines of communication and preserving order in the districts adjoining his State. The commissary-general declared that but for the timely supplies furnished by the Rāja the quantity of stores would at first have been insufficient for the troops. After the fall of Delhi the Rāja sent 200 men with General Van Cortlandt to Hānsí, 110 more with Colonel R. Lawrence to Jhajjar, while 250 remained to garrison Rohtak. The Governor-General in his notification of November 5th, 1857, said that the steady support of the Rāja of Jind called for the marked thanks of the Government. These splendid services received a fitting reward in the grant of the Dádrí territory, covering nearly 600 square miles, forfeited on account of the rebellion of its Nawáb. This territory now yields a revenue of over two lakhs of rupees per annum. He was also given 13 villages, assessed at Rs. 1,38,000, in the Kulárán *pargana*, close to Sangrúr, where the Rāja now has his capital, and a house at Delhi, valued at Rs. 6,000, together with additional

Grant of Dádrí.

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Rāja Sarup
Singh's help
and loyalty in
Mutiny.

honorary titles, was conferred on him. His salute was raised to eleven guns; and, like the other Phulkiān chiefs, he received a *sanad* granting him the power of adoption in case of the failure of natural heirs, and legalising the appointment of a successor by the two other Phulkiān chiefs in the event of the Rājas dying without nominating an heir. Various small transfers of isolated villages were made between Jind and the British Government in the next few years, tending to consolidate the State territories.

Rāja Raghbir
Singh,
A.D. 1864—
1887.

Rāja Sarup Singh died in 1864. He is described as 'in person and presence eminently princely. The stalwart Sikh race could hardly show a taller or a stronger man. Clad in armour, as he loved to be, at the head of his troops, there was perhaps no other prince in India who bore himself so gallantly and looked so true a soldier. The British Government has never had an ally more true in heart than Sarup Singh, who served it from affection and not from fear.' The Rāja had been nominated a Knight Grand Commander of the Star of India a few months before his death. He was succeeded by his son, Raghbir Singh, who was in every way worthy of his father. Immediately after his installation he was called upon to put down a serious insurrection in the newly-acquired territory of Dādri. The people objected to the new revenue assessment which had been based upon the British system, though the rates were much heavier than those prevailing in the neighbouring British Districts. Fifty villages broke out in open revolt, the police station of Bādhra was seized, and rude retrenchments thrown up outside some of the villages, while the semi-civilised tribes of Bikāner and Shekhāwatī were invited to help, on promise of plunder and pay. Rāja Raghbir Singh lost no time in hurrying to the scene of the disturbances with about two thousand men of all arms. The village of Charkī, where the ringleaders of the rebellion had entrenched themselves, was carried by assault, two other villages were treated in like manner, and within six weeks of the outbreak the country was again perfectly quiet.

Assistance in
Kūka outbreak,
A.D. 1872.

The Rāja rendered prompt assistance to the British Government on the occasion of the Kūka outbreak in 1872. He sent two guns, a troop of horse, and two companies of infantry to Maler Kotla at the request of the Deputy Commissioner of Ludhiāna, and the rising was effectually suppressed.

Help in the and
Afghan War,
A.D. 1878.

When the 2nd Afghan War broke out in 1878 the British Government accepted the loyal offer of Rāja Raghbir Singh to furnish a contingent. The Jind force consisting of 500 sepoys, 200 *sawārs*, with a large staff and two guns, arrived at Thal in May 1879 and rendered useful service on the line of communications. The honorary title of Rājā-i-Rājān was conferred on the Rāja of Jind in perpetuity, and Sardār Jagat Singh, the State Political Officer, was decorated with the C. I. E., while Sardār Ratan Singh, commanding the contingent, received a sword. A similar offer in the Egyptian Campaign of 1882 was declined with a suitable recognition of the Rāja's loyalty.

Rāja Raghbir
Singh's interest
in arts and
manufactures.

Rāja Raghbir Singh was indefatigable in his efforts to promote the prosperity, material and otherwise, of his people. He rebuilt the town of Sangrūr, modelling it largely on Jaipur, and made many improvements in Jind, Dādri and Salidon. He established daily distributions of alms (*sada barat*), and contributed large sums to religious institutions at various places in the State and elsewhere. Besides the routine business of the State, to which he devoted a large part of the day, the Rāja was keenly interested in encouraging local arts and manufactures. He sent various workmen in gold, silver, wood, etc., to learn the higher branches of their crafts at Rūrkī

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Rāja Raghbīr
Singh's interest
in arts and
manufactures.
A.D. 1887.

A.D. 1899.

and other centres. He practically created the carpet industry of Sangrūr and made a great collection of objects of art. In this way he gave a great stimulus to local talent, and Jind is undoubtedly the first of the Phulkiān States as regards artistic manufactures. This able and enlightened ruler died in 1887, and his death was a loss to the province. His only son Balbīr Singh had died during his father's lifetime, leaving a young son, Ranbīr Singh, to succeed to the *gadāi*. Rāja Ranbīr Singh, born in 1879, was then only 8 years old at his accession, and a Council of Regency was appointed to carry on the administration until he attained majority. Full powers were given him in November 1899 in a *darbār* held at Sangrūr.

An account of the relations of the Phulkiān States with the British Government has been given above (page 48). The services of the Imperial Service Jind Infantry in Tirah will be noticed below in Chapter III, Section G (Army)

ANTIQUITIES.

The Kuruk-
shetra.

The famous battle-field of Kurukshetra, where the Kauravās and Pandavās fought for eighteen days, is situated on the south side of Thānesar, 30 miles south of Ambala in the Punjab, and an account of its antiquities will be found described in Cunningham's *Archæological Survey Reports*, Vol. XIV, p. 86. Given below is a note by L. Raghunāth Dās, Superintendent of Ethnography in the Jind State, which relates to that part of the Kurukshetra which lies in that State and forms the southern border of the sacred territory, lying west of Pānīpat and including Safidon and Jind, the two ancient towns which are the most important places in the south as Thānesar and Pehoa are in the north of the Kurukshetra. The details of the various temples, shrines and places of pilgrimage in this tract do not lend countenance to Cunningham's suspicion that both Kaithal and Jind have been included in the holy circuit in recent times to gratify the Sikh Rājās of those places. The archæological remains of the southern Kurukshetra do not appear to have ever been examined by an expert, though the whole territory would probably repay systematic exploration. The note is as follows:—

(1) At Baraud in the Safidon *ilāga*, and $3\frac{1}{2}$ miles to the north-east of the town of Safidon, is a temple of Mahādeo, which is said to date from the Sat Yuga. It is visited by the people on the *Shivarātrīs*, and as there are no *pūjārīs*, the villagers here perform worship themselves.

(2) At Safidon itself there are three ancient *tīraths* and temples, supposed to have been built towards the close of the Dwapar Yuga, namely, Nāgeshvara Mahādeva, Nāga-Damanī Devī (or Bhawan Devī) and Nāga Kshetra. The legend goes that at the end of the Dwapar Yuga a Rāja Parīksit was bitten by a serpent, Taksaka. To avenge him, his son Rāja Janamejaya established the images of Nagecvara Mahādeva and Nāga-Damanī Devī (the goddess who slaughters serpents) in the temples and invoked them. He then made a *bedī hawan*, or place of sacred fire, and held a holocaust of the snakes with their *shaktīs* (powers). (i) *Nāgeshvara Mahādeva*.—This temple, which lies on a tank, contains an idol of Nāgeshvara Mahādeva, and fairs are held here on the 13th and 14th of Sāwan and Phāgan in the dark half of the month. The worshipper here is believed to obtain Nāga-loka. (ii) *The Bhawan Deviji or temple of the goddess*.—This temple contains an idol of Nāga-Damanī Devī. Fairs are held on the 7th and 9th of Asauj and Chet *sudi*. The temple was rebuilt by Rāja Raghbīr Singh of Jind in Sambat 1943. (iii) *The Nāga Kshetra tank*.—The tank was rebuilt by Rāja Raghbīr Singh in the same year, and the *tīrath* of Nāga Kshetra is the

place where the snakes were slaughtered and hence is called Sarap Daman. Bathing in it is believed to set one free from the fear of Nāgas (snakes). The temple of Srī Krishna here was also erected by Rāja Raghbir Singh in the same year. Its fair is held on the 8th of Bhādon *badī*. The administration of the above temples is in the hands of the State authorities, three Gaur Brahmans of the Kaushika *gotra* being nominated as *pujāris* and paid by the State.

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(3) *Mahādeva*.—There is also a temple of Mahādeva at Pájú Kalán in the Safidon *ilāqa*, 3 miles north-west of Safidon. It is on the Pārāsara tank, so called because Pārāsara Rishī performed penances here. It also dates from the Sat Yuga, and its fairs are held on the 13th and 14th of Sāwan and Phāgan *badī*. People also bathe here on every Sunday in Sāwan. It is in charge of a Shāmi Bairāgi of the Rāmānandī order, who must remain celibate.

(4) The Singhī Rikh tank at Sanghāna, 4 miles west of Safidon, owes its name to Singhī-Rikh, the Rishī who worshipped there. Bathing in it on a *parab* or fête day is meritorious.

(5) There is also a temple of Mahādeva at Hāt, 6 miles south-west of Safidon in the same *ilāqa* on the Panch Nid.¹ It has been in existence since the Sat Yug, and to bathe in its tank is equivalent in spiritual efficacy to performing 5 *jāgs*. There are fairs here on the same dates as at Pájú Kalán, but no regular *pujāris* are appointed, though occasionally a Shāmi (Bairāgi), a Brahmachārī, a Gosain or a Sādhu may halt here in his wanderings. Two miles from Hāt is the Aranbak Yaksha, one of the four *yakshas* or monsters, who guarded the four corners of the battle-field.

(6) The Súra Kund tank at Kálwā, 9½ miles south-west of Safidon in the same *ilāqa*, is believed to owe its origin to Súra Naráin, and bathing in it at any time, but more specially on a Sunday, is held to avert the *súraj-grah* or evil influence of the sun-god. The old temple of Súra Bhāwan at Súra Kund, the ruins of which are still to be found, having been demolished, a new temple of Krishna and Rādhika was built by a Bairāgi of Brij, whose *chelus* hold it in succession from him.

(7) At Jámni, 12 miles west of Safidon, are a temple and tank of Jamadagni, father of Parashurāma. People bathe in the tank on Sundays and the *púranmāsi* or 15th of every month. The temple is in the charge of a Shāmi of the Rāmānandī order, and has a *muñfi* of 80 *bígúls* of land attached to it.

(8) At Asan, which is at a distance of 14 miles in the south-west of Safidon, is an ancient tank, called Asvinī-Kumāra after the god in whose honour a Rishī did penance there. The legend in the Vāmana Purāna goes that an ugly Rishī, being laughed at in the assembly of the sages, did penance and invoked the god Ashvinī-Kumāra, who appeared before him, and bestowed on him beauty, saying "be beautiful after bathing in this tank." Hence bathing in it on Tuesday is believed to enhance one's beauty.

(9) At Baráh Kalán, which is 17 miles south-west of Safidon, are the tank and temple of Barāhjī Bhagwán, commemorating Vishnu's *varāha* or

¹ Panch Nid, the place where 5 *tíraths* were connected with 5 channels by Hāt Kaish Mahādeo (Bāwan Púran).

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boar incarnation. The fair is held on the 11th and 12th of Bhádon *sudí*. Bathing in the tank and worshipping the god Baráh are believed to secure the highest place in heaven. The Chandar-Kup or Moon-well Tíráth, built here in honour of the moon (Soma Deva), is an ancient cave in which water collects in the rainy season, and in this water the moon is supposed to have bathed. Her evil influence is averted by bathing here on the 11th and 12th of Bhádon *sudí* or on a Monday. The Sapt-Rishí Kund or tank of the Seven Rishís is also here. The legend in the Tilak Gyán Granth is that the seven Rishís, Ranbuká, etc., came here after visiting the *tíráths* or tanks of Kurukshetra, and made their *kutí* (resting-place) and *hawan kund* here. After a time they went to Pindtárák (Pindára). It is of spiritual benefit to bathe in it on the days mentioned above or on any sacred day. A Súra Kund is also here, bathing in which is as meritorious as performing worship at an eclipse of the sun. The bathing day is Sunday. There is also a Chandar Kund, to bathe in which is equal to worshipping at an eclipse of the moon. The bathing day is Monday.

(10) At Pindára, which is 20 miles south-west of Safidon, is another Soma Tíráth, with a temple of Soma Ishar Mahádeo, sacred to the moon and the planet Shukra (Venus). This tank is visited by many thousands of people, often from distant places, at a Somáwati Amáwas, or a Monday which falls on the day before a new moon, and a fair is also held on the 13th and 14th *badí* both in Phágan and Sáwan. At a Somáwati Amáwas pilgrims offer *pinddán*, balls of rice-flour, for the benefit of deceased ancestors, and this is as efficacious as a pilgrimage to Gaya. Alms offered on such an occasion are also equal in merit to the performance of a Rájsu Jag.

(11) The temple of Jainí Deví or Goddess of Victory at Jínd which owes its name to this temple, and which is 22 miles south-west of Safidon, was built by Yudhisthira and his brothers, the Pandávas, before their fight with the Kauravas. A tank called the Súra Kund lies in front of the temple and is now filled with canal water. On the tank of Somnáth, in the town of Jínd, are the temples of Mahádeo called the Soma Ishwara *shíválú* and Mansá Deví. The tank derives its name from the Moon-god Soma, and by bathing in it one can reach the moon. On another tank, called the Jawálmál Ishwara, is another *shíválú* of Mahádeo bearing the same name as the tank. Bathing here is believed to free the soul from the door (bonds) of transmigration. The Asankh Tíráth at Jínd is an ancient tank so called because countless (*asankh*) *rishís* are said to have worshipped there. To bathe in it on a sacred day (*parab*) is equivalent to a pilgrimage to Badrí Náth. Washing in the Asni Dhára Tíráth, also an extremely ancient tank, cleanses from sin if performed on a Thursday. In Sambat 1903 H. H. Rája Sarúp Singh built the Ráj Rajáshrí or Lord of the State Temple at Jínd. The fair is held on the 1st to the 9th of Chaít and Asauj *sudí*.

(12) At Bará-ban¹ is a temple to Grahí Deví, who was a Yakshaní goddess of Gráhá Rishí. A fair is held on the 7th and 8th of Chaít and Asauj *sudí*. Visiting it is believed to avert sins. Here too is an

¹Bará-ban is 24 miles south-west of Safidon.

ancient tank called the Punpunya, so called because Nar Singh washed his hands in it a second time after killing Harnákash. Bathing in it is as efficacious as bathing in the Kirt Sauch, while it also makes the bather more prudent. This village also contains a very old tank called the Kirt Sauch or place of hand-washing, so called because Nar Singh, the lion incarnation of Vishnu, killed the Daiyá or Demon Harnákash at this spot and washed his hands and feet in it. It is beneficial to bathe in it on a *parab*, and to do so is equivalent to performing a Púndrik Jag.

(13) At Ikas, which is 25 miles off Safidon in the south-west direction, is the Hans, or 'Goose' tank, also called the Dhúndú or 'seeking,' because here Krishna, after escaping from the Gopís, concealed himself in the guise of a goose (Hans is a symbol for soul) while they sought him in the same shape. It is customary to bathe in it on a Sunday in Sáwan, or on any *parab*. Bathing in it is believed to be equivalent in merit to making a gift (*pun*) of 1,000 cows.

(14) Rám Rái, which is at a distance of 28 miles in the south-west direction, is also a village of peculiar sanctity. It contains—(i) A temple to Paras Rám, adjoining which are the Rám Hirdh,¹ Súraj Kund and San Hitha. The Rám Hirdh or 'Temple of Paras Rám' marks the spots where that hero destroyed the Chhatris. The legend in the Mahábhárata goes that "Paras Rám killed Sahansara Báhu (thousand armed) with all his sons and *sainú*, 'army,' and filled five *kunds* with blood, bathed himself in them and offered Til-anjli to his deceased father, Jamdagan, saying: 'It is the blood of those who killed you and took away your *Kámdhainu* cow.' Then Paras Rám took up his axe, and began slaughtering Kshatráyís," while the San Hitha is midway between the Rám Hirdh and the Súraj Kund. People bathe in these tanks on the 15th *sudí* of Kátik and Baisákh, after which they worship in the temple which contains images of Paras Rám and his parents Jamdagan and Ranbúká, feed Brahmans, and give alms to the poor. Also at an eclipse of the sun they bathe in the San Hitha tank and at an eclipse of the moon in the Rám Hirdh; by doing so they believe that they will reach *Swarga* (paradise). (ii) The temple of Kapal Yaksha is in the south-west of Rám Rái. The Yaksha was a door-keeper of the Kurukshetra. The temple is worshipped on the same days, and is in the charge of a Kanphatá Jogi. (iii) The temple of Anokhalí Mekhlá Deví, who was the *Yakshani* of Kapal Yaksha, is in the charge of a Gaur Brahman. A fair is held on the same days.

(15) At Pohkar Kherí, which is 29 miles south-west of Safidon, in the south-west of the village, is a tank of Pushkarjī, with a temple of Mahádeo. The name Pohkar is from Pushkar, meaning 'great purifier.' Here Brahma, Vishnu and Mahesh worshipped, and there is special worship of Mahádeo on the 13th and 14th *badí* of Phágan and Sáwan, while bathing here on 15th *sudí* of Kátik or Baisákh (each a *Súraj-parab*, or day sacred to the sun) is equivalent to performing a *aswamedá* or horse-sacrifice.

(16) Dindú is a tank where Daryodhan is said to have hidden during the Mahábhárat battle and to have been caught by Rája Yudhishtar. Hence the name Dindú (*dhúndna* = to search).

¹Rám Hirdh is a place where the heart of Paras Rám was pleased, for Rám is for Paras Rám and *hirdh* means heart.

CHAP. I. C.

Section C.—Population.

Descriptive.

POPULATION.

Physical characteristics of the people :

The Sikhs.

The Sikhs, who are mostly found in tahsíl Sangrúr, stand first in physique. They are muscular, stout, tall, often attaining six feet, handsome, with reddish brown complexion and generally long lived. Besides being good husbandmen they make excellent soldiers, as they still possess the military spirit infused by Guru Govind Singh. The following *kabit* describes the characteristics of the Sikhs :—

“ Búńkre banast bír chhatrí chhabíle dhír :

Chhail chhake ras bír jawán khunsíle hain.

Sohat samasrú safú sudhe shiyám sít ;

Ainhdúr búńkre muchhaire samíle hain.

Lochan hansun hain te risaun hain rahen bairan pai :

Bhon hain búńk chhírhí chhaun hain bhúl lál khíle hain.

Búńk sámíle, set, pít, lál, níle :

Sab sohat sujíle lál gúrrú ke rangíle hain.”

“The Sikhs are well armed, handsome, brave, bold and resolute Kshatríyás, inspired with bravery and enthusiastic youths (*jawán*). They have flowing, well kept, straight beards whether black or white, curled and twisted moustaches, and smiling eyes which are terrible to their enemies. They have curved, over-strained eyebrows and reddish brown shining foreheads. They are well dressed in white, yellow, red or blue clothes and all are good-looking. They are gay fellows beloved of the Guru.”

The Jats.

Next to them in physique are the Jats of tahsíl Jínd and Dádrí, who are the backbone of the agriculturists. They range from 5 feet 4 inches to 6 in height and can carry 2 to 3 maunds. Their women take a large share in cultivation and are generally stalwart, leading healthy lives, often attaining the age of 70 years. The Jats are not given to pleasure, their wants are simple and easily satisfied, and they describe them thus—

Das chang? bail dekh wá dís man berri ;

Hakk hisúbí nya, wá sók sir jeorí ;

Bhúrí bhains kú dúdh, wá rábargholná :

Itná de kartúr to bohr ná bolná.

“Let me see 10 good oxen and 10 maunds of mixed grain, fair justice and agreement with relatives and partners, and the milk of a gray buffalo and some *rábarí* to stir into it. God give me so much and I will not say another word.” Reddish brown (*gorá*) colour, long pointed (*súú*) nose, deer-like eyes (*mirghs nainí*), thin red lips, and long deep black hair, are the characteristics of beauty according to the Jat ideas. The name of the tribe is pronounced Jat in tahsíl Sangrúr, but Ját in Jínd and Dádrí.

The Ranghars,
Ahírs and
Rahbáris.

The Ranghars in Jínd tahsíl are next to the Jats in physique, but they are spare in body, and are not such good cultivators as the Jats. They are more often addicted to theft. Their women lead a life of seclusion.

Ahírs and Ralhbáris are not inferior in strength and personal appearance to the Jats. CHAP. I, C.

Descriptive.

Jind with 222 persons to the square mile stands 8th among the 16 Native States under the political control of the Punjab Government, in density of total population on total area. The density of the total population and of the rural element, on the cultivated area, is 244 and 209 respectively. The pressure of the latter on the culturable area is only 191. POPULATION.
Density.
Table 6 of Part B.

<i>Tahsil.</i>	<i>Population</i> (1901).	<i>Density.</i>
Jind ...	124,954	271
Sangrúr ...	64,681	267
Dádrí ...	92,368	165

The population and density of each tahsil is given in the margin, the density shown being that of the total population on the total area. Density by
tahsils.

<i>Town.</i>	<i>Population</i> (1901).	<i>Population of towns.</i> Table 7 of Part B.
Sangrúr ...	11,852	The State contains 7 towns and 439 villages. The population of the former is shown in the margin. Since 1891 the new capital of the State, Sangrúr, shows a remarkable increase of 34 per cent. Safidon and Bálánwálí also show increases of 5 and 11 per cent. respectively. All the rest have fallen, Baund and Kaliána having declined very considerably, Baund by 15 and Kaliána by 14 per cent.
Jind ...	8,047	
Dádrí ...	7,009	
Safidon ...	4,832	
Baund ...	3,735	
Kaliána ...	2,714	
Bálánwálí ...	2,298	

Only 14 per cent. of the State population live in towns. The average population of a village in the State is 550.

The villages in the three tahsils differ widely both in appearance and in the degree of comfort and prosperity which they have attained. The best are the Sikh villages of Sangrúr tahsil, which have *pakká havelis*, the houses of the Sardárs and wealthy Baniás being built entirely of brick, while the *kachhá* houses are plastered, and for the most part kept scrupulously clean. On the outskirts of the village site are the mud huts or hovels of the village menials such as the Chamárs, Chúhrás, etc. In or close to each village there is usually a temple or *gurdwára* with a pond (*johar*) attached to it. The *johar* is generally surrounded by a thick fringe of large trees, chiefly *ním*, *siris*, *pípal*, *banyan* and *kíkar* (acacia), and has a well-built *ghát* on its bank. Jat villages are generally built of sun-dried bricks, plastered over with mud and looking neat. Nearly all the Jat villages contain a lofty and handsome *chaupál*, *hathúí* or *paras* (guest house) built of brick and several *pakká havelis*. In some of the larger villages there are *pakká* shops which form a small *bazár*. In Dádrí tahsil the Bágri villages are poor and squalid, being often a mere cluster of huts in which a few families live, but the Muhammadan villages are in better condition. In some villages of this tahsil and in Dádrí and Kaliána towns there are houses built of stone. Most of the villages in tahsils Jind and Dádrí are ancient settlements of Jats and Rájputés, Hindús and Muhammadans, the latter being called Ranghars, immigrants from Rájputána and elsewhere. These villages were grouped into *tappás*, some of which were named after the *gót* which had founded or built the villages in the group. Villages.

CHAP. I, C. These *tappás* were—

Descriptive.	In tahsíl Jind.	Number of villages.	In tahsíl Dádrí.	Number of villages.
POPULATION.	1. Chabutra ...	2	Phoghát ...	20
Villages.	2. Dhák ...	1	Punwár ...	31
	3. Kandela ...	31	Chogánwá ...	6
	4. Julána ...	13	Sangwán ...	55
	5. Barah ...	15	Sheorán ...	43
	6. Kanána ...	21	Haweli ...	11
	7. Rám Rái ...	18	Pachísí ...	8
	8. Lajwána Kalán ...	13	Satganwa ...	9
	9. Kalwa ...	13		
	10. Hat ...	12	Total ...	183
	11. Safidon ...	26		
	Total ...	165		

These *tappás* still subsist in one respect, it being the custom for the brotherhood of a *gót* within a *tappá* to assemble when disputes occur regarding marriages or deaths or customs of the brotherhood, and settle them among themselves.

Place names.

In tahsíl Sangrúr *tappás* do not exist, though villages are found bearing the names of the Jat *góts* which settled them, e.g., Máhilán, Maurán, Kulárán. Similarly in Jind tahsíl, Malúr takes its name from the Máwal Rájpúts, and there are villages named after Jats, Kumhárs, Rors, Brahmans, Gujars and Ahírs. There is also a village of Baniás and another of Bairágís. Frequently a village gets its name from the common ancestor of the proprietors, as Hetwál from Het Rám; Dalamwála from Dálam; Páwalí from Pola Rám, and many others. The late Rája of Jind founded a number of villages and called them after various musical modes, Pílu Khera, Bhairon Khera, Rám Kalí, Mál-sarí, Sandhoi Khera (from the Sindhú mode), Bhág Khera and Sirí Rág.

Growth of population.
Table 6 of Part B.

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881—1891 decade the increase was 13·9 per cent. In the 1891—1901 decade the decrease was ·9 per cent. The fluctuations in population have not been by any means uniform in the different tahsils, as the table below shows. The decrease in the State population since 1891 is entirely due to the decrease in Dádrí tahsíl, whence many persons had emigrated at the time of the census of 1901 :—

TAHSIL.	TOTAL POPULATION.			PERCENTAGE OF INCREASE OR DECREASE.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the State ...	249,862	284,560	282,003	+ 13·9	- ·9
Jind ...	101,254	123,898	124,954	+ 22·3	+ ·9
Sangrúr ...	61,249	59,521	64,681	- 2·8	+ 8·6
Dádrí ...	87,359	101,141	92,368	+ 15·7	- 8·7

The following table shows the effect of migration on the population of the Jind State according to the census of 1901 :—

CHAP. I. C.
Descriptive.

	Persons.	Males.	Females.
<i>Immigrants—</i>			
i. From within the Punjab and North-West Frontier Province.	67,270	20,409	46,861
ii. From the rest of India ...	7,283	2,854	4,429
iii. From the rest of Asia ...	15	12	3
iv. From other countries ...	12	10	2
Total Immigrants ...	74,580	23,285	51,295
<i>Emigrants—</i>			
i. To within the Punjab and North-West Frontier Province.	72,005	21,738	50,267
ii. To the rest of India ...	2,178	1,416	762
Total Emigrants ...	74,183	23,154	51,029
Excess of Immigrants over Emigrants ...	397	131	266

POPULATION.

Migration.
Tables 8 and 9
of Part B.

The bulk of the immigration is from the Districts, States and Provinces in India noted below :—

District, State or Province.	Total immi- grants.	Number of males in 1,000 immi- grants.
Hissár	11,839	272
Rohtak	16,358	290
Karnál	9,976	347
Patidla	16,722	270
Loháru	1,464	258
Dújána	739	267
Gurgáon	1,805	275
Delhi	1,729	426
Ludhiána	825	505
Málev Kotla	532	550
Ferozepore	551	395
Nábha	3,241	237
Rájpútána	5,410	323
United Provinces of Agra and Oudh	1,732	584

CHAP. I. C. The emigration is mainly to the Districts, States and Provinces
Descriptive. noted below :—

POPULATION,
Migration.

District, State or Province.	Males.	Females.
Hissár	5,381	10,549
Rohtak	4,920	15,395
Dújána	151	544
Gurgáon	348	909
Delhi	980	1,241
Karnál	4,193	8,453
Ludhiána... ..	259	688
Ferozepore	630	898
Patiála	2,630	7,837
Nábha	921	2,284
United Provinces of Agra and Oudh	823	393
Rájpútána	464	314

The State gains 397 souls by migration, and its nett interchanges of population with the Districts, States and Provinces in India, which mainly affect its population, are noted below :—

	Nett gain (+) or loss to (-).
Lohárá	+ 922
Hissár	- 4,091
Gurgáon	+ 548
Rohtak	- 3,957
Karnál	- 2,670
Ferozepore	- 977
Patiála	+ 6,255
Rájpútána	+ 4,632
United Provinces of Agra and Oudh	+ 516

Comparison with the figures of 1891 shows that Jind lost, by intra-provincial migration alone, 4,735 souls in 1901, or 343 more than in 1891.

	1901.	1891.
Gain or loss by intra provincial migration—		
Total ...	4,735	4,392

Taking the figures for intra-imperial migration, *i.e.*, those for migration in India, both within the Punjab and to or from other provinces, we find the nett result in 1901 is a gain of 370.

	1901.
Gain or loss by intra-imperial migration—	
Total ...	+ 370

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:—

CHAP. I. C.
Descriptive.

POPULATION.

Ages.
Table 10 of Part B.

Age period.				Males.	Females.	Persons.
Infants under 1	...	...	...	106	98	204
1 and under 2	...	...	...	85	85	170
2 and under 3	...	...	...	73	73	146
3 and under 4	...	...	...	128	129	257
4 and under 5	...	...	...	135	125	260
5 and under 10	...	...	...	710	643	1,353
10 and under 15	...	...	...	697	561	1,258
15 and under 20	...	...	...	548	403	951
20 and under 25	...	...	...	486	413	899
25 and under 30	...	...	...	471	372	843
30 and under 35	...	...	...	445	389	834
35 and under 40	...	...	...	282	223	505
40 and under 45	...	...	...	400	348	748
45 and under 50	...	...	...	200	139	339
50 and under 55	...	...	...	295	249	544
55 and under 60	...	...	...	98	60	158
60 and over	...	...	...	280	251	531

The average of births registered in the quinquennial period 1896-97

to 1900-01 was 6,362, or 22.5 per mille of the population. The highest number recorded was in 1898-99, viz., 8,913, and the lowest in 1900-01, viz., 3,392. The marginal table shows the figures by sexes. The average for the Punjab as a whole during the same period was 43.2. The figures therefore only tend to prove that a large number of births are not registered.

Vital statistics.
Tables 11, 12 and 13 of Part B.

YEAR.				RATE PER MILLE.		
				Males.	Females.	Total.
1896-97	...	...	...	12.9	11.9	24.8
1897-98	...	...	...	12.4	10.4	23.2
1898-99	...	...	...	16.5	14.8	31.3
1899-1900	...	...	...	11.0	9.4	20.4
1900-01	...	...	...	6.6	5.3	11.9
Quinquennial average				12.0	10.5	22.5

CHAP. I. C. Descriptive.

POPULATION.
Average of
deaths.

YEAR.			Males	Females.	Total.
1896-97	...	...	14.5	11.8	13.3
1897-98	...	...	17.6	13.9	15.9
1898-99	...	...	16.2	14.1	15.3
1899-1900	...	...	25.4	19.1	22.5
1900-01	...	...	27.3	21.3	24.6
Average	...	...	20.3	13.3	18.5

5,230, or 18.5 per mille of the population, as against 30.5 for the province as a whole. Here again defective registration is apparent. The death-rates for the five years 1896-97 to 1900-01 are given in the margin.

Diseases.

The commonest diseases are fevers and bowel complaints. The high mortality in 1899-1900 was due to fevers, that in 1900-01 to cholera. It will be seen that the recorded female death rate is lower than the male.

Fever.

Malarial fever is prevalent in Jind tahsil, and less so in Sangrur. In the dry tract of Dadrí there is little fever. The canal in Jind is badly aligned and the drainage is imperfect. Fever caused 64 per cent. of the total mortality in 1892-1896 and 50 per cent. in the next five years, the improvement being probably due to the increased distribution of quinine.

Cholera.

Cholera visits the State at intervals, generally after famine. Thus in 1892-1896 only 10 per cent. of the mortality was due to cholera, while from 1897-1901 cholera was responsible for 29 per cent. There was a serious outbreak in 1900-01, involving 6,152 deaths, while in the previous year there were 1,602 deaths from cholera.

Small pox.

Small-pox caused 7 per cent. of the total mortality in 1897-1902. Diarrhœa and dysentery were the cause of only 2 per cent. of the deaths in that period.

Plague.

Plague first appeared in the spring of 1902. In the next twelve months or so (up to the end of May 1903) there were 2,546 cases with 1,830 deaths—all in Sangrur tahsil. In the first year inoculation, disinfection and segregation were tried, but were almost entirely given up when plague reappeared in 1903.

Popular remedies.

Orthodox Hindus and Muhammadans, old-fashioned people in towns and most villagers still patronise the *baid*s and *hakim*s, but probably the State dispensaries are now resorted to by a majority of the people. There are some *baid*s and *hakim*s who are paid by the State at Sangrur, Safidon and Dadrí, and besides this one or two private *baid*s or *hakim*s are found in every town or large village. In villages which have none, a *sádhú*, *faqir* or *pansári* (grocer) is generally to be found. Some of these are persons of experience, and people of other villages will consult them, but most of them are *nim hakim*s or quacks and *nim hakim khatra-i-ján*, *nim mullá khatra-i-imán*—‘a quack is as dangerous to life as a bogus mullá is to faith.’ *Nim hakim*s sometimes administer *kachchá dhátú* or half burnt minerals, sometimes some unsuitable drug (*búti*). *Baid*s prescribe either

kashtik or simples, and *dhátús*, oxides of various metals, or *rás*, medicines compounded in various ways with mercury and sulphur. The simple drugs are *gilo* for fever, *charáyatá* for fever and for purifying the blood, *ajwain* for indigestion and flatulence, and black salt for indigestion. *Harar* (Cassia fistula) is used as a purgative. For eye diseases *rasúnt* is used. Wisps of cotton (*phoo*) dipped in goat's milk are also put on sore eye-lids after applying *jist* (oxide of zinc) for an hour or two at night, or green pomegranate leaves are pounded and applied to the eyes. *Bhimsaini* camphor, an eye powder invented by Bhím Sain, *naina amrit* powder, etc., certain kinds of lotion and pills (*golís*) and *lep* (plaster) are also used as *anjan* or eye-salves. *Bang dhátú* or lead oxide and *tambeswar dhátú*, copper oxide, are used for coughs: *mirgang* or gold oxide is given for various complaints. Certain *rás* are prepared in special ways, which are kept secret. They are of various kinds, e.g., *chandrode*, a compound of gold, sulphur, mercury, etc., is a tonic: *sanskuthár* is used for asthma, and *basant malti* for *tap-i-di* or consumption. Various coctions of *banafsha* (violet), *unáb*, aqua anisae or *araq saunf*, *nilofar* (lotus flowers), *makoh* for fever, &c. *Hakims* sometimes consult Persian works on medicine, such as the *Tib-i-Akbari*, *Tib-i-Sikandri*, *Sharah-asbáb*, *Qarábá-dín-kabir*, *Aksir-á'zam*, *Majmúa-i-baqá*, *Kánún Bú Alí*, etc. Various foods are commonly given in cases of sickness. Thus in *Dádrí tahsíl* warm *rábrí* (*bájrá* flour mixed with water and *lassí*, butter-milk) and warm milk are given in fever, while in *Jind* and *Sangrúr tahsils* milk boiled with *gur* and *sundh* (dried ginger) are eaten in winter for fevers and colds. The rind of the pomegranate (*náspál*) and *mulathí* are given for coughs and sometimes *ajwain* and *gilo* for fever, and *harar*, *ajwain* and salt for indigestion.

CHAP. I. C.

Descriptive.

POPULATION.

Popular remedies.

The number of infirm persons per 10,000 of the population is given below :—

Infirmities
Table 14 of
Part B.

				Males.	Females.	Total.
Insane	...	...	...	1·043	·233	·673
Blind	...	...	...	14·474	13·760	14·149
Deaf and dumb	...	...	...	3·912	2·254	13·156
Lepers	...	...	...	·456	·155	·319

The comparison of the figures at the three censuses is given below :—

				MALES.			FEMALES.		
				1881.	1891.	1901.	1881.	1891.	1901.
Insane	...	...	...	5	3	1	3	1	...
Blind	...	...	...	46	36	14	42	33	14
Deaf and dumb	...	...	...	13	7	4	7	4	2
Lepers	...	...	...	2	1	...	...	...	...

CHAP. I. C.

Descriptive.

POPULATION.

Infant mortality.

Infant mortality is not more common than in the rest of the Punjab. Figures for the early ages of life are given below : —

Average of death-rates by age in the 3-year period 1900-01 to 1902-03.

Age.						Male.	Female.
0-1	...	...	...	...	...	49	42
1-5	...	...	...	...	...	31	26
5-10	...	...	...	...	...	17	18
All ages	...	...	...	...	...	23.3	23.1

Birth ceremonies : Hindus.

Mithá bohíyá ceremony.

Sádh ceremony.

Bíbíon ká bhoj bharná.

Chúchí dhuái ceremony.

Precautions.

Ghuttí.

Chhuání.

Panjíri.

Chhattí (6th day ceremony).

Satyá ceremony (cross).

After the first three months of the first pregnancy, which is called *jetha hamal*, the mother of the pregnant woman sends her a basket full of sweets, clothes, and Rs. 5. This is called the *mithá bohíyá* ceremony. After five months the mother sends her more clothes, $1\frac{1}{4}$ maunds of sweets and Rs. 7. This is called the *sádh*. During the seventh month the pregnant woman offers $4\frac{1}{2}$ *sers* of rice to the *Bíbís* or nature spirits. Ten *thális* or plates are filled with rice, and one of these is given to a *Dúmní*, another to a *sámindární*, and a third to the husband, while the fourth is for herself and the remainder for other relatives. This is called *bhoj bharná*. The above ceremonies are not performed among the Sikhs. At the time of accouchment the *dúí* (midwife) comes to the house. After severing the navel string and burying it in the ground, she receives two rupees and some *gur*, and then washes the infant, rubbing it with flour. She also bathes the mother and receives 10 *sers* of grain. The *chúchí dhuái* ceremony is the same as that among Muhammadans, described below. An iron chain is tied round the *chárpaí* and at its head a sword or other instrument is placed to avert the influences of evil spirits. At the door a fire called *agní-ká-pahrá* is kept burning, *ajwain* and *ráí* being thrown on to it whenever any one enters the room. Leaves of the *ním* tree tied on a string are hung over the door, at which a curtain is also kept hanging. *Ghuttí* is given to the infant. It contains *sanná*, *amaltás*, *sounf*, *harar* and black salt, boiled with a piece of cotton (*phodá*). *Chhuání*, made of *ajwain*, *ghí* and sugar, is first distributed among girls, and then given to the mother for three days. On the fourth day *moíor* or *panjírí* made of flour, *ghí* and sugar is given to her. *Panjírí*, made of wheat flour, *ghí*, sugar and fruits, is given to the mother on the tenth day, and, in case the child is a boy, is also distributed among the brotherhood. On the sixth day the *chhattí* ceremony is performed. In the case of a boy some of the brotherhood and other relatives assemble at the mother's house, each bringing a *ser* of wheat in *katorás*, or small plates, filled with rice and sugar. A suit of clothes, Re. 1-4, a piece of *gur*, *bhelí* and 10 *sers* of wheat are also given to the father's sisters. Among the Sikhs more is given, and among Sikh Sardárs still more. The Náin makes a *satyá* on the wall near the door and receives a rupee and some rice, and the mother eats some *khichrí* (rice and pulse cooked) on this day.

On the 10th day the members of the family and the *Náin líp* the whole house, clothes are washed, all earthen vessels broken and new ones bought in their place. On the 11th day the Brahman comes to the house, lights the *hom* (sacred fire), and by way of purification sprinkles the house with the Ganges water and thus the *sútak* or impurity is removed. Before this no outsider, such as a Brahman, Chhatrí or Vaishyá, will eat and drink from the kitchen of the house. After this cooked rice or *halwá* is distributed among the brotherhood. On the same day the various menials bring toys for the infant. Thus the Khátí brings a small bedstead and receives a garment and a rupee. The Náí and the Brahman put *dub* grass on its head, each receiving a fee. The Náís of the wife's mother and sister come with *badhái* (bringing *dub* grass) and receive a shawl and a rupee and sometimes more according to means. The mother of the wife sends $1\frac{1}{4}$ maunds of *laddús*, made of flour and *gur*, and 15 *sers* of *panjirí*, gold and silver ornaments, $2\frac{1}{2}$ suits of clothes for the woman and 4 for the boy. On the 40th day the mother bathes and distributes a *ser* of *panjirí* among the brotherhood.

CHAP. I. C. Descriptive.

POPULATION.

Precautions:

Dasuthan (10th day ceremony).

Sútak níkdíná.

Badhái (or welcome) ceremony.

Chhúchhak or *Húe ká déná.*

Chhila (40th day) ceremony.

Muhammadans in this State do not as a rule observe any ceremony before birth. In accouchment the mother is laid on a quilt spread on a *chúrpaí*, her head being kept towards the north and her face towards Mecca. The *dái* severs the *nárwá* or navel string and buries it in the ground. Afterwards a *Qázi* is sent for and he recites the *búng* in the child's right ear and the *takbír* in its left ear, receiving a rupee and some *gur*. Some date-juice is then poured into the child's mouth as a token of welcome if it is a boy. Some old woman gives the infant the *janam ghútti* which contains *sanna*, *amaltás*, *saunf* (anise), *harar* and black salt boiled in a piece of cotton (*phoá*). This is called *gurti* in the Punjab. The infant's aunt washes the mother's nipples with warm water, receiving some money and ornaments. This is called the *chúchi dhuái*. For three or four days only *chhuáni*, a mixture of *ajwain*, *ghi* and *gur* is cooked and given to the mother to eat. After three or four days *panjirí* or *moí*, made of wheat flour, *ghi*, *gund* (or gum of the *kher* tree) and sugar, is given to the mother and also distributed among the relatives and brotherhood. On the sixth day the mother is bathed and her clothes changed. Cooked *senwin*, sweet boiled rice and large *chapátis*, baked potsherd, are distributed among the poor and the brotherhood. This ceremony is called *chhatti*. The mother is also bathed on the 10th, 20th and 40th days, and on the latter day the midwife receives a suit of clothes, a piece of *gur* (*gur kí bheli*) and some money. This is called the *chhilá*. The mother is kept inside the room for 10 days and sleeps in the same room for 40 days. A lighted *chirágh* and a piece of iron (a sword or chain) are kept in the room at night, and are supposed to avert the bad influences of *bhúts* or ghosts. At the door of the room a fire is kept burning, and if any outsider wishes to enter, she throws *ajwain* and *rái* on it. No cat or dog is allowed to enter the room. The mother is considered impure for 40 days in towns and for 10 days in villages, and no one eats from her hand during that period. In the Punjab the first birth takes place at the house of the mother's father. If the child is a boy, the mother on returning to her husband's house brings back *chhúchhak*, i.e., gold and silver ornaments, clothes, utensils, etc., for herself and the boy. In the Jind tahsil and its neighbourhood the birth takes place at the husband's house, but four or six months afterwards the mother visits her father's house and brings the *chhúchhak* on her return.

Birth ceremonies. Muhammadans.

Báng (the call to prayer).

Ghútti.

Chúchi dhuái.

Kál níkdíná.

Chhuáni.

Panjirí.

Chhatti.

Chhilá.

Chhúchhak ceremony.

CHAP. I. C. In the Jind tahsil some Muhammadans perform the *dasaundh* ceremony for a boy's welfare. This consists in placing a *hansli* or necklet put on his neck every year for 10 years. A sum of money is also spent in charity. The *aqiqá* ceremony is of the usual kind. **POPULATION.** Circumcision is termed *khatná* or *sunnat* and is performed at home before the age of 12 years. Within the *chhilá* or 40 days the infant's head is shaved, or rather its hair is clipped with scissors. Some wealthy people give gold or silver equal in weight to the hair as alms to the Nái and the poor. The *rasulia* ceremony is the same as in Baháwalpur.

Precautions :

Dasaundh ceremony.

Aqiqá.

Khatná.

ghand.

Rasulia.

Sex statistics.
Table 16 of Part B.

The number of males in every 10,000 of both sexes is shown below :—

Census of				In villages.	In towns.	Total.
All religions	{	1881	...	5,505	5,335	5,479
	{	1891	...	5,503	5,336	5,480
	{	1901	...	5,443	5,416	5,439
Census of 1901	{	Hindus	...	5,434	5,412	5,431
	{	Sikhs	...	5,562	6,766	5,716
	{	Jains	...	5,465	5,253	5,382
	{	Muhammadans	...	5,381	5,069	5,266

The table below shows the number of females to over 1,000 male under five years of age as returned in the census of 1901 :—

Year of life.				All religions.	Hindus.	Sikhs.	Jains.	Muhammadans.
Under one year	...	...	...	930	941	944	520	891
1 and under 2	...	...	...	993	987	1,107	1,000	940
2 and under 3	...	...	...	985	1,020	779	1,588	1,015
3 and under 4	...	...	...	1,005	993	804	1,250	1,248
4 and under 5	...	...	...	928	935	819	909	960

There are three distinct forms of marriage rites in vogue in the State,—(i) those observed among the Gaur Brahmans and Baniás, (ii) those observed by Sikh Sardárs and wealthy Jats, and (iii) the newly introduced *anand* rites among the Khálsa Sikhs. These are described separately below.

A *pandit* consults the horoscopes of the boy and girl who are to be married and finds out a *shubh lagán* or fortunate date and hour for the wedding, receiving a rupee and a *sídhú* (provisions). This is called *hiáh ugkarwáná*, or fixing the date of the marriage. The brotherhood is then assembled and a marriage letter, sprinkled with *kungú* water and tied with *khámni* thread, is written at the girl's house and sent to the boy's parents. The *nái* takes this letter and hands it to the boy's father before the assembled brotherhood, receiving in return a *lág* or due. This is done two or three months before the wedding. The *towá* is sent by the girl's father 15 or 20 days before the marriage to the boy's father through the *nái*. It lays down the exact time of the *pherá* and the number of *báns* to be observed with other details. Seven *sohágans*, or women whose husbands are alive, grind $5\frac{1}{2}$ *sers* of *urd* (pulse) in a handmill, each dropping seven handfuls of *urd* at a time into it. This is called *máñh (urd) ko hath lagáná*, i.e., the beginning of marriage. One day and before the *bán* or *batná* ceremony the *haldat* takes place: $1\frac{1}{2}$ *sers* of barley with *haldí* (turmeric) are powdered by seven *sohágans* as before, and then parched and ground. Oil is then mixed with it and the mixture is called *batná*. Next morning the *bán* ceremony takes place. The boy receives 5, 7 or 9 *báns* and the girl two less in her own house. First the *ghí ungal* ceremony is performed, oil, *dub* grass and 7 pice being put in a *thúthí* (a small earthenware dish or cup) and then placed in front of the boy and his bride, the latter being seated on a stool, while the father, mother, and five other relations take *dub* grass in their hands, touch the feet, knees, shoulders and forehead of the boy and girl in turn seven times. This is called *ghí ungal dená*. After this the *batná* is rubbed on the boy or girl's body and washed off by the *nái* or *náin*. All this ceremony is called *bán*. On the day of the first *bán* a *kagná*, or cotton thread with seven knots, is tied round the right wrist and a *rakhrí* (a woollen thread tied on a betel nut) and an iron ring are placed round the left ankles of the boy and girl by the family priest (*parohit*). The *neotá* is a sum of money presented by members of the brotherhood, and by friends of the boy's and girl's fathers. The maternal uncles of the married boy and girl present *bhúts* or *nának chak* containing suits of clothes and ornaments and some cash, which may be from Rs. 11 to Rs. 500 or more. The day before the wedding the *shánt* ceremony is performed, the 9 *gráhs* being worshipped by the boy's maternal uncle. This is done by the girl's maternal uncle on the *pherá* day itself. *Mandhú bándhná* is thus performed: holes are bored in the bottoms of three earthen vessels (*thúthís*) and a rope passed through them. They are then tied upside down to the upper end of a pole which is fixed in the middle of the courtyard of the house where the wedding is being celebrated. The married boy and girl with their parents worship their own *mandhús*. The women assemble and go to the house of the *kumhár* (potter), where they worship the potter's wheel and offer 14 pice, $5\frac{1}{2}$ *sers* of grain and some sweets. This worship of the wheel is performed in token of the *sudarshan chakar* of Śrí Krishna, which was a great defence against evils, and also in honour of the wheel of creation. This ceremony is not observed by the Sikhs. The family priest,

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Descriptive.
POPULATION.

Hindu marriage ceremonies:
Gaur Brahmans and Baniás.

Kungú chhirkt chitthí or *kungú* (sprinkled letter).

Towá.

Biáh ká shagán karná.

Haldat and bán.

Kagná and rákhrí bándhná.

Neotá.

Bhát ceremony.

Mandhú bándhná.

Chak pújd.

Ghorí charkná.

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POPULATION.

Hindu marriage ceremonies;
Gaur Brahmans and Baniás.
Barát marriage (procession) and milní ceremony.

Pherá.

Aahaman.

Madh parkh.

Sábhya ucháran
(repeating genealogy).
Kanya dán.

Gánth jirná.

Bhandár
ceremony.

Widá, hidá or
khás (departure).

Dhán boná
ceremony

Bhúhá utárná.

parohit, paints a *tilák* (mark) on the boy's forehead, dresses him with the *jáma* (for wedding clothes), and after performing *Ganesh púja* (worship of Ganesh) the boy mounts a mare and goes in procession to a temple, where he worships. Last of all he worships the village god called *Khera deotú* and then remains outside the village. The wedding procession next proceeds to the girl's village and halts outside it either in a garden or some suitable place. There the girl's father brings a *dún* (dowry) of two shawls, gold and silver ornaments, two suits of clothes, a mare, and some money, which may be anything up to Rs. 200 according to his means. In the Sangrúr tahsil this dowry is given at the departure of the wedding procession to perform the *khát* (bedstead) ceremony. But in the Sangrúr tahsil a horse and shawls are given at this occasion. The actual marriage ceremony (*pherá*) takes place at the time of the *lagán* announced by the horoscope. In the *angan* (square) where the *mandhú* (canopy) is erected, the family priests of both parties, and the boy and girl with their relatives, assemble. The boy is either seated on an *ásan* (seat) of *kushú* grass or on a low stool, *chauki*, and the girl on a *khúri* (stool). The priest lights the *hawan* (sacred fire) and the worship of the nine *grúhs* is first performed. The boy puts water in his mouth three times with a spoon, while the Brahman recites a *mantr* which signifies that the mouth is purified. The *madh parkh* ceremony is then performed; *dahí* (curd) is mixed with *búra* (sugar) in a cup (*katorá*) and shown to the boy and the girl: this is intended to create affection between them. The family priests of both parties repeat the *súkhys* (genealogies) of the boy and girl with their respective *gúts* and clans, and they are made to touch hands. The *kanya dán* is the delivering of the girl to the boy. It is done thus: the girl's father puts two pice or two rupees in the boy's hand and the girl's *parohit* pours some water on them and then the father puts the boy's right hand into that of the girl. Annas 2 or a rupee or more are given to every Brahman present. This is called *bhúr*. Two pice or 4 annas are also given to every poor person present. This is called *búra*. The girl's *parohit* ties the end of the bride's *ornhá* to the bridegroom's *dopattá*. After this the *pherá* ceremony takes place, and they both walk four times round the *hawan* (sacred fire). In the first three *pherús* (turns) the bride walks before the bridegroom, but in the fourth the bridegroom leads her, and when they sit down they exchange seats. The bride is then given some sweets and retires into the inner apartments. The bridegroom's *maur* (crown) is taken by his mother-in-law, and he returns to the *dandal-wásá*, leaving his knotted *dopattá* behind him. On the next day the *bhándár* ceremony is performed, and the bridegroom's father, with other members of the *barát*, receives a certain number of *pattals* containing from the bride's father, and besides sweets he gives some money to be distributed among the married sisters of the bride who live in the village. The next day the *widá* or leave-taking ceremony is performed: the brotherhood assemble at the bride's house where the bridegroom's father exhibits the *barí*, consisting of suits of clothes and ornaments, etc., for the bride with money and sweetmeats for the bridegroom's father. The *lúgs* (dues) are then distributed among the *lágis*, such as the Náí, Dhobí, Chúhrá, etc. Then a bedstead (*khát*) is put in the square and bridegroom is seated on it. The father and other relations of the bride walk round it, dropping rice seed on the ground for good luck. This is called *khát* and *dhán boná* ceremony. After it the *barát* departs. When the *barát* reaches the bridegroom's village, the bride is lifted down from her *rath* (chariot) before the house door by the bridegroom's mother accompanied by other women, and a vessel of water with some *pípal* leaves in it is placed on her head. On reaching the threshold the bridegroom's

mother measures both bride and bridegroom with a cloth, and sprinkles some water out of the vessel on the bride's head, the remaining water being thrown away. The bridegroom's sister then shuts the door and receives a small present in order to induce her to open it. The *kangná khelná* then takes place. In this the bride unites the bridegroom's *kangná* (a red thread tied round the wrist) and the bridegroom does the same to her. After this a ring is put in a *paránt* (a flat dish) containing water or *lassi*, and both bride and the bridegroom try to find the ring in it. Whoever finds the ring first is supposed to be the winner. This observance also takes place at the girl's father's house one day before the departure of the *barát* marriage process. The ceremony of *munh dikhái* is performed on the same day, the bride receiving small presents from her female relatives for showing them her face. With this the marriage ceremonies end. The bride after a few days returns to her parent's house, where she remains till the *muklúwá*, which takes place several years later. The *muklúwá* ceremony is held an odd number of years after the marriage. After it bride and bridegroom live as man and wife.

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Hindu marriage ceremonies :
Gaur Brahmans
and Baniás.

Kangná khelná.

Munh dikhái.

Muklúwá.

The marriage-letter is drawn up as among the Gaur Brahmans and Baniás, with the *tewá*, *lagan*, consisting of a cocoanut covered with red cloth and *khámní* thread, 5 *ashrafis* (gold coins) and 21 *sers* of sugar for the boy: 101 suits of clothes, gold bangles, *saggi* and silver *chand* and *panka* (ornaments) and shoes for the boy's mother: a horse with silver ornaments for the boy's father, and Rs. 51 for the *lágis* (menial servants) are also sent by the girl's father. These presents vary according to the parties' means. The *tewá* and *lagan* are taken by the family priest, the Náí, Mirási, Chamár and Jhinwar, and for this they receive their dues, consisting of shawls, rupees and sweetmeats. The *mahúrat* or *shagan* ceremony is performed thus: five days before the wedding, 1½ maunds of coarse rice, *bagar* and poppy seed are kept in water for a night and then the water is taken out and a *páthá* Brahman is called in. He traces the figures of the 9 *gráhs* in a square, with 5 dyes, henna (*menháí*), *kúngú*, turmeric, *salára* (a black seed) and *átá* (flour), and then *pújan* (worship) of the 9 *gráhs* is performed. Then the *mahúrat* of the wedding is observed. Seven *sohágans* (wives whose husbands are alive) grind seven pieces of turmeric and put them in two earthen vessels. Then they put 5½ *sers* of wheat into a winnowing basket and give it seven strokes with a pestle (*musal*). Then they take seven handfuls of wheat and grind it in a handmill. After this Ganesh *pújá* is performed and coarse rice (*bagar*) distributed among the children. *Rakhri* (a phylactory of woollen thread) is tied round the left ankles of the pair. The *shánt* and *kangná* ceremonies are the same as among the Gaur Brahmans, but the *kangná* ceremony takes place on the same day as the *shánt* ceremony. Among Jats and Sikhs Sardárs *jandí pújan* (worship of the *jand* tree) is performed by the boy on the day the wedding procession starts. A cotton thread is passed seven times round the tree, and after pouring a little oil at the foot of the tree he strikes it seven times with a sword or *gandása* (hatchet). On the night of the *pherá* the *sohág patúrí* (a basket containing things emblematic of a husband's life or *sohág*) is sent by the boy's father to the girl. It should contain 5 gold and silver ornaments, shoes, a comb, *sandúr* and saffron, a phial of *atar*, *sohág pura*, 14 dates, a cocoanut, a piece of sandal wood and *satnála* (head-thread). The *pherá* ceremony is the same as among the Gaur Brahmans. The *bári* ceremony takes place on the day of departure. The bride's father sends from 7 to 21 baskets or dishes to the bridegroom, and he puts jewellery, suits of clothes, henna, fruit, etc.,

Sikh Sardárs,
Sársut Brahmans,
Jats and Khat-
ris.
Lagan ceremony.

Mahúrat ceremony.

Shánt.

Jandí pújan
(worship of *jand*
tree).

Sohág patá í.

Bari.

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Hindu marriage ceremonies :
Sikh Sardárs,
Sársut Brahmans,
Jats and Khatrís.

Khát ceremony.

in them and returns them to the bride's father. At the time of departure the *khát* (bedstead) ceremony is performed thus: a *pádhdá* Brahman traces the figures of the 9 *gráhs* on the ground in a square and the bride's father worships them. Then a *khát* is put in the square and all the suits of clothes and ornaments for the bride, with the money, sweetmeats and utensils for the bridegroom's father, are arranged in the square and handed to him in the presence of the brotherhood. The *lágís* now receive their *lúgs* (dues). The dowry, which varies with the party's means, may include cash, jewellery, clothes for the bride and bridegroom, shawls, cloth, cooking utensils, bed and bedding, a horse, camel or other animal (*muhris*) and a *dola* (palanquin). A cow is given to the family priest (*parohit*), a buffalo to the barber (*núi*) and a pony to the musician (*mírúsi*) of the bridegroom's party.

Khálsa Sikhs.
Anand ceremonies.

Betrothal.

Fixing the date
of marriage.

Ardás (prayer)
before the
Granth Sáhib.

Among the Khálsa Sikhs the *anand* (marriage) ceremonies which were initiated by Amar Dás, the third Guru, have recently come into vogue instead of the Hindu marriage ceremonies. These are as follows:— The girl's father assembles his brotherhood at his house, certain *shabads* of the Granth Sáhib are recited, and the day of betrothal, which should be the birthday or *anand* (betrothal or wedding) day of a Guru is fixed. The girl's father then sends a Sikh with a *rukhnáma* (rules of Sikhism), a *kard* (knife), a *kará* (iron bangle), a *kanghá* (comb), two *kachh* (short drawers), a *bhelí* (a piece of *gur*) and a rupee to the boy's father. These are received by the boy in the presence of his brotherhood and a bit of *gur* is put in his mouth as a sign of the betrothal. The girl's father again collects his brotherhood and sends for a *granthí*, or reader of the Granth, to draw up the letter fixing the date of the wedding. This is sent to the boy's house by a Sikh, together with a *bhelí* and a rupee, which are received by the boy's father in the presence of his brotherhood. One day before the wedding procession starts, the boy is bathed and dressed in yellow clothes, and a sword or *kard* put in his hand. Thus dressed he recites an *ardús* (prayer) before the Granth, and then the brotherhood is feasted. The girl's father also gives a feast to his brotherhood one day before the arrival of the wedding procession.

Barát (wedding
procession)
Anand or real
phérá ceremonies.

Next day the procession proceeds to the girl's village, near which her father with a party of Sikhs, singing hymns, receives it. Meanwhile both parties interchange the Sikh salutation of *wáh gúrújí kí fatak*, and the girl's father gives the *milní*, consisting of money and clothes, to the boy's father. Then the procession proceeds to the girl's house, where flowers are scattered over the boy, who bows before the Granth, which is kept under a canopy, and sits there while a *granthí* reads passages from it. After this the wedding procession is put up in the guest-house. The *anand* or wedding takes place after midnight. A canopy is erected and the Granth Sáhib placed in the *angan* (square). Then the boy and the girl are seated on two *ásans* (woollen or cotton seats) face to face, while *rágís* (choristers) sing the *ásá kí wár* (verses in praise of God), and the *granthí* recites the *ardús* standing and invokes the Guru's blessings on the pair. Then he recites the conditions to be mutually observed by them, and when they have both agreed to them, the girl is seated on the boy's left, and one end of his *dopattá* is either placed in her hand or tied to her *orhná* (sheet). Then the members of her family stand up while the *granthí* recites the *lávás* (verses) which set forth the Sikh doctrines and praise of God four times, while the bridegroom leads the bride four times round the Granth. After this the pair sit on one *ásan*, the bridegroom being on the right. Again the *granthí* declaims the *updes* (exhortation)

to them both, exhorting them to observe the rules of Sikhism and of the household. These being agreed to by them, the *granthi* recites *anand bání* (marriage verse), declares the marriage concluded before the Granth Sâhib, and prays for the Guru's blessings on the pair. Then the bride bows before the Granth and gives her hand to her husband. A *pīrshād* (of flour, sugar and *ghī* cooked) is offered to the Granth, and some of it given to the bridegroom, who eats half and hands the other half to his wife. Then a sum of money (*charhāwa* or offering) is offered to the Granth. On the day of departure a dowry is given by the bride's father to the bridegroom for the girl.

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Among Muhammadans after the preliminary arrangements between the two fathers have been completed the girl's father sends his *Nái* with a set of clothes for the boy's mother and a ring and a handkerchief for the boy, who is seated on a *toshak* (carpet) in the presence of the brotherhood to receive the gifts. Then a drum is beaten, and sugar and cooked rice distributed among the brotherhood. The *Nái* then departs, after receiving Re. 1-4 and a *thán*, or piece of cloth, and a shawl. The ceremony is called *mangni*, and the betrothal is then complete. The next ceremony is the *sindhāra*. When the date of the marriage has been fixed, the *Nái* is sent by the girl's father with a letter announcing the date. The *Nái* gets Re. 1-4 and a wrap (*chādar*) as his *neg* from the boy's father and returns. The *bán* and *neotá* ceremonies are the same as those of the Hindús. The procession (*janet*) on reaching the bride's village goes straight to the *Dandal-wásá*, where they are met by the bride's relations with the *Nái*, who gives them *sharbat* to drink. Then the bride's father gives Re. 1 and a *rezái* (quilt) to the bridegroom, while the latter's father distributes Rs. 3 or Rs. 4 among the *lúgís*. After sunset the *nikáh* or marriage service is read by the *Qází* in the presence of witnesses, after the bride and bridegroom have signified their assent. The bridegroom then makes a promise to pay a certain amount of money (*mahr*) in case of *taláq* (divorce) to the bride. The *widá* ceremonies are the same as among the Hindus. Among Shaikhs, Sayads, Mughals and Patháns, the *muklāwá* ceremony does not take place, but it still obtains among the Ranghars. *Fahez* (dowry) is given according to rank and position at the time of *widá* as among the Hindus. Widow remarriage does not involve great expense. The *Qází* is paid Re. 1-4, and dates are distributed.

Muhammadan
marriage
ceremonies:
Betrothal.

LANGUAGE.

The chief dialects spoken in the State are Bángurú or Deswálí includ-

Chief dialects.

Dialect.	Number of persons speaking.	Per 10,000.
Bángurú or Deswálí, including Hariání.	200,512	7,110
Bágrí ...	7,098	252
Ahírwatí ...	6,362	226
Panjábrí, including Janglí ...	64,091	2,273
Hindústání ...	2,081	74

ing Hariání, Bágrí, Ahírwatí, Panjábrí and Hindústání, and the figures in the margin show the numbers speaking them, and their distribution per 10,000 of the population as returned in 1901. Urdu is of course nowhere a rural dialect. It is confined to the educated classes in the towns, and the number speaking it was

CHAP. I, C. returned as only 430 in 1901. Bāngrú or Deswálí is spoken in the 8 trans-Ghaggar villages of *thána* Kulárán, close to the Gohla sub-tahsíl of Karnál. It is locally called Nalí or Jánd and is said to be a branch of Hindústání. Hariání, spoken in the Hariání tract of the State, which covers nearly the whole of *pargana* Jínd and a large tract of *pargana* Dádri, is also supposed to be a debased form of Hindústání. As spoken in *pargana* Dádri it also contains Bágri words. Pure Bágri is spoken in *thána* Bádhra, tahsíl Dádri. Ahírwatí is spoken in the Ahírwatí tract of *pargana* Dádri. Panjábí is spoken in the Sangrúr *nizámat* and has three special dialects in this State, *viz.*, Janglí, Jatkí and Pawádh. The Janglí dialect is spoken in the Sangrúr and Bálánwálí *thanas*. As spoken in Sangrúr *thána* it is mixed with Pawádh and pure Panjábí, but in Bálánwálí *thána* pure Janglí is spoken.

POPULATION.

Bāngrú.

Bágri
Ahírwatí.Panjábí with its
dialects.

TRIBES AND CASTES.

Priestly castes :
Brahmans

Brahmans, who number 29,630 in the State, are mainly found in the towns. In the villages the few Brahmans there are generally follow agricultural pursuits. Sársut Brahmans are found in Sangrúr and Gaur Brahmans in Jínd, Safidon and Dádri. These are the professional Brahmans. The Bhát, Biás, Dakaut and Acháraj Brahmans are considered inferior.

Chamárwa Brah-
mans

Chanor and Banor were two brothers, Brahmans, who set out to visit the Ganges. One day a calf fell on the *chaunká* where they were cooking their food and died there. Chanor at the request of his brother removed the calf, and his brother thereupon excommunicated him. Chanor joined the Chamárs and his son was recognised as a Chamár and called Rám Dás Bhagat. His descendants are called Rámdásiás or Chanors. They are the only Chamár group that employs Brahmans. These Chamárwa Brahmanas, as they are called, perform all Brahmanical rites for their clients and wear the *janco*. Other Brahmanas, however, do not associate with them. The story goes that Rám Dás Bhagat selected a Brahman as his spiritual guide when he was out-casted from the Brahmanas, and the descendants of this Brahman are the Chamárwa Brahmanas. Chanors only marry Chanors, but they exclude four *góts*.

The Jogí castes.

Jogís who have reverted to 'secularity' (*ghirast-áshram*) still call themselves Jogís, though they retain their original *gót*. Thus there are Chauhán Jogís of the Patsaina sect in Jínd. They claim descent from Manha, a Chauhán who became a Jogí. His wife also became a Jogán, but they both reverted to a secular life and settled at Baluána in Patiála, whence they migrated to this State. Their descendants are Chauháns by *gót* (but apparently Jogís by caste). Jogís of the same sect and of the following *góts* are found in Jínd:—Túr, Ráwal,¹ Gathwála, Madár, Bachchhal, Bachchhak, Kachwáha and Napiál. In marriage three *góts* are avoided, and also the group of their spiritual collaterals. They intermarry with the Kanphará Jogís. *Karcwá* is practised. They eat *kachchí* food only from Brahmanas, Khatrís, Vaishyas, Jats, Ahírs, Kávasths and Kaláls. An account of the religious orders of the Jogís is given below (page 254).

¹ Ráwal means 'novice.'

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POPULATION.

Tribes and
castes,
Commercial
castes,

Baniás (19,169) are the most important commercial class in the State. Their divisions—Agarwáls, Oswáls, Sirímáls and Mahesrís—appear to be real tribal divisions, for they do not smoke or eat with one another. The Agarwáls are found principally in Jind tahsíl. They have 17 *gôts*. The Oswáls and Sirímáls are all Jains, and are called Bhábrás. The Oswáls have the following *gôts* :—

1. Ranke.	4. Bambal.	7. Bamb.	10. Kohár.
2. Dogar.	5. Lorye.	8. Jakh.	
3. Gadye.	6. Bhálú.	9. Náhar.	

They avoid four *gôts* in marriage. Their name is derived from the town of Ósia-Nagrí in Márwár, and the legend regarding their conversion to Jainism is that about Sambat 220 the Rája of Ósia-Nagrí, having no issue, went to see (*darshan karná*) Srí Ratan Súrí, an ascetic who was practising austerities (*tap*) in a forest near the town, and as he was granted a *bar* (boon) by the ascetic, he had within the year a son who was named Jai Chand. The boy was, however, bitten by a serpent and died. The ascetic on hearing of this sent one of his disciples to stop the cremation, and when the body was brought to him, ordered it to be taken back to the palace where the prince had been bitten, telling his wife to lie down beside it as before. At midnight the snake returned, licked the bite, and the prince was thus restored to life. On this the Rája, with all his court and people, became Jains. He and his family took the name of Srí Srimál, his courtiers that of Srimál, and the Kshatriyás that of Oswál. The *gôts* of the Srimáls are—

1. Chanália.	3. Kánaudia.	5. Jaumwál.
2. Boria.	4. Bángaria.	6. Tánk.

An account of the Jains as a religious community will be found below. Khatrís only number 470 throughout the State.

The Jats, who number 95,215, or 33·7 per cent. of the total population of the State, are by far the most important caste, and form the backbone of the agricultural population. Their distribution by religions is shown in the margin. The Sikh Jats are found only in tahsíl Sangrúr. The principal Jat tribes in the State are the Sangwán (8,013), Sheorán (4,335), Ghatwál (3,883), Redhús (3,377), Phogát (3,044), Láthar (2,263), who are all Hindus, and Cháhil (2,939), who are mainly Hindus, and the Siddhu (3,612) and Mán (2,787), who are mainly Sikhs. An account of some of their *gôts* is given below.

Agricultural
castes :
Jats.

Hindus	...	71,118
Sikhs	...	23,394
Muhammadans		703

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POPULATION.

Tribes and
castes.

Ahláwats.

Bhainswáls.

Bhedas.

Cháhils.

Dallál, Des
wál, Mán and
Sáwal Jats.

Duns.

Gawarias.

Gathwálas.

Gendás.

Ghanghas.

Jáglán.

Kajláns,

The Ahláwat *gót* is descended from Ahla, its eponym. It has held three villages, Lajwána Khurd, Fatehgarh and Rúpgarh in tahsíl Jínd for 20 generations or more. About 400 years ago the descendants of Ahla immigrated from Dighal, a village of Sámpla tahsíl in Rohtak, and settled at Rúpgarh. The Ahláwat Jats are all Hindus.

The Bhainswál *gót* (from *bhains*, buffalo) is found in tahsíl Dádri. The Bheda (from *bheda*, a sheep) is found in tahsils Sangrúr and Dádri.

The Cháhil Jats claim descent from Bála, son of a Chauhán Rájput, who contracted marriage by *karewá* with a Jat widow. Their ancestor agreed to accept offerings to Gúga, and thus acquired power and called his *gót* Cháhil.¹ He also agreed to accept alms offered to Gúga, and the Chahil (whatsoever their caste) still receive these offerings. This *gót* is found in tahsils Jínd and Sangrúr, holding 6 villages in the former tahsíl, *viz.* Devrá, Radhána, Daryáwála and Baraudí.

The Jats of the Dallál, Deswál, Mán and Sáwal sub-septs claim descent from Dalla, Desú, Mán and Sewá, the four sons of Khokhar, a Chauhán Rájput by his *karewá* marriage with a Jat widow. The Dallál *gót* holds seven villages in tahsíl Jínd, and the Deswál four in *thána* Safidon of that tahsíl. The Mán and Sáwal hold no villages, but are found in small numbers in villages of the Jínd and Sangrúr tahsils.

The Dun *gót* (so called from *duhna* to milk, because they used to milk she-buffaloes, it is said) holds two villages, Karela and Bhabbalpur, in Jínd tahsíl, and is also found in small numbers in tahsíl Sangrúr. They migrated from Hánsí and founded the above villages. The Gawaria *gót* (from *gaie*, cow) is found in small numbers in the villages of Jínd tahsíl.

The Gathwála (from *gatha*, a burden) were once carriers by trade. They hold 10 villages in tahsíl Jínd, and were immigrants from Hulana, a village in the Gohána tahsíl of Rohtak. Their villages are Rámnagar, Rám Kalí, Páulí, Shamlo Kalán, Narána, Narání, Gataulí, Lalat Khera, Anchora Kalán and Kurar.

The Gendás *gót* is found in villages of tahsils Sangrúr and Dádri. Its name is said to be derived either from *gandása*, an axe, or Gendwás, a village in tahsíl Hissár. The Ghanghas *gót* holds Bhanbewa village in tahsíl Jínd. Their ancestor migrated from Bhiwání tahsíl in Hissár, and settled in Bhánhewa. The Jáglán *gót* is descended from Jágu, a Rájput, who founded Jáglán in Hissár, and it holds three villages, Anta Kalán, Jalálpura Kalán and Rajána, in tahsíl Jínd, having immigrated from Khánda, a village of Hánsí tahsíl in Hissár, 17 generations ago.

The Kajlán *gót* claim descent from Kajla, a Chauhán Rájput who married by *karewá* an Ahír widow, and thus became a Jat. It holds Hatwála, a village in tahsíl Jínd, founded 15 generations ago, and Kajal Khera with other villages in Hissár.

¹ The *pújárs* of Gúga are generally called Cháhil in Jínd tahsíl, but in Sangrúr they are called *bhagats*.

The Kál Khand *gót* is descended from Kál and has for 25 generations held the villages of Bawána and Buradahar in tahsíl Jínd, which they founded, having migrated from Rámpur-Khandal in Delhi.

The Kundú *gót* is descended from Kundú, a Rájput, who married a Jat widow by *karewá* and so lost status. It holds six villages in Jínd tahsíl (see under Phogát).

The Lathar *gót* claims descent from an ancestor who migrated from Jaisalmer and married a Jat widow. He was once attacked and surrounded by enemies whom he put to flight, but one of them whom he had captured killed him by thrusting a *láthí* or stick into his mouth, whence the name of the *gót*. They hold seven villages in the Jínd tahsíl, *viz.*, Julána, Shádípur, Des Khera, Buddha Khera, Karsaulí, Rájgarh and Lajwána Kalán. Julána was founded 22 generations ago.

The Mor *gót* holds one village in tahsíl Sangrúr. It reverences the peacock because the mother of its ancestor who was born in a *jangal* died in giving birth to him and the child was protected from a snake by a peacock. It is said to be connected with the Khíchar *gót*.

The Narwál *gót* is found chiefly in tahsíl Sangrúr. It derives its name fancifully from *narwál*, *lit.* beating, because its progenitor used to take such care of the grass growing in waste land that he used to beat the dust out of it. It holds a large part of Jhamola, a village in Jínd tahsíl.

The Parwária or Púria *gót* derives its name from *púr* or hemp, because its progenitor cultivated that plant, and it still points to the *johrí purwáli* or hemp tank near Gúgherí in Rohtak as the tank used by its ancestor. It is found in Zafargarh, a village of Jínd tahsíl.

The Pálú *gót* claims descent from Pálú, its eponym, and holds a part of Jhamola, a village in the Jínd tahsíl.

The Phogát Jats own 12 villages in tahsíl Dádrí. They claim descent from a Chauhán Rájput of Ajmer who first settled in Sanwar, a village in Dádrí, but Máhí, son of Bhallan Sangat Rái, his descendant, abandoned Sanwar and founded a village or *khera*, whence he expelled Kundú Jat and took possession of the 12 villages held by him. The Kundú Jats are now found in tahsíl Jínd. The Phogát derive their name from *phog*, a plant (used as fodder for camels and also eaten by people in the Bágur) which grew abundantly in the village, which was also named Phogát. The *gót* worships Bábá Shámí Díál, a Bairágí *faqír* whose shrine is at Dádrí. The Phogát villages are :—Dádrí, Ráwaldí, Kámodh, Jhanjar, Khátiwás, Lohárwála, Shamspur, Maurí, Makrána, Makráni, Dhání and Tikán.

The Púnia *gót* once held 360 villages in or on the borders of Bikáner. The Púnias are by origin Jats and do not aspire to Rájput descent, claiming to have been made Jats by the *pun* or favour of Mahádeo. They are found in tahsils Sangrúr and Dádrí, and hold Akálgarh in Jínd tahsíl. The following are the Púnia villages :—

Tahsíl Sangrúr ...	Buzurg.	Kalaudí.	Mandí Khurd.
	Ballamgarh.	Ghábdán.	Chupkí.
	Máhilán.	Sangrúr.	Nanhera.
Tahsíl Dádrí ...	Atalah Kalán.	Mánkáwás.	
	Siswála.	Súrajgarh.	
	Pandwán.		

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Descriptive.

POPULATION.

Tribes and castes.

Jats.
Kál Khands.
Kundús.
Lathars.

Mors.

Narwáls.

Púnias.

Phogáts.

Púnias.

CHAP. I. C.

Descriptive.

POPULATION.

Tribes and castes.

Jats.

Ráthís.

Gohrás.

Redhús.

Bhanwálas.

Sangrotas.

Sangwáns.

Jakhars.

The Ráthi Jats claim descent from a Ráthor Rájpút, who contracted a *karewá*. They are found in some villages in tahsíl Dádri, and also hold Khera Bakhta, a village founded eleven generations ago in Jind. The Gohra *gót* is descended from Gohar, a Tunwár Rájpút. It holds Sila Kherí in Jind tahsíl.

The Redhú *gót* is descended from a Jat, Redhú, who founded Kandela in tahsíl Jind, and has held 14 villages in that tahsíl for 25 generations, having migrated from Hissár. Their villages are:—Kandela Khás, Bhatwála, Shahábpur, Barsána, Jíwanpur, Lohchap, Dálamwála, Manoharpur, Srírág, Ghúnga, Igrá Kherí, Taloda, and Kehar Kherí.

The Bhanwála *gót* is descended from Bhána, a Ját, who founded Sawáya in Jind, in which tahsíl it has also held Asan, and Pilukhera for 24 generations.

The Sangrota *gót* claims descent from a Chauhán Rájpút who killed a dacoit with a *sengar* or quarter-staff, and migrated from Karnál. It holds four villages—Dhigána, Jámní, Bhairon Khera and Hatthwála—in tahsíl Jind.

The Sangwán Jats claim descent from Sardhá, a Rájpút of Sarsú Janglú. Sangú, son of Nainú, his descendant, migrated from Ajmer and founded Bághanwál near Kherí Buttar, Tawála and Jhojú in the Dádri tahsíl. Sangú became a Jat. He brought with him Mahta, a Godária Brahman, a Jhanjária Náí, a Khurián Dúm, and a Sahjlán Chamár, and these *góts* are still clients of the Sangwán, which holds 57 villages in Dádri, 55 of these lying in the Sangwán *tappá*. It also owns one village in tahsíl Jind.¹ From this tribe are descended the Jakhar and Kadan *góts*, each of which holds twelve *bas* or villages in Rohtak, and the Pahil, Mán² and Kalkal *góts*. The Jakhar *gót* does not intermarry with the Sangwán or Kadan *góts*; these two latter, however, may marry with each other.

¹The following are the Sangwán villages:—

Charkhí.	Kubja Nagar.	Mandí Kehar.
Fatehgarh.	Chhapár.	Rahrauda Kalán.
Pantáwás Kalán	Dohka Harya	Siswála.
Pantáwás Khurd.	Dohka Dína.	Birhí Kalán.
Dohkf.	Dohka Mawjí.	Birhf Khurd
Ikhtiárpura	Ataila Kalán.	Pándwán.
Rásiwás.	Ataila Khurd.	Mánkáwás.
Kherí Battar.	Baláwál.	Páchopa Kalán.
Kherí Búra	Mandaulí.	Pachopa Khurd.
Máhra.	Mandaula.	Ghilka Herá.
Tiwála.	Abidpura.	Cokal.
Bádal.	Ealálí.	Barsána.
Asáwarí.	Katlána.	Mandí Harya.
Godána.	Gaurípur.	Mandí Paránu.
Jhojhú Khurd.	Sohúwás.	Narsingwás.
Jhojhú Kalán	Galkata.	Dúdiwála Nandkarn.
Rámalwas.	Nandgáon.	Bhirwí.
Kalálí.	Sárang.	Rahraudí.
Dúdiwála Kishanpura.	Bindrá Ban.	Rahrauda Khurd.

²But the Mán are said to be allied to the Dallál, Deswál and Sewáls,—see under Dallál.

The Sankhlán *gót* claims Chauhán Rájpút origin. It held Gorán village in Rohtak, where in consequence of some success gained over the Muhammadaus, who objected to the sounding of the *sankh* or conch-shell, it acquired the title of Sankhlán. It is found in small numbers in villages of the Jind tahsíl.

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POPULATION.

Tribes and castes.

Jats :
Sankhláns.

Sarans.

The Saran *gót* claims Rájpút origin. Its ancestor migrated from Saháranpur and lost status by marrying a Jat widow. It holds Júlání village in Jind tahsíl, and is also found in small numbers in villages of tahsíl Dádrí.

The Sheorán *gót* claims descent from Sheora and Samathra, Chauhán Rájpúts, who migrated from Sámbar and settled in Sidhú in the Loháru State. They founded villages in Loháru and in the Dádrí tahsíl, and their descendants held a *chaurási* or 84 villages, 52 in the modern State of Loháru and 32 in tahsíl Dádrí, but the number of villages is now about 100 all told, the *gót* holding the 35¹ villages of the Sheorán *tappú* in Dádrí. From the Sheorán are descended the Dhankar, Dháka, Tokas, Jabar, Kundú, Rapria and Phogát.

Sheoráns.

The Sahráwat *gót* claims to be Túr Rájpúts by origin. Their ancestor conquered Tárágadh in Akbar's time and thus obtained the title of Súr Bir or chieftain, whence the name Saráwat or children of Sar (Súr). It holds two villages in Jind tahsíl and is found in small numbers in villages of Dádrí.

Sahráwats.

The Sinhmár (or 'tiger-slayer') *gót* is found in small numbers in the villages of Gataulí, Jajawantí and Bartána in tahsíl Jind and in tahsíl Dádrí. Originally Kalhár by *gót*, one of them killed a tiger and acquired the title of Sinhmár.

Sinhmárs.

Five *góts* of the Jats derive their names from parts of the *berí* tree, thus—

Rangís, Jarías,
Berías, Jharís
and Khichars.

- (i) Rangí, from *rang*, or bark of the *berí* tree used for dyeing,
- (ii) Jaria, from *jar*, the root,
- (iii) Beria, from *ber*, the fruit,
- (iv) Jharí, or seedlings, and
- (v) Khichar, or bud.

These five *góts* may, however, intermarry. They are found in small numbers in tahsíl Dádrí.

Rájpúts are found in tahsíl Dádrí and the Safidon *iláqa* of Jind. Their distribution by religion is shown in the margin. The Punwárs who number 3,608 are mainly Hindus, and so are the small Játú group, the other sub-divisions, Bhattí, Chauhán and Mandáhár being mainly Muhammadans. Hindu Rájpúts are found in about 31 villages of the Dádrí tahsíl, while the Muhammadan Rájpúts, or

Rájpúts.

¹The following are their villages in Dádrí tahsíl :—

Shám Kalayán,	Gobindpura,	Jeolí,
Doárka,	Mathra,	Nímar,
Ládáwás,	Súrajgarh,	Kanarah,
Dandma,	Lád,	Kadma,
Bhúpálí,	Bhándwa,	Un Mutasil Badhwána,
Kárfí Tokha,	Hánsáwás Khurd,	Dagrolí,
Kárfí Adú,	Hánsáwás Kalán,	Rodrol,
Kárfí Rápa,	Nánda,	Chandainí,
Kárfí Dás,	Dhanásarí,	Jagrámás,
Kárfí Dharní,	Kaskanda,	Rám Bás, and
Kárfí Múdh,	Chándwás,	Húf,
Khorra,	Bádhra,	

AP. I, C

Descriptive.

POPULATION.

Tribes and
castes.

Rájpúts.

Ranghars, live chiefly round Salídon. Ranghar is fancifully derived from *rana*, strife or battle, and *ghar*, home, owing to their turbulence. The Ranghars are Muhammadan Rájpúts who were in this part of India largely converted to Islám in the reign of Aurangzeb. They have the same *góts* as the Rájpúts, including Bhattí, Punwár, Túr, Játú, Chauhán, Mandáhar, Batgújar, Mander, Kandáhr, Panhár and Sankarwár. The Ranghars of Jind tahsil claim descent from Fíroz, son of Bhúra the first Hindu Rájpút converted to Islám under Aurangzeb. They avoid one *gót* in marriage, and the bridegroom wears a *sehrá* on his forehead, not a *maur* or crown. They still have Brahman *parohits*, who give them protective threads (*pahunhchí* or *rakshabándhan*) to wear on the wrist at the Solono festival, and *naúrte* or barley seedlings which they put in their *pagrís* on the Dasehra. The *parohits* are given money at such festivals and at weddings. They eat and smoke with all Muhammadans except Mirásís, Dhobís, Pharáis, Khatiks, Chamárs and Chúhrás. They do not practice *karewá* as a rule. Those, who do, are looked down upon, but not excommunicated. They strictly observe *parda*, and their women generally wear blue trousers, a *kurtí* or bodice and a blue and red *chádar*. They are addicted to cattle-theft and have chiefs called *agwás*, i.e., *agewálas* or *agesambhálnewálas*, who take charge of the stolen cattle and keep them for a time by turns. When the owner gets a clue, he goes to the *agwa*, who restores the cattle for a consideration, called *bhúnga*, which is divided between him and the actual thieves. They profess belief in Gúga Pír, but most of them have strong faith in Deví Shaktí, and before starting on a thieving expedition they often vow to offer her a tenth of the booty, which is called *dasaundh*. The following proverbs illustrate their turbulent and thieving character:—*Ranghar mit ná kijiye, Ai kanth nádún: Bhukú Ranghar dhan hare, Raja hare parán.* "O simple-minded husband, do not make friends with a Ranghar, for when hungry he steals and when rich he murders." *Ranghar kis ká piyará, le rok batúde nárá; Ho tínkú, mol kare bárá le to le, nahín dikháwe talwára.* "A Ranghar, dear to no one, borrows in cash and pays in cattle. He asks Rs. 12 for a cow worth Rs. 3 saying 'Take it or look on the sword.'"

Other agricul-
tural castes:

Ahírs,

Other agricultural castes are the Ahírs, Aráíns and Málís, and various other smaller bodies. The Ahírs have the following tradition as to their origin: A Brahman once took a Vaisya girl to wife and her offspring were pronounced *amat-sangiá* or outcast; again a daughter of the *amat-sangiás* married a Brahman and her offspring were called Abhírs (i.e., Gopas or herdsmen), a word corrupted into Ahír. They are divided into three sub-castes:—(1) The Nandbansí, who call themselves the offspring of Nanda, the foster-father of Srí Krishna; (2) the Jádú-bansí, who claim to be descendants of the Yádú, a nomadic race; and (3) the Guálbansí, who say that they are descended from the Gopís, who danced with the God Krishna in the woods of Bindrában and Gokal.

Some of the *góts* of the Nandbansí Ahírs are—

1. Harbanwál.
2. Kaholí.
3. Khatbán.
4. Bachhwál.
5. Pacharia.
6. Rábar.
7. Sanwaria.

The Jádú-bansí Ahírs are mostly found in the Ahírwatí and Hariána tracts which lie partly in this State, while the Nandbansís and Guálbansís are found in Mathura and Bindrában. All three sub-castes are endogamous and avoid four *góts* in marriage. The *góts* of the Jádú-bansís are—

- | | | |
|-----------------|----------------|----------------|
| 1. Sánp. | 19. Notiwál. | 37. Mandhar. |
| 2. Thokarán. | 20. Dholiwál. | 38. Khalodhia. |
| 3. Kalgán. | 21. Jharudhia. | 39. Narbán. |
| 4. Bálwán. | 22. Dábar. | 40. Kankas. |
| 5. Khálod. | 23. Jarwál. | 41. Kakrália. |
| 6. Kholá. | 24. Sonária. | 42. Khiseva. |
| 7. Dhundala. | 25. Abhíria. | 43. Mohal. |
| 8. Kosalia. | 26. Sultánia. | 44. Khurmia. |
| 9. Mitha. | 27. Tohánia. | 45. Jánjaria. |
| 10. Lanba. | 28. Chatasia. | 46. Datalí. |
| 11. Lodia. | 29. Chura. | 47. Karera. |
| 12. Dahia. | 30. Mahla. | 48. Kinwal. |
| 13. Kharpara. | 31. Kalália. | 49. Bhúsaria. |
| 14. Bhusla. | 32. Bhagwária. | 50. Nagária. |
| 15. Jádám. | 33. Khorria. | 51. Harbála. |
| 16. Bachhwalia. | 34. Bhankaria. | 52. Dumdolia. |
| 17. Tundak. | 35. Pachária. | 53. Kákudia. |
| 18. Khosa. | 36. Kharotia. | 54. Bhunkálán. |

CHAP. I. C. Descriptive.

POPULATION.

Tribes and
castes.

Other agricul-
tural castes :
Ahírs.

The Ahírs are all Hindús. They worship Shiva, Deví and Thákur, whose temples they frequent. They consider the *pípal*, *tulsí*, *siras* and *barota* sacred, do not even cut a branch from them, and often worship the two former. They consider it a great sin to kill cows, oxen or bulls, and they worship them. They worship the small-pox goddess to protect their children, and reverence Brahmans, giving them *dán* or alms. They keep fasts on Sundays, Tuesdays and the Ikádshí days, and make pilgrimages to Gaya. They adopt *gurús* who are either Brahmans or Bairágís, receiving *kanthís* (beads) from them and also a *gurú mantra*, called the *Krishna mantra*, and offer them two or three rupees as *bhet* or *pújá*. They chiefly worship Sri Krishna. Their birth, death and marriage ceremonies resemble those of the Málís, Gújars and Jats. Like them they practise *karewá*, but the elder brother does not take the widow of the younger. They eat uncooked and cooked food with all Brahmans and Vaisyas, but the latter do not eat uncooked food with them. They will eat uncooked food with Rájpúts, Jats, Hindu Gujars, Rors, Sunárs and Tarkhans. Their primary occupation is rearing cattle, making *ghí*, and selling milk. As cultivators they do not take a high place, as they depend more on their cattle than on their fields. Their women wear blue coloured gowns (*lenghás*).

Religion of
Ahírs.

Social position.

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Descriptive.

POPULATION.

Tribes and castes.

Other agricultural castes :

Mális.

The Mális in Jind (4,491) are mainly Hindus and are by occupation

I.—Endogamous sub caste.	{	1. Phúl.	caste gardeners (Sanskrit <i>Málakar</i> ,
		2. Gole.	one who makes garlands). They
		3. Bháginikí.	have the groups noted in the
		4. Siána.	margin. Group I do not eat flesh
		5. Súrjábansí.	and hence are called <i>ujjal-baran</i>
II.—Endogamous sub caste.	{	6. Kachhwái.	<i>ke</i> Mális (or superior <i>Mális</i>).
		7. Sikas Kanchái.	Group II are <i>Púrbiás</i> and eat
		8. Káchní.	flesh, whence they are called <i>niche</i>
		9. Machhí.	

barán ke Mális (inferior Mális). The first five sections perform the Hindu wedding ceremonies, avoid 4 *góts* in marriage, and practice *karewá*. They adopt Brahmans or Bairágís as their *gurús*, and receive *kanthís* (beads) from them. Sikas Máli girls wear glass bracelets (*chúrís*), but married women do not. Besides gardening, some Mális work as watermen in tahsíl Dádri. In tahsíl Sangrúr some of them have adopted Sikhism and follow the Guru Granth. In tahsíl Jind are mostly found Phúl Mális of the Bhagel and Sawáníwál *góts*. Gola Mális of the following 9 *góts* are found in the State: Kapur Kainthlí, Tánk Gírnú, Dhaya, Agarwál, Gau Sach, Kohár, Bawáníwál and Bágri.

The Mughals.

The Mughals (854), who are mainly confined to the town of Jind and are a diminishing community, are represented by the Chaghatta and Turk-mán tribes, which intermarry with each other and with Shaikhs and Patháns, but to Sayyids they only give daughters and do not obtain wives from them.

Artisan and menial castes :
Sunárs.

The Sunárs (1,539) have two main sub-castes (*faríg*), Mair and Tánk, which in this State are strictly endogamous. They claim descent from Marrutta, a Rájput. The Mair claim to be a branch of the Bhattí¹ Rájput. The Tánk, a sept of Rájput, in the western Districts, claim to be descendants of the Yádú-bansí. The Bagge, a Mair *gót*, claim descent from Ráo Chhabila of Delhi, whose complexion was *bagga*, which means white in Panjábi, whence their names. The Plaur, also a Mair *gót*, claim descent from Saint Pallava, whose name is derived from *Pallava*, or "leaf," owing to his worshipping below the leaves of a *banyan* tree. The Masan *gót* of the Mairs claims descent from a child born when his mother became *satí* at the *chhala* or *masán*, 'burning place.' The Jaura derive their origin from the twin (*jaura*) birth of a boy and a serpent. The serpent died, but the boy survived and the Sunárs of this *gót* still reverence the serpent.

Tarkháns.

The Tarkháns (6,513) are mostly Hindus. In Jind tahsíl the Hindu Tarkháns have two sub-castes, Dhaman and Khátí, the women of the former wearing the nose-ring, while those of the latter do not. The two sub-castes eat and smoke together, but do not intermarry. The Khátí *góts* are Sapál, Manor, Min and Tin. The Dhaman *góts* are Rapál, Jandú Matháru and Birdí. In marriage they avoid four *góts* and practise *karewá*. The Khátís worship Guru Govind Singh and the Dhamans Sidh, whose shrine is at Rakhra, a village ten miles from Nábha. The Muhammadan Khátís have the same sub-castes as the Hindus, but are further divided into Desí and Multání. These two groups intermarry. The Muhammadan Dhamans have three sub-castes, Birdí, Cháne and Mankú.

Náis.

The Náis (5,371) are nearly all Hindus. They claim descent from Bhána and Gokal, the two sons of Sain Bhagat. The descendants of Bhána are Banbherú and those of Gokal Golás. The *gót* names are taken either

¹ Bhattí (Sanskrit Bhatta, lord), a Rájput sept of the Punjab Branch. Bhattí, the Panjáb form of the Rájputána word Bhátí, is the title of the great modern representatives of the ancient Yádú-bansí or Royal Rájput family, descendants of Krishna and therefore of Lunar race.

from the names of ancestors or of the places whence those ancestors immigrated. The Muhammadan Banbherís marry within the *gót*. A man of another caste cannot under ordinary circumstances become a Náí. If, however, a boy of another caste is apprenticed to a Náí who has influence in his caste, the master obtains a Náí wife for the boy, and he thus becomes a Náí. The *pancháyat* system still obtains among the Náís. The head of the *pancháyat* is the *sarpanch*, who lives at the *sadr*. Subordinate territorial divisions are the *nizámat* and *thána*. Hindus pay especial reverence to Sain Bhagat, and Muhammadans to Sulemán.

The Mirásís (1,698), a caste of singers, minstrels, and genealogists, are mainly Muhammadans. The word *mirásí* is derived from the Arabic *múrís*, 'inheritance,' the members of this caste being hereditary bards or minstrels. They are divided into the following eight occupational groups, which as a rule do not intermarry one with another :—

1. Rái Mirásís, who receive education, and as *padhás* teach boys Hindí accounts, &c., and also compose *kabits* (verses). These are *mirásís* of the Jats.
2. Mír Mirásís who recite eulogistic verses.
3. Kaláwant, 'possessed of art and skill' (*kala*), who sing and play on the tambourine and are *mirásís* of the Rájputés.

These three groups are true Mirásís.

4. Karhale Mirásís, who are considered lower than the real Mirásís, as their ancestor married a woman of another tribe. They are genealogists and their musical instruments are the *tabla* (small drum) and *sarangí*. The true Mirásís do not marry with them.
5. Naqqál Mirásís, who are mimics. They have no relations with the true Mirásís.
6. Dúms, who live in company with dancing girls, and play the *tabla*, *sarangí*, etc., when they sing and dance. On this account they are considered entirely distinct from, and lower than, the true Mirásís, with whom they do not intermarry or associate.
7. *Rabábís*, who are really Mirásís, and trace their descent from Bhái Mardána, who was a Mirásí and played the *rabáb* before Guru Nának, whence his descendants were called Rabábís. They do not intermarry with Mirásís or Dúms. They beg alms only from Sikhs, while Mirásís beg from all castes. They believe in Guru Nának and recite the *shabds* of the Granth. Their instrument is the *rabáb*.
8. Dhádhís, who play the *dhadh*, and sing of the deeds of the heroes of the past. A Dhádhí will marry with a Dhádhí, but not with other Mirásís.

A *kabít* (verse) describes these divisions, thus—"Gunán ke ságar hain, zát ke ujágar hain, bikhárá bádsháhon ke, *parbhon* ke Mirásí, *singhon* ke Rabábí, Qawwál Pírzádon ke; sabhí hamen janat hain, Dúm maljadon ke"—"We are the ocean of knowledge (*gun*), the enlighteners of castes, beggars of the kings, Mirásís (hereditary bards) of our *jajmáns* (patrons), Rabábís of the Sikhs, and Qawwál (story-tellers) of the Pírzádas (Shaikhs). All men know us, we are the Dúms of rogues.

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Descriptive.

POPULATION.

Tribes and castes

Artisan and menial castes :

Náís. Mirásís.

CHAP. I. C. The *gôts* of all these Mirásís, Dúms, Rabábís, &c., are the same, and are as follows :—

Descriptive.

POPULATION.

Tribes and castes.

**Artisan and menial castes :
Mirásís.**

1. Mokhars, the Mirásís of the Punwár Rájputs and Jats.
2. Tangar, the Mirásís of the Sidhu Jats.
3. Chunbhar.
4. Sadeo, the Mirásís of the Mán *gót* Jats and hence called Manke.
5. Pabbí, Mirásís of the Jondhí and Tahindse Jats.
6. Posle, the Mirásís of the Sayyids, and hence considered superior.
7. Bhet, }
8. Kattú, } Mirásís of Shaikhs, Rájputs and other Muhammadans.
9. Kalet, }
10. Limba, the Mirásís of the Dhalíwál Jats.
11. Dhummun, the Mirásís of the Bhandhál Jats.
12. Goche, the Mirásís of the Bandher Jats.
13. Jhand, the Mirásís of the Gil Jats.
14. Sangal, }
15. Tindú, } the Mirásís of the Bhular Jats, and hence also called Bholra.

The Mirásís of each *gót* have their own clients or *jajmáns*, from whom they receive *lúgs* (dues) on ceremonial occasions, when they recite genealogies, etc. They are also agriculturists, and take service in the State and British territory. The Mirásís make it a general rule to imitate their *jajmáns*, so that a Mirásí in marriage will avoid as many *gôts* as his *jajmán* does. This is also the case in the matter of *karewá*, i.e., a Mirásí will practise *karewá* if his *jajmán* does so, otherwise not. The Mirásí women dance and sing before the women of their *jajmáns*. They are called *mangla mukhí* (mouth of happiness) because they initiate festivities. The Mirásís have, like all Muhammadans, faith in Muhammad, but a few of them are also believers in Deví, whom they call Durga Bhiwání, and before beginning a song or hymn sing her *bhet* as follows: *A' Durga Bhiwání hamáre ang sang, hamári mushkil úsán hoe*, 'O Durga Bhiwání, come into our company, so that our difficulties may be removed.' The Mirásís also have Mirásís of their own called Mír Mang (begging from Mír), who do not beg alms from any caste except the Mirásís, and do not remain, eat or drink in a village where there is no Mirásí. A *pancháyat* system exists among them, but is nearly obsolete.

Telís.

The Telís (3,445), who are all Muhammadans in Jínd, have three occupational groups, the Kharásiás or millers, the Pínja or Dhunna, cotton cleaners, and the Telís proper, who are oil-pressers. These groups intermarry, eat and smoke together. They have four territorial

groups—Desí, Multání, Bágri and Nágaúrí. They have the following *gôts* :—

Jhamín,
Karím,
Balim, } so called from the names of their ancestors ;

Maindra,
Dhamán, } from Khatri *gôts* ;

Bhattí,
Chauhán,
Tur,
Rágú,
Saihsaroe, } from the Rájputs of these *gôts* whom they originally served ;

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Descriptive.

POPULATION.

Tribes and
castes.Artisan and
menial castes :

Telis.

and Gorye, Talium, Saundhí, Mandhril, Gaíndí, and Alamí Panwár, descendants of Rajde, a Panwár Rájput of Dháránagrí ; Malik, a title given to their ancestor by the king of Ghazni ; Nigáha and Jhamain, from Nigih and Jhemen two Brahman *gôts* ; and Khiljí, who were converted to Islám in the time of the Khiljí Sultáns. Some of these *gôts* avoid four *gôts* in marriage, others follow the Moti custom. They revere Abdul Qádir Jílání (commonly called Pír Sáhí), in whose honour the Raushaní fair is held at Luíhiána in Rabí-us-Síní. The Telís carry their sick cattle to his shrine and tie them up there all night to cure them (*chauki bharná*). They also make offerings to the shrine at fair-time. They worship their oil-press as a representative of the god, Bhaíron, and make offerings of *kudá* or *hulra* (porridge) to it. The *panchayat* system exists among them. In the Jind társil there are the following *toppús* : Ikas, Kandela, Nirána, Zafargarh, Gangolí and Julána. The *chauntra* is at Jind town. The office of *sarpanch* is hereditary. Anyone adopting the occupation of a Teli is allowed to eat and smoke with them and his descendants are received into the caste after one or two generations.

The Kumhárs in Jind (6,393) are both Hindu and Muhammadan, and each religion has different groups, though there is a Desí group in both. The Hindu Kumhárs are divided into two territorial groups, Márwári and Desí. The former are immigrants from Márwár and are sub-divided into Kháp Márús or agriculturists, and Kháp Bándás, who are potters by occupation. These two groups do not intermarry, eat or smoke with one another. The Hindu Kumhárs are mainly Márwári. They avoid four *gôts* in marriage. The Desí Kumhárs are also sub-divided into two endogamous groups, Mahar or Marú, and Gola, whose members may smoke and eat together. The females of the Marú group wear a nose-ring of gold or silver, while those of the Golas do not. Both work as potters and keep donkeys for carrying loads. The Mahar Kumhárs claim descent from Kubba Bhagat of Jagannáth. He quarrelled with his wife, because she had broken his *málá* and so she left him and married his servant, from whom the Golas are descended. The story emphasises the social superiority of the Mahars. The Hindu Kumhárs are also cross-divided into several occupational groups, Kumhárs or potters, Kúzgárs, who make toys and small articles of pottery, Shorágárs, saltpetre makers, and Núzgárs, or salt-workers. Inter-marriage between these groups is not prohibited, but it is unusual. The Muhammadan Kumhárs are either Desí or Multání, forming two endogamous sub-castes. The Muhammadan Kumhárs are mainly Desí.

Kumhárs.

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Descriptive.

POPULATION.

Tribes and
castes.

Artisan and
menial castes :
Kumhars.

The females of the Desi Muhammadan Kumhars wear a *chola* or *pehan* (a kind of gown) after marriage, and those of the Multani do not. Multani Kumhars take offerings to the *Sitta* goddess. The Muhammadan Kumhars have their *chauntra* (*lit.* platform) or head-quarters of the community at Hissar. The elder (*chaudhri*) receives one rupee at a wedding. The *panchayat* system is still found among the Kumhars. The Mahar Kumhars have their *chauntra* or *gaddi* at Kalayat, an ancient village in tahsil Narwana, Patiala State. The elder acts as an umpire or patriarch of the sub-caste, and cases between members of the brotherhood are settled by him. He receives a rupee and a garment at a wedding. The office is sometimes hereditary and sometimes elective. Outsiders cannot become members of the caste.

Chhimbas.

The Chhimbas or Chhimpas (2,361,) 'Stampers' claim descent from Nam Deo, a son of Bam Deo, a resident of Pindlapur village in the Deccan. Concerning the birth of Nam Deo, tradition avers that Bam Deo one night entertained Sri Krishna and Udhoji, who were turned out by the people, as Udhoji was a leper. They were in Mayavi forms. At midnight Sri Krishna and Udhoji disappeared, leaving Bam Deo and his wife asleep. Udhoji hid himself in a *sipi* (shell), and when Bam Deo went to wash clothes he found the shell which was put in the sun and produced an infant, afterwards called Nam Deo. This infant was fed and nursed by the wife of Bam Deo. Nam Deo taught his son Tank and his daughter's son, Rhilla, the trade of dyeing, stamping and sewing clothes. Nam Deo died at Ghamana in the Amritsar District, where there is a temple to him called "Nam Deoji ka Dera," and a festival is held there yearly on the *shankrant* of Magh. The two sub-castes, Tank and Rhilla, do not intermarry, though they may eat and smoke together. The Tank has the following *gots* :—

Ratan Sarao.	Madahar.	Uthwal.
Jassal.	Dhilon.	Kainth.
Purbe.	Sagu.	Rain.
Sappal.	Daddu.	Rain Kamoh.
Khurpa.	Man.	Agroha.
Panwer.	Sur.	Ola.
Panpher.	Khatti.	Halau.
Thonwa.	Jassau.	Panda.
Tohania.	Taggar.	

The Rhilla *gots* are —

Gadu.	Moche.	Panisap.
Unt.	Untwal.	Gadhiya.
Jabora.	Lakhmira.	Bandarya.
Chhobapind.	Bananwal.	Gar.
Lata.	Kanhara.	Thepra.
Mosla.	Ralu.	Musa Chuhra.
Balda.	Newal.	Ganan.
Yandla.	Rajalwal.	Miyani.
Kathwara.	Kasab.	Sahau.

The Muhammadan Chhímábás are divided into two groups, the Deswálí and Multání, which intermarry. The Deswálí *gôts* are—

Patya.
Katarmál.

Kokar.
Chamra.

Sampal.
Sata.

The Multání *gôts* are—

Singh.
Bagich.

Jhakkal.
Chauth.

Khakhrakha.
Chamra.

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POPULATION.

Tribes and
castes.

Artisan and
menial castes :
Chhímábás.

In marriage both groups avoid one *gót* and practise *karewá*.

The Chúhrás (8,918) are divided into two groups, Mazhabí or converts to Sikhism and Desí. It is said that they intermarry in this State, though the Mazhabís will not touch night-soil and are by occupation weavers. The Chúhrás have the following *gôts* :—Tápak, Dogchal, Sarswál, Kagráh, Machal, Bed.

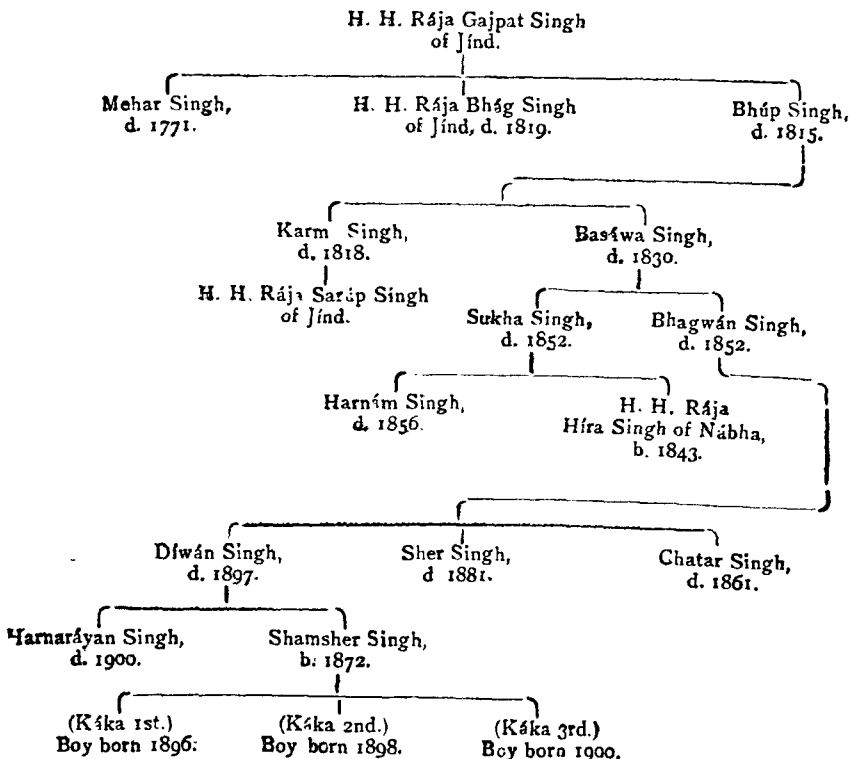
Chúhrás.

Chamárs (23,565) after the Jats and the Brahmans, are the largest community in the State.

Chamárs.

The family of Badrúkhán, one of the minor Phúlkián families, is the most important in the State, and is described at pages 275—277 of Griffin's "Rájás of the Punjab." The pedigree table of the family is as follows :—

Leading families :
The Badrúkhán
family.



Shamsher Singh, now (1903) 32 years old,¹ is the representative of the younger branch of the family and is entitled to attend Provincial Darbárs as a *sáildár* or feudatory of the State. This branch holds Badrúkhán and Bhammawaddí, two villages of which the yearly *jama* is Rs. 8,843 on an area 6,443 acres, and pays Rs. 644 a year as commutation tax to the State.

¹ He died in 1906.

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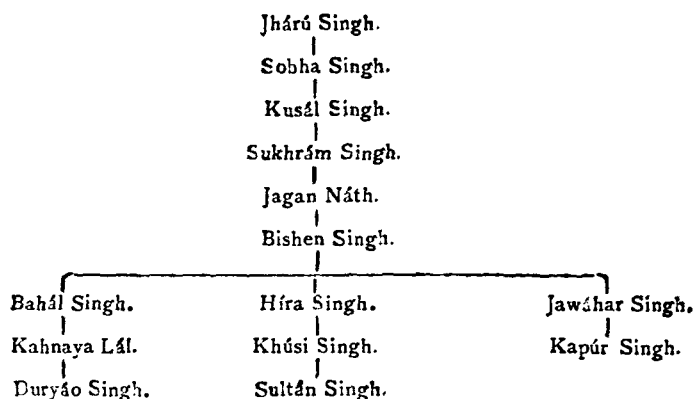
POPULATION.

Leading families:
The Diálpura
family.

Less important than the Badrúkhán family, but also one of the minor Phúlkián families, is that of Diálpura. Its founder Buláqí Singh, the third son of Sukhchen, was a full younger brother of H. H. Rája Gaipat Singh of Jínd.¹ He had two sons, Mirza and Jítú Singh. Mirza founded the village of Diálpura, where both brothers lived, and their descendants now share it in 4 *pottis* and 17 *thulás*, their total income being Rs. 4,800 a year less Rs. 516 payable to the State as *abwáb* (local rates). Diálpura is in tahsíl Sangrúr. Bír Singh, a grandson of Mirza, held the village of Jalálpura Kalán in tahsíl Jínd, with a *mihásil* or income of Rs. 595 a year, still paid in cash to his descendants. Makkhan Singh, another grandson of Mirza, held the village of Ikás in tahsíl Jínd with an income (*mihásil*) of Rs. 434 a year, still paid to his descendants. Though this Phúlkián family has no political or historical importance and is not entitled to be present at any Darbár, at marriages, &c., they are treated as brethren receiving and giving *neotús* and other ceremonial gifts.

The family of
Chaudhri Jhárú.

The family of Chaudhri Jhárú, in the town of Dádri, comes next in importance. Jhárú obtained the title of Chaudhri from Mahárája Jaswant Singh of Jodhpur, on the occasion of his journey from Delhi through Dádri to his capital as a reward of his hospitality and other services. He was also granted liberal allowance by the Mahárája in the form of cash and grants of villages. During the rule of the Nawáb of Dádri the members of this family had considerable influence, and still, though not Darbáris, they have entered into alliances with the chiefs. The daughter of Chaudhri Jawáhar Singh, seventh in descent from Jhárú, was married to H. H. Raja Raghbír Singh of Jínd. Chaudhri Kapúr Singh, now (1903) 32 years old, is the representative of Jawáhar Singh. The following is the pedigree of this family:—



Religious sects:
Sikhs.

The Sikhs are confined almost entirely to tahsíl Sangrúr, being very few in Jínd and Dádri, where they are generally either in State service or recent settlers.

Sect.	Number.	Percentage.
Singh, Amritýi or 1st Khálsa	3,152	10.51
Sikh Gurúke or Sahajdháris	18,345	61.20
Mazhabís	1,022	3.41
Sultánís	6,974	23.27
Nának Panthís	85	.28
Rámdásís	292	.98
Devopáshís	40	.13
Others	65	.22

The table in the margin gives the numbers of the Sikh sects and their percentages on the total Sikh population.

¹ Vide "The Rájás of the Punjab," pages 279-280.

The Singh Khálsa are the followers of the tenth Guru Govind Singh, who are initiated by taking the *pahul* or baptism in order to be admitted into the Sodh Bans Khálsa. They are distinguished by the five *kakkás*: (i) the *kes* or long hair unshaved head; (ii) the *kachh* or short drawers in place of the *dnótí* of the Hindus, and the *tahmat* of the Muhammadans; (iii) the *ka'á* or iron bangle; (iv) the *kanghá* or comb; and (v) the *kirad* or knife; and are also called *pihálís* or *Amritís*. They follow the Granth, are forbidden to use tobacco, but are allowed to indulge in spirits and drugs. They believe that Mahakál, Mahakáli, Mahá-Vishnu, Mahá-Lakshmi are but a *rúp* or form of the *Akálpurkh*, and that the ten Gurus are the *Ans-utárs* or incarnation of that *rúp*, and that both the *ál* and Dasam Granths are the embodiment or *deh rūpisht* of Púran Rúp Guru. The Sahajdháris are Sikhs, who are not initiated by the *pahul* or distinguished by the five *kakkás*. The Sultáni Sikhs believe in Pír Sakhi Sarwar Sultán Nigáhiya. They distribute a large round flat cake every Thursday after having the *kalama* read by the Bharáí. In sickness or distress they call in the Bharáí to beat a drum and keep a vigil (*jágran rakhná*) for the night. Sultáni Sikhs do not eat the flesh of any animal killed by *jha'ká* or decapitation, as other Sikhs do, but like Muhammadans eat flesh killed by *haidl*. Some of them wear the *kes* or long hair, but not so others. They do not eat the flesh of pigs. Mazhabí Sikhs are generally Chúhrás (sweepers), who have abandoned their occupation after being initiated by the *pahul*. They are the followers of the tenth Guru Govind Singh.

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Descriptive.

POPULATION.

Religious sects:
Khálsa.

Sahajdháris.

Sultánís.

Mazhabís.

The Hindu customs are as a rule strictly adhered to in the State, even some Sikhs and Jains performing certain Hindu religious ceremonies, such as the *shráth* and worship of Durga and Deví. Brahmans and Vaisyas are often seen going to the temples of Shiva, Naráin, Deví, etc., in the evening, where they worship with flowers and sandal, singing *bhájans* or hymns, ringing bells, and holding a lighted lamp with four wicks in their hands. This ceremony is called *árití utárná*. The worshippers receive *charnámt* or holy water, leaves of the *tulsí* plant and some *paláshás*, called *deví ká bhog* or *parsnáí*. In small villages, where there are no temples, Brahmans and Vaisyas go and bathe in the tank in the morning, repeating the words, Rám, Rám Naráyana, Srí Krishna, etc., some also taking *málús* (beads) in their hands. The Hindu religious reform movements such as the Arya Samáj Deo Samáj, etc., are not very popular. The ordinary objects of worship of this class are Sítí Má'a, the goddess of small-pox, worshipped mostly by women, who offer water in a *lotá* and a *charháwa* or offering consisting of cooked rice, sweet cakes, etc., at her shrine. The worship of the *pípal* tree and of Muhammadan saints are also common among the Hindus. The Hindu sects and religious orders are as numerous in Jind as elsewhere in this part of the Punjab. The following notes on some of the more important are by Master Raghonáth Dás :—

Hindus.

The Dádúpanthís are a Hindu sect which derives its name from Dádu, a Gaur Brahman, who died on Phágan 9th *bádí*, Sambat 1760, at Sámbar, where his *guphi* (cave) was, and where his hair, his *tumba* or drinking vessel, *chola* (gown) and *kharáún* (sandals) are kept. Dádu was born at Ahmadábád in Guzerát, whence he migrated to Naráina (about 50 miles south-west of Jaipur), the head-quarter of the present Mahant of the Dádúpanthís. There is a *gurúdwára* in honour of Dádu here, and in Phágan the Dádúpanthís begin to assemble at it. Their offerings consist only of money, in amount according to their means. From this place they go to

Dádúpanthís.

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Descriptive.

POPULATION.

Religious sects:

Hindus.

Dādūpanthīs.

Sámbar, where a fair is held yearly on the 9th of Phágan *bádī*, the offerings consisting of cocoanuts, sweetmeat (*parshád*) and money. Dádu is said to have had 52 disciples, who established '*de-ás*' or resting places at different places. The Dádūpanthīs are usually divided into— (i) The Nágás (from the Sanskrit Nangikaya, a naked ascetic), who generally live in the villages about Jaipur. They wear the *choti* (the lock of hair left uncut), and are generally skilled in fighting, wrestling and fencing. They also wear ornaments. (ii) The *Viraktás* or those void of attachment to worldly objects. They live generally in assemblies and do not dwell in houses. They wear ochre coloured clothes. (iii) The *Utrúdhēs* who shave the head, beard and moustache. They wear white clothes and are generally *hātims*. In adopting *chelús* or disciples, the rule is that any Brahman, Khatri, Rájput, Jat or Gujar, who desires to become a *chelu*, has his *choti* cut off and his clothes dyed ochre, the Gurúmantra being then spoken into his ear. Dádu appears to have taught the unity of God. To this day the Dádūpanthīs use the phrase '*Sat Rám*,' the true God. He forbade the worship of idols. The religious book of the sect is the Dádu Báni, whose *úrli* is performed both morning and evening by singing the Báni songs in an assembly.

Hindu Jogís.

There are both Hindu and Muhammadan Jogís. The Hindu Jogís are followers of Guru Gorakh Náth and have split up into numerous schools or orders. Thus Mast Náth, the famous *mahant* of Bohar in Rohtak, founded the Mast Náth ke Jogí, a school which has developed two branches, the Bari-dargáh or 'senior' and the Chhoti-dargáh or 'junior court.' The former abstain from meat and spirits. The latter do not. Báwa Mast Náth had two disciples, Ránpat and Mándhátá, two Punwár Rájput brothers who practised *yoga* by standing and who remained in that posture through a hailstorm. Mast Náth warmed them to life again, and when they asked for food told them to go and eat the game which the hail had killed. Hence their disciples eat meat and drink spirits. Jogís reverence the *bár*, *síras*, *báns*, *tulsi* and *chandan* trees. They perform *sh-ádhs* and fast on Sundays, *ikádshís* and *púran máshís*. They receive offerings made to Shiva, Guga and Síla. On the Guga-naumi (9th Bhádon) they carry Guga *chha:í* or Guga's flag through the streets, and receive two offerings, one in the *jholi* in the name of Gorakhnáth, the other in Guga's name. On certain days they receive *purís* (small sweet loaves), *áta* (flour), *gur* and pice in their *pattars* (a kind of bowl) playing on the *nád* at the same time. This is considered propitious to children. They also beg, play the *sárangí*, and work as labourers and cultivators. Jogís who pierce their ears become Kanpháras, and in joining one of the 12 *panths* or orders become Shiv-ke Jogí. A Jogí is initiated at Kalráam, in tahsil Kaithal, or Bohar or Kotha Kheri in the Hisár District. There the *gurú* cuts off the novice's *choti* and communicates to him the *gurúmantra*, receiving Re. 1 and 4 annas worth of *patúshús*. Any Hindu can become a Jogí, but he loses his caste thereby, though not his *gót*. Birth and marriage ceremonies resemble those of the Hindus, but the funeral rites are different, the dead being buried in a sitting posture cross-legged (*súmádhí*) on a cloth spread in the grave. On the 3rd day (*taiya*) after death at least 4 men are fed, and on the 13th (*terhwin*) Brahmans and *faqirs*.

Muhammadan Jogís.

Muhammadan Jogís do not practise *yoga* yet, as they beg alms by *pheri*, i.e., at fixed times and play the *sárangí*. They have three groups, Bachchowálía, Padha and Ramlí. The former name is derived from Bhuchchon in Patiala, the home of their founder, one Sajjan Jat, while the Padhás and Ramlís are descended from Gajjan, his brother. These two brothers and other Muhammadan Jogís composed *kabits* in, it is said, the 17th century. The Padhás teach Hindí and the Ramlí earn by

geomency (*ramal*). The Muhammadan Jogí sections are Cháhil, Bhullar, Sekhu, Pándhi, Mán and Káliraund. They observe Muhammadan ceremonies at birth, etc., and practise *karewá*, but avoid 4 *góts* in marriage like Hindus.

CHAP. I, C.

Descriptive.

POPULATION.

Religious sects :

The Sampelá.

The Sampelás (from *Sánpwála*, a snake-keeper) are a caste of inferior Jogís. They claim descent from Kaunhipa, son of a Jhínwar who caught the fish, out of which came Machhindar Náth. Kaunhipa and Machhindar Náth were brought up together, and Kaunhipa became a *chela* of Jálandhar. The Sampelás are secular (*ghristí*), and are less particular than the Jogís, eating jackals and taking food from Muhammadan dishes. They bore holes in their ears and wear large glass earrings (*mundra*) and ochre-dyed clothes. They make their living by exhibiting snakes and playing on the gourd pipe (*bín*). Kálu, a Jhínwar saint, is honoured among them. They rank below the ordinary Jogís, but above the Kanjars, and do not practise thieving as a profession. They avoid four *góts* in marriage. Some of their principal *góts* are Gadarye, Tank, Phenkre, Linak, Chauhan, Taháliwál, Athwál, Sohtre, Bámna.

The Bairág's.

The Bairágís have four *sampardás*,—Rámánandí, Vishnu-swámí, Nímánandí and Madhochárá. The first of these contains 6 of the 52 *dwárás* of the order, *viz.*, the Aubhinandí, Dundurám, Agarjí, Telájí, Kubháji and Rámsálújí. Both Rámánandís and Vishnu-swámís wear the *tripundrí* or trident. They are devotees of Rámchandrjí, hold a great feast on the Rámnaumí, the day of his incarnation, study the *Rámáyána*, and make pilgrimages to Ajudhya. The Nímánandís and Madhocháráis wear as their caste-mark a fork with only two prongs, being devotees of Srí Krishna. They hold a great feast on the 8th of Bhádon, the day of Krishna's incarnation, and study the Srí Madh Bhágwat and the Gíta, regarding Mathura and Bindrában as sacred places. The Bairágís in this State are mostly *ghristí* or secular, and in marriage avoid only their own *samparda* and the mother's *dwára*. They make disciples of Brahmans, Kshatriyas and Vaishyas, the *chela* or disciple being received into the *samparda* and *dwára* of his *gurú*. If the *gurú* marry, his property devolves on his disciples. Celibate Bairágís are called Nagás. The Charandásias are a modern off-shoot of the Bairágís. Sukhdeo was a spiritual son of Biásji, and Ranjít, as a boy of five, met him and told him he would become his *chela*. Ranjít when aged ten again met the sage and became his disciple, taking the name of Charandás in Sambat 1708. The Charandásias are all celibate. They are devotees of Rádha and Krishna, and on the forehead wear a straight perpendicular line of white called the *sarúp* or body of Bhagwán, or the *jolí sarúp* or body of flame. They wear saffron-coloured clothes with a necklace of *tulsi* beads.

The Gusáin and
Brahmachári
Sádhús.

Gusáin or Gosáin is derived from the Sanskrit, Goswámi (*go*, senses, and *swámi*, master), *i.e.*, one who is master of his senses or organs. Their usual account is that Shankra-achárya had four disciples, Sarúpak, Padma, Naratroka and Pirthí Udra Acháryas, and these founded four *sampardas* with four *maths* (sacred houses) at various places: 1. The Kantiwál *samparda* was founded by Sarúpak Achárya, who established the Sárda *Math* at Dwárka. The sacred river of this *samparda* is the Gúmti, and its chief sacred book the Shám Veda.

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Descriptive.

POPULATION.

Religious sects:

Hindus

The Gusâin and
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2. The Bhogwâl *samparda* was founded by Padma Achârya, who established the Govardhan *Mûth* at Jagan Nâth. Their chief sacred book is the Rig Veda. 3. The Anandwâl *samparda* was founded by Naratroka Achârya, who established the Joshi *Math* at Badri Nâth. Their chief sacred book is the Atharwa Veda. 4. The Phuriwâl *samparda* was founded by Pirihî Udra Achârya, who established the Shiri Nagri *Math* at Râmeshwar. Their sacred book is the Yajur Veda. The Gusâins are further divided into ten sections, name'y, (1) Tîrath, (2) Asrama, (3) Saraswatî, (4) Vana, (5) Aranya, (6) Purî, (7) Bhârtî, (8) Girî, (9) Parvata, (10) Sagara. The first three of these are called Dandî Swâmîs (from *dindî*, rod, which they keep), and are considered superior. The remaining 7 are inferior, and are commonly called Gusâins. The Dandî Swâmîs do not wear sewn clothes and their garments are dyed in ochre. They will not eat uncooked or cooked food at the hands of any caste except Brahmans, who cannot eat from the hands of the Dandî Swâmîs. They may not pass more than one night in an ordinary village, but may stay three nights at a regular place of pilgrimage. Their chief sacred places are Benâres, Ajudhya and Mathura. They do not touch with their hands any kind of metal, nor do they cook their own food, because they are prohibited from touching fire. They do not use intoxicating liquors, fish or meat of any kind, but other Gusâins may do so. The Dandî Swâmîs admit none but Brahman initiates, while the Gusâins admit all initiates of any Hindu caste. They carry a begging bowl (*karmandil*), wear a rosary of *rudrâksha* seeds, and smear their faces with ashes (*bh bût*). They bury their dead. A grave is dug with a niche towards the south, in which an alms bowl is placed. The face of the corpse is turned towards the niche and the body covered with an ochre-dyed cloth and placed in the *samâstî* posture. The grave is filled up with salt, a pot and *nâd* (flute) placed at the top, and it is then covered with an earthen mound and a *samâdh* is erected. There are no other death ceremonies except that after a year or two a feast is given to the brethren. The Dandî Swâmîs are all ascetics, while the Gusâins are either ascetics or secular. The head of the ascetic branch is called *mahant*, and he is generally elected by the votes of his disciples (*chelas*). The Dandî Swâmîs are divided into three classes:—

1. Those who took the *dand* in their childhood without being married and remained celibate through their whole life. They are considered Dandîs of the first class.
2. Those who married as Brahmans, abandoned their family, adopted asceticism and took the *dand*, and are called 2nd class Dandîs.
3. Those Brahmans who only take the *dand* some time before their death.

The mode of initiation is as follows:—The candidate is generally a boy, but may be an adult. At the Shivarâtri festival water, brought from a tank in which an image has been deposited, is poured on the novice's head, which is then shaved. The *guru* or spiritual guide whispers to the disciple a sacred text (*mantra*). In honour of the event all the Gusâins in the neighbourhood assemble, and sweetmeat (*shirni*) is distributed among them. The novice is now regarded as a Gusain, but he does not become a perfect one, until the *vijaya homa* has been performed. After performing this he is removed from other persons, and abandons the secular world.

The full initiation is as follows:—The novice first performs *sharádhs* to pay the debts of three kinds of *armás*—

1. The Rishi *rín* or debt of the *karmás* incurred from the Ríshís.
2. The Deva *rín* or debt of the *karmás* incurred from the Devás.
3. The Pitar *rín* or debt of the *karmás* incurred from the *pitrás* or ancestors.

His head lock is then cut off, and the *janeo* taken from him. Next the *vijaya homa* ceremony is performed.

Braham.cháryas (Sanskrit *brahmachárya*, celibacy, or one who is celibate), are of two kinds: 1. The *Math ke Brahámacharyas*: The Math Brahmacháryás belong to a certain *Math*, founded by a certain *achárya* or *sidh* (spiritual guide). 2. The *Desí Brahámacharyás*, who have no connection with any *Math*, but adopt any Brahmachárya or any learned Brahman as their *gurú*. A Desí Brahmachárya puts on a white *kapín* (or loin cloth tied with strings in front), and a white *kuti-bastar* (a kind of waist cloth). He keeps his head bare, wears wooden sandals instead of shoes, and sits on an *úsan* of deer skin or *kusha* grass as a seat cloth. The *Math ke Brahámacharyás* wear such *baran* (clothes) as their *Math* allows. Both sections of the *Brahámacharyas* have as their head mark the *trikund tilak* and worship Shíva. Some of them keep their hair uncut (*juta*), smear their bodies with ashes, sit over a *dhúni* (fire), and believe chiefly in Vedás. Others simply live on alms and reside outside the village. The Brahámacharyas are often taken from the Brahman caste and secular Brahmans and Brahámacharyas can eat together, because the latter do not perform the *vijaya homa* ceremony, but secular Brahmans do not eat from the hands of those *Gusúins* who have performed the *vijaya homa*, whether taken from the Brahman or any other caste. The Brahámacharyas who adopt the rule of *mon* (silence), a practice of *yoga*, i.e., those who never speak, are called *moní*. In the same way Brahámacharyas who perform different other practices of *yoga* are called by different names. The initiation rite is simple. The novice receives a *gurú updesb*, which is a *mantra* (sacred text) from the Veda.

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Religious sects :
Hindus.
The Gusáin and
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Sádhús.

Brahámacháryas.

The Muhammadans number 38,717, or 13·73 per cent. of the population of the State. Tahsíl Jínd has more Mussalmáns than Dádri and Sangrúr, and Sangrúr more than Dádri. The Muhammadans are almost all Sunnís, there being but few Shíás. Strictly orthodox, most of them have a fair knowledge of their religion. The towns and large villages have mosques, where a *mullá* or a *faqir*, often a Quraishí, is maintained by the village to perform religious duties and sometimes to teach the village boys. For these services he receives a share of grain at harvest, and some fees at weddings and other ceremonies.

Muhammadans.

The Jains are so called as being the followers of the Jinás, Arhátas or Tríthankarás, who are 24 in number. They are also called Saráogís, a corrupt form of Shráwaka. As a caste the Jains are recruited from various sub-castes of the Baniás, such as the Aggarwál, Oswál, Srímál and Khandelwál, the last three of which are also called *Bhábhrrás*, a corrupt form of Bháo-bhala (from *bháó*, motive, and *bhala*, good), or 'those of good motives,

The Jains.

CHAP. I, C. An account of the three former sub-castes will be found above under Tribes and Castes. As a religious community the Jains have a complicated Descriptive. grouping which appears to be as follows :—There are two main groups—POPULATION. Dhundíá and Mandarpanthí. The former word means 'elect,' and this group is also called Sádhub-márgí or Sádhub-panthí. Its followers have no Religious sects: idols, and their priests are *par excellence* Jain Sádhs or Sádhus. There The Jains. are two schools of these priests, the Terah-panthí and the Báístola. The rest of the Jains are Mandarpanthís, *i.e.*, those who 'worship in temples, and are of two sects, the Digambará or 'naked' so called because their idols are naked, and the Śwetambarás or white-clad, whose idols are so clothed. The priests of both these sects are called Púj.

The Jain priest-hood.

Dikhhya
(initiation).

Both the Púj and the Sádhs are celibate, but the latter are stricter in their observances and are regularly initiated into the order. They are thus initiated. A man who wishes to become a Sádhub has first to live for some time with a Sádhub and become accustomed to austerities and hardships. Thus prepared he is initiated. First a short ceremony like a wedding is performed; then his body is plastered or rubbed with *batná* (a mixture of barley flour, oil and *haldí*, turmeric), his hands are stained with *mehndí* (henna), and he is bathed just as a bridegroom would be. This ceremony is called *báne*. A meeting (called *uchchhab*) is then held, at which the Sarogís of the neighbourhood assemble. A feast is next given and the *neotá* ceremony observed. A *schra* or wreath is put on the novice's forehead, and he is carried through the *búsár* in procession, in order to give him a last opportunity of enjoyment. His head having been shaved (*mundan*) he puts on white clothes and adopts the Sádhub, with whom he has lived, as his *gurú*, reciting the *panch mahábrats* and promising to observe them, to remain an ascetic and abandon money, wife and land (*sar, jorú, zamín*), which are considered the chief factors in creating *karmá* (causation) and thus binding man to re-birth. The chief aim of the Sádhus is to liberate themselves from the bondage of *karmá* and thus obtain *nirvána* (liberation). He then takes up the *ogha* or *rajo-harna* (a kind of brushing stick), mouth cloth and the 4 *pátrás* (wooden utensils), which are called the *barans* of the Sádhus. Having thus become a Sádhub he has to lead a life of austerities, walk bare-footed, never eat or drink after sunset, or eat certain vegetables, fruits, to live by begging cooked food, and so on. The Sádhus of the Dhundíás are sometimes called Swámís (lords). Those Sádhus who lead a very austere life are called Tapashshís (those who perform *tapá*); some of them only eat every other day, and some live on milk only. The Púj are also celibate, but they differ from Sádhus, in that they do not wear a mouth-cloth and need not lead such austere lives. They may possess money and land and often practise *hikmat* or medicine and use sandals in walking. They are *gurús* of the Mandar-márgí Jains. The main groups have corresponding differences in their religious practices. Thus the Sádhubanthís have their own sacred days, *viz.*, the *pachúsan*, eight days from the beginning of Bhádon (Bhádon *badi* 12 to *sudí* 5). The latter day, Bhádon *sudí panchmí*, is called the *bari-páncmí* or *chhámachhri*. During these days they spend much of their time in reading or listening to their scriptures, the Sútras, and keep a fast, some fasting one day, some for the two days called *bela*, and some for all the eight days called *atháin*. The Sútras are read by Sádhus. Their chief religious aims are to protect *jívás* (lives) and to kill desire, *trishná*. On the other hand, the Mandarpanthís have ten sacred days, from Bhádon *sudí* 5th to 14th, called the *das-lakshan*, during which they fast, etc., as described above. They also sing *bhajans* (hymns) and pass through the *búsár* in procession.

The Jains do not practise the *kiriá* ceremony at death, but in this State they observe the *shrúdh* rite. Religious differences are no bar to social intercourse, for the Mandarpanthís and Sádhpánthís intermarry, eat and smoke together within their sub-castes. Moreover, Jains and Vaishnavá Agarwáls intermarry in this State, though in some parts, e.g., Karnál, they do not. Jains, however, dislike giving daughters to Vaishnavás in fear lest they will be unable to pursue their own religious practices in Vaishnavá families, but there is no prohibition against such marriages. Similarly Vaishnavás dislike giving daughters to Jains. In 1901 the Jain sects were returned as shown in the margin.

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Religious sects.

The Jain priest-hood.

Jain sect.	Persons.
Dhundia	... 812
Swetambará	... 406
Digambará	... 40

The methods of using magic and charms are of various kinds—

(1) *Táwiz* or *gondá*; (2) *Jhárú*; (3) *Sukh sukhná* or *mannat manná* (to take a vow); (4) *Utárá utárná* (to transfer the evil spirit to the *utárá*); (5) *Puchha karáná*; (6) *Grah*, pacifying with *dáns*, charity, and *japs*, hymns of praise. The *táwiz* or *gondá* is a piece of paper or sherd on which a magic table (*jantar*) or a verse of the Qurán is written. It is used in intermittent fevers such as *teiyá* (tertian) and *chautháyá* (quartan), the paper or sherd wrapped in cloth being hung round the neck of the patient or tied on his arm before the attack comes on. *Jhárú dená* or *dam karná* (blowing as a charm) is resorted to for headaches, *paslí kú dard* (pleurisy) and boils. A *jhárú dene wála* (magician) takes a knife, a *jhárú* (broom) or some ashes and touches the part affected with it, repeating *mantrás* in the name of a god or goddess, such as Hanúmán or Deví-Shaktí, or a verse of the Qurán each time, touching the ground with the knife or broom: this is done seven times. During sickness a vow of pilgrimage to a god or *pír's* shrine or of an offering, *charháwá* is sometimes made. Certain shrines are considered peculiarly beneficial for certain diseases; the shrine of Mirán Sháh at Maler Kotla is resorted to by women and children, who are hysterical or under an evil influence. *Utárá utárná* is especially resorted to for sick children. An earthen vessel filled with cooked rice covered with sugar and having a lamp with four wicks placed on it is passed over the head of the sick child and from its head to its feet seven times, and is then put in the middle of a *churáha* (cross roads) by an aged member of the sick child's family. This is believed to avert the evil influence of the evil spirit over the child. This process is also resorted to for children with fever. *Grah dikhláná* (consulting the horoscope of a sick person) is performed when he or she has been suffering for a long time; a Pandit is called in and he consults the patient's horoscope, and on detecting the evil influence of the *grahs* (planets) he pacifies the *devás* of the *grahs* under whose influence the patient is by offering certain things in *dán* (charity) to the Brahmans or to the poor, and certain *japs*, hymns of praise to the gods of the *grah*, are recited; when the patient is on his death bed, the treatment is given up, and a cow, grain and some money are given in charity with a view to lessen the suffering of the dying person.

Magic and charms.

The Jats of the Sāngwán *gót*, who occupy 57 villages in Dādrí, are **Taboos**. not allowed to cultivate cotton, in consequence of the following tradition:— A Jat of this *gót* killed *Ban Deotá*, a Brahman, in a quarrel, and afterwards suffered misfortune which he attributed to his crime. He accordingly erected a temple to the Brahman in Mahra village and proclaimed that in memory of the murdered man his descendants should not cultivate

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Magic and charms.

cotton (*ban*). Hence the Sāngwān Jats do not grow cotton, and if any one does so, he reaps no benefit from it. The inhabitants of Sānwar in tahsil Dādrī are forbidden to build a *chaubārā* (a cool room in the upper storey) owing to the following tradition :—Lekhan, a wealthy *mahājan* or Sānwar, had a son at the Akbar's court, and he married a girl from Pāpora, a village in tahsil Bhawānī. One day he had gone to his father-in-law's house to fetch his wife and on his way home was murdered by the people of Pāpora and his wife robbed. The bridegroom was accompanied by his sister's son, a Brahman and a barber. Of these, the nephew and the barber fled, while the faithful Brahman remained, burnt the body, and with ashes set out for Sānwar with the widow. On the boundary of Sānwar he threw down the ashes. The widow became *satī*, and cursed her nephew, prophesying that his daughters would never lead a peaceful life. The father of the murdered man summoned all the people of his village and attacked the inhabitants of Pāpora, which he razed to the ground, removing all the bricks and erecting a *chaubārā* in Sānwar with them. He then made a rule that no resident of Sānwar should construct a *chaubārā* except with bricks brought from Pāpora, and so nobody now builds a *chaubārā*, or if any one does so, he meets with bad luck. The feud still survives between the two villages, and they never intermarry. The following taboo is also observed by the inhabitants of Pāpora. The general custom on the birth of a boy is to set up an iron bar perpendicularly near the door, but the people of Pāpora always place it upside down until such time as they shall conquer Sānwar and bring back their bricks. The following taboo is observed in Chiria, a village in tahsil Dādrī :—No woman may carry two water pitchers, one on top of the other, from the well to the village. The reason is that some 35 years ago a disease broke out among the cattle, and Khushāl Singh, a *jaqir*, exorcised the plague, but imposed this restriction on them for ever.

Temples and fairs.

The principal temples, and the fairs connected with them, are described below :—

Harī Kailāsh fair at Jind.

(1) The temple of Harī Kailāsh stands in the centre of a large tank in Jind town. Two fairs are held here,—one on the 13th and 14th of Sāwan *baai*, the other on the same dates in Phāgan. The name is derived from Harī, a title of Mahādeo, and Kailāsh, the mountain where he resides. Formerly the site on which the temple now stands was occupied by a tank, of an antique type, but in Sambat 1925 H. H. Rāja Raghbir Singh rebuilt the temple after the model of the Golden Temple at Amritsar. On the fair days the people fast in honour of Shivji, taking no food till evening, when they worship and then break their fast. There are, in this temple, idols of Mahādeo, Pārbatī, Ganesh, Soma Kārtakā and Nandī Gan. These idols stand in the temple in a circular place called the *jalehrī*. The temple is managed by the State; and a head *pujārī*, with four subordinate *pujārīs* (all of whom are Brahmans of the Vashisht *got*), holds charge of it, being paid by the State. On the death of a *pujārī* his successor is appointed by the State. The head *pujārī* performs special worship. The *bhog* (or food) offered consists of *patūshās* (lumps of sugar) or *ilāchī-dāna*. The *artī* (a ceremony performed in worship of a god by moving a platter full of burning wicks round the head of his image) is performed twice daily,—in the morning by burning *dhūp* and in the evening with three or five lighted cotton-wicks saturated in *ghī*. The *pujārī* recites *mantrās* in praise of Mahādeo during the *artī*, and a bell, conch-shell, drum, etc., are sounded. Hindus make offerings of *gur*, cocoanuts, seasonal fruits, money, etc.

The temple of Mahádeo Bhúteshwar, which is also within the town of Jind, has been in existence since the time of the Pandavás. It consists of a quadrangle, in which is a raised platform about three yards high and on this the idols are placed. A fair is held every Monday evening, and the Hindus of the town, both men and women, attend for worship. Another celebration takes place yearly on the 13th of Phágan *badí* when Mahádeo is adored from morning to evening and for the whole of the following night. The origin of the name is thus described. In Sanskrit the word *bhút* means a living being and Ishwar, 'master' or 'lord.' Hence the compound 'Bhúteshwar' means 'Lord of all living beings,' and the temple was given this name. It contains images of Mahádeo (made of grey coloured stone) and of Párbatí (made of white marble), both 9 inches high and the former 4½ feet in girth: also two small images, each of Ganesh, Somá Kártaká and Nandí Gan. A Jogí of the Tánt sect, by *gót* a Malanbans, is in charge of the temple. He is a *ghristí* or non-celibate, and receives Rs. 36 annually for its maintenance. He performs worship daily. Water, flowers, *bhojpatrá*, sandal, etc., are offered. The *bhog* consists of *patáshús*, milk, etc. *Artí* is performed both morning and evening.

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Temples and fairs :

Mahádeo Bhúteshwar fair.

The *urs* (or death anniversary) held annually at the shrine of Sháh Dujan on Muharram 1st takes the form of a fair. *Faqírs* and *darveshes*, both Hindu and Muhammadan, attend it and a *bászúr* is opened. Sháh Dujan's father was originally a native of Baghdád, who visited Saháranpur on a pleasure trip and ultimately settled there. He was a cultivator and also reared cattle, which in his youth he used to graze on the banks of the Jumna, and one day he met the five saints, Sháh Bú-Alí Qalandar, Khwája Khizr, Sháh Bahlol Hissári, Shaikh Badar-ud-dín Sulaimání, and Shaikh Sadar-ud-dín Málerí. As he was terrified by their sight, they comforted him, telling him that God had bestowed upon him a high place among His saints. But as he was still very young their consolations proved ineffectual and his fears increased. Khwája Khizr then caught him by the hand and put his finger on his eyes. Sháh Dujan remained with his eyes closed for a time while divine secrets were revealed to him, and having lost all fear he knelt down and touched the feet of the saints. Khwája Khizr then directed Bú-Alí Qalandar to instruct him in all mysteries, and this he did. Khwája Khizr thereupon told Sháh Dujan that he knew his position and rank, and that he must become a disciple of Shaikh Sadar-ud-dín Málerí, who gave him the *Khirqa-khiláfat* (a garment by wearing which a devotee is considered to be the successor of his predecessor) and appointed him Sháh or spiritual governor of Jind. He lived for about 100 years and worked miracles, dying in 964 A.H., and his shrine has been in existence ever since his death. There are two tombs, one of the Sháh himself, the other of his wife. The shrine is now in charge of Pírzáda Ghulám Husain, a descendant of Sháh Dujan, and its *khalífa* is a Shaikh by caste, the office being hereditary. The right of succession devolves upon lawful heirs of the Sháh. The State allows Rs. 17 annually for the maintenance of the shrine. *Darúd* (or blessings sent to the soul of Prophet) are recited every morning and evening and a lamp lighted every evening. The offerings consist of cash, *liháf* (quilts), *laddú* (sweet-balls), *reorí* (a sweetmeat), *malída* (bread rubbed into crumbs and then mixed with sugar and butter, and again rubbed well together with the hands), etc. The said *reorís* and *laddús* are considered to become sacred and are distributed and used as such.¹

Sháh Dujan's shrine.

The shrine of Sháh Waláyat is also in Jind town. A fair and *urs* are held here in the Muharram every year. Sháh Waláyat accompanied Shaháb-ud-dín Ghorí in his campaign against Rái Pithora, and was killed

Sháh Waláyat's shrine.

¹ The capital of the State of Dujána derives its name from this shrine.

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fairs :

Sháh Waláyat's

shrine.

Mubáriz Khán's

shrine.

in battle at Jínd, whereupon a shrine was then built to him. The *mujáwar* who is a Sadíqí Shaikh, looks after its management. Marriage is permitted to the *mujáwars* and legitimate heirs succeed to the *gaddí*. The State allows Rs. 22 annually for its maintenance. *Darúd* is repeated every morning and evening. The offerings made are quilts, *reorí*, *laddú*, *malída*, etc., which are distributed as sacred things.

This shrine is at Kaliána in Dádrí tahsíl and preserves the memory of Hadáyatullah *alias* Mubáriz Khán, a native of Arabia, who came to Delhi as a traveller. Alaf Khán, son of Tughlaq, king of Delhi, finding him a daring and loyal man, possessed of miraculous powers, made him Commander-in-Chief of his armies, and when Rája Kalián, who in those days ruled over Kaliána and the country about, revolted, he deputed Mubáriz Khán in 730 A.H., at the head of a large army, against the rebel. Mubáriz Khán was killed in the battle that ensued, and a few years after the occurrence a certain *banjára*, or travelling grain-dealer, happened to pass the night in the Ganj Shahídán or enclosure where the martyrs were interred. He was directed in a dream to erect tombs to all of them with a shrine to Mubáriz Khán. This he did, and after the lapse of a century Mirza Bábar Beg, ruler of Dádrí, added to the building a two-storeyed house with a roofed gateway and spacious *dáláns* (courtyards) for the accommodation of strangers. The shrine is half a mile north of Kaliána on the side of a hill, and around is the Ganj Shahídán. It contains the tombs of Mubáriz Khán and of his *diwán*, *bíkhshí*, *khasáunchí* and other officials. An *urs* is held here yearly on the 26th of Zulhaj, the date on which he was killed, and people from far and near attend it. The management of the shrine is in the hands of Sunni *mujáwars*, who are Sadíqí Shaikhs. They are 12 in number, and every one of them attends for a week in turn, appropriating all the offerings made during the week. Shaikh Kallú, the ancestor of the *mujáwars*, was told in a dream by Mubáriz Khán to assume the office of *mujáwar*, and from that time the office has been confined to his family. The State pays Rs. 800 annually for its maintenance. The offerings consist of sweetmeats, living animals, *doshálús* or shawls, etc. Many people make vows at the shrine, and, when their requests are acceded to, bring the offering vowed and distribute it in the shrine. On the *urs* day an illumination is made, and rice cooked and distributed among the poor.

FAIRS AND FESTIVALS.

Dusehra festival
at Sangrúr.

At Sangrúr the Dusehra festival is held every year, wrestlers, singer-musicians and others assembling amid a crowd of spectators. It is encouraged by the State which gives *rasad* (rations) to the wrestlers, etc., and the Rája attends the wrestling and other shows and gives prizes to the winners. On the Dusehra day he visits *Gurdwára Nánakyána*¹ with all his officials in the morning. In the evening he holds a public *darbár* in the *Díwán-i-Khána*, where all the State officials, *chaudhrís*, etc., present *nasars* and sometimes Rám Lila takes place.

Gugá's fair
at Jínd.

At Jínd town a fair to Gugá, called *charyon-ká-melá*, is held on Bhádon *badí* 14th. Gugá's *bhagats* who are Jhínwars or Málís, wave flags called *chharís* and iron chains, and the Chúhrás beat *dorús* or small drums. They go first to Hindus' houses and are given *charháwás*. Then they go to Gugá's shrine outside the Jhanjwála gate of the town and there a *mela* is held

Deví fair
at Dhání.

At Dhání in tahsíl Dádrí a fair is held twice a year in honour of Deví Dhání in Asauj and Chait. It lasts one day and is attended by about 1,000 people from the adjacent villages.

¹ This *gurdwára* was a halting place of Guru Nának. It is also visited by the Rája on the Baisákhí and Basant Panchmí. A fair is held here yearly on the Baisákhí day.

CHAPTER II.—ECONOMIC.



Sectin A.—Agriculture.

At the fourth settlement in 1897, 14 per cent. of the cultivation was returned as irrigated from canals, 3 per cent. from wells, 1 per cent. from the Choá, while 82 per cent. was wholly dependent upon rain. The summer rains should begin towards the end of June. On the rainfall of June and July the sowing of all kharíf crops depends, while that of August and September is very important, for on it depend the ripening of the kharíf and the sowings of the rabi on unirrigated land. Without fair showers in the winter, from December to February, the rabi will not ripen well, and may even fail altogether. In the Jind tahsíl only canal-irrigated and *bárání* lands are to be found, there being no well irrigation. The Western Jumna Canal irrigates about 125 villages in this tahsíl. Sangrúr tahsíl is irrigated from distributaries of the Sirhind Canal, from the Choá, and by wells. The canal irrigates about 82 villages. Dádri tahsíl is irrigated by wells only. The area irrigated is 18 per cent. of the total area cultivated, leaving 82 per cent. entirely dependent on rain for its cultivation.

CHAP. II, A.
—
Economic.
AGRICULTURE.
General agricultural conditions.

A small portion of tahsíl Sangrúr is flooded by the Ghaggar and Choá, and the flood water serves the purpose of irrigation. In Asauj and Kátik, when the flooded lands have absorbed the surface water and become dry, they are ploughed and levelled for wheat and gram, which can be raised without further rainfall. These lands, when the flood has been a foot in depth, are used for rice; they are generally *ek faslí*.

Flood irrigation.

The principal soils are *dákar*, *rauslí* and *bhúd*. The *dákar* soil is a very stiff loam, blackish grey in colour. It requires a great many ploughings, several waterings and much labour, and hence is locally called *bailmár dharti*, or 'soil which exhausts the bullocks.' As it takes time to absorb water, the surface moisture evaporates and a few light showers of rain are not enough to fertilize it. Moisture is usually found 3 feet below the surface. After rainfall the ground cracks, and when it is ploughed, clods are formed which have to be broken up by the *sohága*, or by a light roller, to make the surface compact and level. It requires five or six ploughings and levellings, and gives a good yield of rice if abundantly watered artificially or by constant rain. Generally wheat, gram, or *jowár* are raised on it. When the seasonal rains are abundant, even the *bárání dákar* produces two crops in the year; *bájrá* (millet) being reaped in Asauj, and wheat and gram sown for the rabi. In waste lands of this soil the *sámak* grass, which is good fodder, grows. *Rauslí* is an intermediate quality of soil containing less sand than *bhúd*, while it is not so stiff as *dákar*. It is grey on the surface, and black at a depth of one foot. When ploughed, no clods are formed but a fine tilth, and so no great labour is required to plough and level it. Hence it is called *raslí dharti* (easy soil) or *thandi dharti* (cool soil). All crops except rice (*dhán*) can be raised on it, and it is a good productive soil with seasonable,

Soils and their composition:
Dákar.

Rauslí.

CHAP. II, A.

Economic.

AGRICULTURE.

Soils.

Rauslí.

Bhúd.

if occasional, rain. Moisture being absorbed quickly is very beneficial to it, and is usually found two feet below the surface. When this soil lies waste, it produces the *sámak*, *palinji*, *takharía* and *dúb* grasses, which are used as fodder. *Bhúd* is an uneven sandy soil consisting of *tibbás* or hillocks and level stretches of sand. The hillocks shift under the high winds in Baisákh and Jeth from one place to another. It is generally very unproductive, and is locally called *dád lagí húí*, 'as troublesome as ringworm,' and its owners often have to pay revenue when no crop is raised. If there are a good many light showers, it yields fine crops of *bájrā* and *moth*. *Bhúd* absorbs the rain as it falls, and moisture is usually found 1½ feet below the surface. It requires no great labour in ploughing. Heavy rain destroys the seedlings, uprooting them and covering them with sand. Strong winds have the same effect. The *káns* and *dúcháb* grasses grow on this soil.

Local distribution of soils.

Jind tahsíl is mainly a level plain, unbroken by hillocks and containing *dákar*, *rauslí* and *bhúd* intermixed. Its southern part is *barání*, but the remainder is irrigated by the Western Jumna Canal. Dádri tahsíl has an uneven surface, interspersed with sandy hillocks and arid hills. The Ataila and Kaliána hills may be taken as the boundary line dividing the better soil from the worse. Towards the south and west of the Ataila hill, bounded by the Loháru State and the Kánaud tahsíl of Patiála, is a stretch of *bhúd* covered with sandy hillocks, though here and there patches of stiff soil, termed *táls*, are met with. No cultivation is possible on the hillsides and only a little grass grows on them. The tract between the Ataila and Kaliána hills is mostly *rauslí* and *bhúd* with a very small area of *dákar*. The tracts towards the east, south and north of the Kaliána hill is chiefly *rauslí* and *dákar*, with very little *bhúd* soil. Sangrúr tahsíl may be divided into two tracts as regards physical configuration. The Sangrúr and Kuláran *iláqas* are a level plain, the soil consisting mostly of *rauslí*, with *dákar* and *bhúd* here and there. Bálánwáli *iláqa* is an uneven surface containing *rauslí* and *bhúd*.

Agricultural calendar.

Though the Bikramí year begins according to the calendar from Chet *sudí* 8, the agricultural or *faslí* one commences in the beginning of Asárh, when agricultural partnerships are formed, leases renewed, etc. The year is divided into three seasons,—the hot season, *garmí* or *kharsá* from Phágan to Jeth, the rains or *chaumásá*, from Asárh to Asauj, and the cold season or *sardí*, from Kátak to Mágh. Work begins in Jeth, but when the rains are late the crops are not sown till Asárh. If the rains come fairly early, in the last half of Jeth or in the beginning of Asárh, *bájrā* (spiked millet) and *múng* will be first put in, and then if the rains continue, *jowár* (great millet) and other pulses such as *moth* and *másh* will be sown. If the rains are delayed till the end of Sáwan or the beginning of Bhádon, *jowár*, *moth* and *gowára* will be sown. If there is a fairly good fall in the middle of Asauj, a large *barání* area will be cultivated for the rabí, and wheat, gram, barley and *sarson* (rape) sown. If the rain comes later, at the end of Asauj or the beginning of Kátak, the yield on unirrigated lands will be scanty, but barley, even if sown as late as Mangsir, will give a fair yield. All the unirrigated kharíf crops ripen in Kátak, and are then cut. The first crop to ripen in the rabí is *sarson*, which is ready for cutting by the end of Phágan or the beginning of Chet. Gram is ready for cutting in Chet, and other crops, such as barley and wheat, ripen soon afterwards, towards the end of Chet or in Baisákh, barley a little early than wheat.

An agricultural calendar is given below :—

CHAP. II. A.

Economic.

AGRICULTURE.


Agricultural
calendar.

No	NAME OF MONTH.		Agricultural work.
	Vernacular.	English.	
1	Chet ...	March-April ...	Sugarcane planted in canal lands. The ground is prepared for irrigated cotton and indigo, and these crops are sown, as is also <i>chari</i> on irrigated lands. <i>Sarson</i> is cut at the beginning of the month, gram reaped towards the middle, and barley towards the end. Wheat is watered and also tobacco.
2	Baisākh ...	April May ...	All rabi crops reaped and threshed, tobacco and cane watered, cotton-sowing on irrigated lands completed, and further sowings of <i>chari</i> made.
3	Jeth ...	May-June ...	Threshing completed, grain stored and tobacco cut.
4	Asārkh ...	June-July ...	Kharif sowings on <i>bāṛāni</i> lands commence with the first rain. <i>Bājra</i> and <i>mung</i> are sown first during the first half of the month.
5	Sāwan ...	July-August ...	<i>Jowar</i> , <i>moth</i> and <i>mash</i> are sown, if the rains are favourable. If the rains have begun late, <i>jowar</i> , <i>bājra</i> and pulses are sown mixed, in the first half of the month; irrigated <i>jowar</i> sown on canal lands and rice on flooded lands. If rain continues favourable, rabi ploughings on unirrigated lands commence, and in any case on irrigated lands.
6	Bhādon ...	August-September.	If there is rain in the middle of the month, <i>jowar</i> will be sown on unirrigated lands. Kharif crops weeded and rabi ploughings continued.

CHAP. II, A.

Economic.

AGRICULTURE.

Agricultural
calendar. 

No.	NAME OF MONTH.		Agricultural work.
	Vernacular.	English.	
7	Asauj	September - October.	If there is a fairly good rainfall in the early part of the month, gram mixed with barley will be sown on unirrigated lands. The same is the case on flooded lands, if floods are favourable. Irrigated <i>chari</i> is cut on canal lands.
8	Kátak	October - November.	Rabi sowings completed on unirrigated and cotton-picking begun on irrigated lands. Harvesting of all kharif crops, including rice, begins, and threshing is carried on. Wheat sowings begun on irrigated lands. Wheat and gram (<i>gochan</i>) sown in flooded lands.
9	Mangsir	November - December.	Threshing and storing of kharif crops and cotton-picking completed, wheat sowings completed on canal lands, cane cut, and irrigated land prepared for a tobacco crop.
10	Foh	December - January.	Wheat watered and tobacco sown. If there is fair rain, late barley (<i>Kanauji jau</i>) is sown.
11	Mágh	January - February.	Ditto ditto.
12	Phágan	February - March.	Tobacco seedlings transplanted to the prepared beds.

CHAP. II.A.

Economic.

AGRICULTURE.

Agricultural operations :
Breaking up land, ploughing, etc.

The breaking up of waste land and bringing it under cultivation, called *nautor*, is generally done in the rainy season. The bushes and small plants are uprooted, and the land then broken up and levelled, and so prepared for cultivation. *Nahri* and *chúhi* lands, whether ploughed or not, are first watered before sowing. This watering is called *palewar* or *rauní*. After that they are ploughed and levelled as often as may be necessary, to enable them to retain the moisture and then sown. When the seedlings appear they are again watered. This second watering is called *kor*. Ploughing of *dúkar* and *rauslí* land begins in Phágan, about the middle of February, and continues to the end of Jeth, the middle of June, two ploughings at least being given in this interval. The result is that rain being absorbed to a sufficient depth, the moisture is retained for a considerable time, and there is no need of rain in this period. No weeds grow and so the productive power of the soil is not decreased. The more *dúkar* and *rauslí* lands are ploughed, the greater their yield, and as the saying goes *Báh ná hure karam bháwán lotjaen*, 'ploughing never fails to profit, though *karmá* (destiny) may be unfortunate.' *Bhúd* soil requires only one ploughing; sugarcane, wheat and cotton require several ploughings, and are generally sown on *niái chúhi* land (called *ádmí-már dhartí* or 'man-killing land,' as it requires great labour) and also on *dúkar* and *rauslí*, and the proverb goes, *Bihín báhín gájrán sau báh kamád, jún jún báhe kanak nún tún tún lewe sawád*, 'if you give twenty ploughings for carrots and a hundred for sugarcane, you will get an excellent harvest, and the more you plough for wheat the greater will be your profit.' It sometimes occurs that after sowing a light shower of rain coagulates the topmost layer of soil before the seedlings have appeared above ground. This coagulation is called *karúnd* or *púpri jamná*. In this case the soil has to be reploughed and resown. After the seedlings have appeared heavy showers of rain, by filling the beds of *dúkar* and *rauslí* for two or three days, destroy the seedlings, while in the *bhúd* they cover the seedlings with sand and thus destroy them.

There are generally two or three preliminary ploughings and harrowings, but different crops and soils require a varying number of ploughings. Rabí crops on *bárání* lands require the hardest labour. Sowing is done in one of five ways according to circumstances :—

Ploughing and sowing.

- (1) With the *por* or *orná*, a seed drill of hollow bamboo attached to the upright handle of the plough with its lower extremity just above the ground and a wide mouth through which the seed drops into the furrows.
- (2) By *chhintí* or merely scattering the seed broadcast and then ploughing it in.
- (3) By *ker*, i.e., dropping the seed by hand into furrows.
- (4) With *pod* or seedlings, the seedlings when 1½ or 2 months old being planted out in the fields.
- (5) By *porís* (stems) or cuttings from the ripe plants.

CHAP. II, A.

Economic.

AGRICULTURE.

Ploughing and sowing.

The first method is employed for wheat, gram, barley and pulses, which require dense sowing, the second for cotton, hemp, paddy and sesamum, which do not require such close sowing, the third for maize only, the fourth for tobacco and rice. Sugarcane is grown from cuttings. The seed is generally sown at a depth of about three inches by each method. Sowings of both *rabí* and *kharif* crops, except carrots, radishes, cotton, *til*, indigo, and *makkí*, which are sown broadcast (*chhíntú*), are done with the *por* or *ornú*.

Weeding.

After the rains various kinds of weeds spring up in cultivated lands, and all the *kharif* crops are weeded, but no *rabí* crop is weeded except well-irrigated wheat. Weeding is called *nalúo* or *gudái*, and it is generally done by women and girls, with the *kasola* or *khurpá*. *Jowár* and *bújrú* only need one weeding, *makkí* needs two or three, cotton four, and sugarcane six or seven. While the crops are ripening, they are watched by some one who sits on a thatched shelter, supported on four poles and called *jondí* in the Bágár and Hariána and *manáh* in the Sangrúr tahsil.

Reaping.

Reaping, called *lámni* or *katóí*, is done with a *drántí*, or toothed sickle. The millets, *jowár* and *bújrú*, are reaped, their ears or pods being plucked off and the stalks tied into bundles or *púlís*, which are made into stacks (*chhoras*). The pods are then threshed on the threshing floor (*pír* or *khalián*).

Threshing.

So much of the crop as is to be threshed is made into a heap round a stake (*med*) fixed in the centre of the threshing floor. Two, four or more bullocks are then placed abreast fastened to the *med* and driven round it in a circle over the grain or straw. In Sangrúr tahsil the *med* is not used. In this way the pods, and also the straw, if any, are broken up. The mixture, called *pairí* is placed in the *chhaj* (winnowing basket), which is lifted up and slowly inverted, the heavier grain and the lighter pieces of husk and straw being thus separated. Wheat, gram, barley, *sarson*, *múng* and other pulses, *jowár*, *bújrú*, rice and indigo are threshed by bullocks, and the husks separated from the grain, while *til*, *makkí* and poppy (*post*) are beaten with the *sotá*, a long stick, and then separated from the grain.

Measuring.

The prepared grain is then divided among the partners, an earthen jar, called *núp*, being taken as the unit of measurement. A portion of the common heap, or *sanjhí dherí*, is reserved and given to the *kamins* and *lúgis* to pay their dues. The *nirá* or fodder is measured by the bundle.

Agricultural seasons.

The work of cultivation for the *kharif* lasts from the middle of Phágan to the middle of Bhádon, *i.e.*, from the beginning of March to the end of August, while the *rabí* cultivation lasts from the beginning of Asauj to the end of Maghar, *i.e.*, from the middle of September to the middle of December. In the *kharif* reaping and threshing go on from Asauj to the end of Kátak, *i.e.*, from the middle of September to the middle of November; but the sugarcane lasts up to Phágan or the middle of March, while the *rabí* harvesting lasts from Chet to the end of Jeth.

Manure.

The materials used as manure are :—*Gobar* (cattle-dung), *mingan* (dung of goats), *ghore kí líd* (horse-dung), *galú nírá* (decayed fodder), *rúkh* (ashes), and *kúrú karkat* (sweepings). Manure is generally used in Jind and Sangrúr for *nahri* and *chúhi* lands, and very rarely in Dádri for *cháhi* land. The manure heaps (*kurri*) are generally placed around or in the immediate vicinity of the village site in the *bárá-gatwára*. In Jind and Sangrúr each owner has his own heap, while in Dádri they are common. Manure is

generally applied to wheat, maize, cotton, rice, sugarcane, tobacco and vegetables. It is removed to the fields two or three months before use, as soon as the rains are over, and is spread before ploughing. For wheat and maize *chhána* (fine manure) is also used when the seedlings are coming up. Weeds, grasses and plants which are not used as fodder are generally burnt on the fields and the ashes ploughed in, to increase the productiveness of the land.

CHAP. I, A.

Economic.

AGRICULTURE.

Manure.

Crop.	Amount of manure in maunds per acre.	Number of weedings.
Sugarcane ...	200 to 240	10
Wheat ...	160	5
Cotton ...	160	5
Maize ...	160	2
Vegetables ...	320	2

Guddí or *naláo* (weeding) is necessary for the above crops. The amount of manure used per acre and the number of weedings required for each crop are shown in the margin.

On *bárání* lands little attention is given to rotation of crops or to fallows. On irrigated lands maize and *jowár* are often followed by a *rábí* crop, and wheat, gram and cotton by sugarcane, which is also often sown after *jowár* if manure is available. Cotton and *jowár* are very exhausting crops and are seldom followed by a spring crop. Land where cotton and *jowár* have both been cultivated is left fallow for two harvests, and then a *rábí* crop is sown. Rice is always followed by gram and indigo or by gram and wheat. Indigo, gram and *moth* do not exhaust the soil, as their leaves fall to the ground and act as manure. In the greater part of the State, land may be divided into two broad classes:—(1) double-cropped (*do-fasla*) land sown season after season, generally with maize followed by wheat; this is the *niái-cháhi* which is close to the village site and is watered by wells: (2) single-cropped (*ek-fasla*), the *bárání* land and more distant *nahrí* and *cháhi rausli* lands. In Sangrúr tahsíl a crop of tobacco is taken immediately after wheat, making three crops in the year, on *niái-cháhi* land. Fallows are generally taken only on *bárání* lands, manured lands not being allowed to lie fallow. *Bájrú* is sown mixed with *moth*, *múng* and *másh*, and gram with barley as they grow together easily. The stalks of *bájrú*, *jowár* and barley grow high enough to allow the *moth*, *múng*, *másh* and gram to grow under them. Moreover, if the quantity of rain is unfavourable to one grain, the other will give a good yield.

Rotation of
crops.

Agricultural implements have been described in the Patiála Gazetteer (page 96). The only change in recent years is the complete supersession of the old sugar-press (*kolhú*) with its crusher (*lat*), working in a hollowed tree-stump, by the modern sugar-mill with iron rollers which can be hired for Rs. 23.

Agricultural
implements.

Agricultural work is mainly done by oxen, and, in the sandy tracts of Dádri tahsíl, by camels. Male buffaloes are occasionally yoked in carts in the Jangal tract. In the stiff soil of the Bángar in Jínd tahsíl strong plough cattle costing at least Rs. 40 or Rs. 50 each are needed, and where the wells are deep, as in the Jangal tract of Bálanwáli an ox capable of doing a full day's work will cost over Rs. 60. In the *ilúgas* of Sangrúr, Bázídpur and Kulárán, where the wells are not very deep nor the soil stiff, oxen costing Rs. 30 each suffice for the work. An ox begins to work when rising 4, and works for 10 or 12 years.

Well and plough
cattle.

The area which can be cultivated by one plough depends of course, to a great extent, on the nature of the soil. A plough worked by two oxen can prepare for the kharíf—

Area cultivated
per plough or
well.

of canal land 20 *bíghás khám* or about 4 acres.

of *bárání* land 80 *bíghás khám* or about 17 acres.

of *cháhi* land 20 *bíghás khám* or about 4 acres.

CHAP. II, A.

Economic.

AGRICULTURE.

Agriculturists
and their depen-
dents.

And for the rabi—

of *nahrí* or *cháhi* land 20 *bighás khám* or 4 acres.

of *báráni* land 30 *bighás khám* or 6-7 acres.

The table below gives the number of agriculturists and their ratios to the total population at the census of 1901 :—

DETAILS OF AGRICULTURISTS.	ABOVE 14 YEARS OF AGE.		Dependents below 14 years of age.	Total.	Ratio per 1,000 to the total population.
	Males.	Females			
Actual workers	49,772	2,338	123,115	175,225	621·4
<i>Kámds</i> or labourers by the season	1,486	92	1,770	3,348	11·8
Day labourers	2,433	377	4,737	7,547	26·7
Total	53,691	2,807	129,622	186,120	660·0

Taking the actual workers, with their dependents, over 62 per cent. of the population are dependent on agriculture, while agricultural labourers are nearly 4 per cent. of the population. As a general rule, the *kámds* are Chamárs, Chúhrás, Dhánaks or Jats, and their earnings vary from Rs. 24 to Rs. 30 a year with daily food and clothes for each season. Day labourers also mostly Chamárs, Chúhrás and Dhánaks, earn from 2½ to 4 annas a day. Boys are employed on light work, e.g., as *rahtís*, or drivers of oxen on a Persian wheel, and *guddái-wálas*, or weeders. Women also help by carrying food to the fields, picking cotton, reaping, weeding, cutting grass and carrying it home.

Principal
staples.
Table 19 of
Part B.

The principal revenue-paying crops are sugarcane, wheat, cotton and oil-seeds (rape, etc.), with indigo in Jind and *bájrú* in Dádri. In the villages the cheap food-grains, called *motá anáj*, such as *jowár*, *bájrú*, maize, mixed gram and barley (*berra*), are generally kept and consumed by the cultivators. The fodder crops sown in the State are:—*Charí* (*jowár* sown thick for fodder), *metha*, *rizqá*, *gájar* (carrots), *gowára*. In the kharif *khudrau* or wild vegetables, such as *karela*, *tindo*, *matirá*, *kakaurá* and *kachrí* or *chibbhar* grow in the *jowár* and *bájrú* fields and straggle over the fences. The greater part of the tahsils of Jind and Dádri is sown for the kharif, locally called *sáwaní*, while that of Sangrúr is generally sown for the rabi or *hári*. The following are the staples produced in the three tahsils :—

Tahsil Jind.—Wheat, gram, sugarcane, rice, *jowár*, *bájrú*, pulses (such as *mung*, *moth*, *másh*), *sarson*, cotton and indigo.

Tahsíl Sangrúr.—Wheat and gram both separately and mixed, **CHAP. II, A.**
sarson, jowár, bájrú, pulses, *makkí,* or maize, sugarcane and **Economic.**
 cotton.

Tahsíl Dádrí.—Gram, *jowári, bájrú, moth, mung, gowára,* wheat **AGRICULTURE.**
 and barley, the last two especially on well lands. **Principal staples.**

Bájrú is mainly grown in Dádrí tahsíl, where it is the most important **Bájrú.**
 staple, and to a smaller extent in Jínd, while in Sangrúr it is only grown on
 a very small area. It is sown on the first heavy rain in Asárh. When ripe,
 the ears are plucked off and threshed and the stalks cut down, tied into
 bundles and stacked. They supply an inferior kind of fodder.

Jowár is cultivated much in the same way as *bájrú*, but it is sown, as a **Jowár.**
 rule, a little later and also ripens a little later. The ears are generally round
 in shape, first green, then they become covered with a yellow pollen (*búr*),
 and lastly, when they begin to ripen, they assume a white colour.

Makkí (maize) is abundantly sown in Sangrúr tahsíl.

Makkí.

The pulses (*moth* and *mung*) are generally sown mixed with *bájrú* and **Moth and mung.**
jowár and in the same way as the latter crops. The pods are first separated
 from the stalks by hand-threshing with a *jelí*, and the grain is then threshed
 out. The broken straws and pods are used as fodder.

Gowára is principally grown as fodder. While green, the stalks with **Gowára.**
 the green pods are used as fodder, and when ripe, the grain also is given to
 the oxen. The broken pods make good fodder.

The principal irrigated kharíf crop on the canal lands of Sangrúr and **Cotton.**
 Jínd is cotton (*bári*). Manure is given after the preliminary watering. The
 seed (*binaula*) mixed with cow-dung is scattered by hand. The plant bears
 a white or yellow flower which swells, forming a pod (*tindá*) containing the
 cotton.

Cotton is picked from Asauj to Mágh, every fifth day at first, and **Cotton-picking.**
 then, as the cotton gets less and less, the intervals increase. Each field
 is picked 20 times, so that the process extends over a considerable period.
 It is supposed to finish on the Hindu festival of the Lohí. The work is
 generally done by women. If the *samíndúr* has no women-kind who work
 in the fields, he employs Chamáris, who get at first one-tenth of the
 cotton they pick, and an increasing ratio as the cotton to be picked gets
 less. A woman can pick from 6 to 8 *seers* a day and thus earns
 1½ to 2 annas. The last gleanings are left for the poor.

San and *sani* are usually sown in Sangrúr and Jínd tahsils. *San* is **San and sani**
 sown seed by seed, and *sani* broadcast. Both are sown in Asárh and cut in **fibre.**
 Katak.

Wheat forms the staple crop in the irrigated parts of Sangrúr and Jínd **Wheat.**
 tahsils, and very little is cultivated in the *chúhi* tracts of Dádrí. It grows
 in almost any soil except the very stiffest, where barley takes its place, and
 if good *maháwat* (rains) occur, there is a fair crop on *báráni* lands also. It
 is generally sown after cane or maize, when no fresh manure is added.

Gram is the principal unirrigated rabí crop in the State. The soil is **Gram.**
 seldom harrowed. If there has been good rain for sowing, it only requires
 a good shower in Mangsir and further showers in Poh and Mágh. Its
 flower is at first reddish blue and then the grain pods (*tats*) form. The
 broken pods are used as fodder (*bhúsá*).

CHAP. II, A.

Economic.

AGRICULTURE.

Principal staples.

Sarson.

Tobacco.

Sarson (rape seed) is chiefly sown mixed with gram and barley in Sangrūr and Jind tahsils, and sometimes separately. It has a yellow flower, and is reaped in Chet and Baisākh. The green plants are also used as a vegetable and as green food for cattle.

The production of tobacco is small in the State, and in Sangrūr tahsíl it is scarcely ever sown. Elsewhere the seed is sown in Kátak and Phágan. Trenches about a foot wide are dug and the seedlings transplanted to them. The crop is cut in Jeth. Its yield varies from 5 to 20 maunds per *bíghá khám*. This yield is reckoned on the wet crop, and after drying only 8 *seers* are obtained from a maund.

Turnips, etc.

Turnips, potatoes and *arwís* are produced in fair quantities in Sangrūr and Jind tahsils, and scantily in Dádrí. The yield averages 40 maunds per *bígha khám*.

Chillies.

Chillies are generally sown on canal and well irrigated lands. The land is divided into *kiáris* (beds) and the seedlings transplanted into them. It is chiefly produced in the Kulárán tract of Sangrūr and in some parts of Jind.

Sugarcane.

Sugarcane is generally sown on canal-irrigated lands in Sangrūr and Jind tahsils. Bundles of cut sugarcane stalks are buried in the ground in December, and meanwhile the soil in which the cane is to be planted is prepared. A *palewar* is first given, and when the land is ready after the *palewar* and ploughings the sticks (*foris*) are placed lengthwise in the furrows and covered with earth. The crop requires constant watering and weeding.

Number of waterings and quantity of seed.

The minimum number of waterings, and the amount of seed required for the principal crops, are shown by the table below :—

Principal crops.					Number of waterings after sowing	Seers of seed per acre.
Sugarcane	...	...	...	...	10	(Sown in slips).
Rice	...	...	...	...	Constant watering	8 to 9
Cotton	...	...	...	...	4	7 to 8
Indigo	...	...	...	...	5	...
Maize	...	...	...	...	6	7 to 8
<i>Fowár</i> and pulses	...	...	...	...	3	5
Wheat	...	...	...	...	4	30
Barley	...	...	...	...	3	25
Gram	...	...	...	...	3	15 to 20
<i>Sarson</i> (rape)	...	...	...	...	2	1½ to 2
<i>China, kangní</i>	...	...	...	...	4	2 to 3
Tobacco	...	...	...	...	4	
<i>Til</i> (sesamum)	...	...	...	...	3	
Vegetables	...	...	...	...	Constant moisture	
Gardens or fruit trees	...	...	...	...	Once a month.	

The average yield of the principal crops in the different tahsils is given below :—

STAPLE.					AVERAGE YIELD PER ACRE IN CWTs.		
					Jind.	Dádrí.	Sangrúr.
Food-grains	Kharif...	<i>Dhán</i> (rice) ...	...	...	7	...	6
		Maize ...	...	...	...	...	11
		<i>Jowár</i> ...	...	...	7	4	6
		<i>Bájrá</i> ...	...	...	5	5	3½
	Rabí ...	Wheat ...	...	...	7	5	7
		Gram ...	...	...	7	6	7
		Barley ...	...	...	7	5	6
		<i>Chiná</i> and <i>kangni</i> ...	...	...	...	...	10
Pulses	Kharif...	<i>Mung</i> and <i>urá</i> ...	...	...	3	2	3
		<i>Moth</i> ...	...	...	3	2	3
	Rabí ...	<i>Masri</i> ...	...	...	6	...	...
Oil-seeds	Kharif ...	<i>Til</i> (sesamum) ...	...	...	5	5	7
	Rabí ...	<i>Sarson</i> (rape) and <i>Tárámtra</i> ...	...	...	4½	4	4½
Fibres	Kharif...	Cotton ...	...	...	5	...	4½
		Hemp ...	...	...	4	4	4
Spices	Kharif	Red pepper ...	...	...	5	...	5
	
	Rabí ...	<i>Saunf</i> and <i>Ajwain</i> ...	...	...	6	...	6
		<i>Kashniz</i> ...	...	...	10	...	10
Others	Kharif ...	<i>Indigo</i> ...	...	...	5	...	5
		<i>Sugarcane</i> ...	...	...	20	...	21½
	Rabí ...	<i>Tobacco</i> ...	...	...	20	20	20
	
Vegetables...		Onions ...	...	...	80	80	80
		Garlic ...	...	...	28	28	28
		Cucumber ...	...	...	50	50	50
		Musk melon ...	...	...	...	...	80
		<i>Baingan</i> ...	...	...	30	30	30
		<i>Pethá</i> (gourd) ...	...	...	80	...	80
		<i>Ghíya</i> (bottle gourd) ...	...	...	50	...	50
		<i>Tori</i> ...	...	...	22	...	22
		<i>Bhindi</i> ...	...	...	20	...	20
		<i>Tindo</i> ...	...	...	15	...	15
		Potato ...	...	...	80	...	80
		<i>Arwi</i> ...	...	...	80	...	80
		<i>Karela</i> ...	...	...	7	...	8
		Radish ...	...	...	80	80	80
		Carrot and turnip ...	...	...	80	80	80
		Cabbage ...	...	...	30	...	30

The area under cultivation was 86.76 of the total area in 1901 as against 82.71 per cent. at settlement 20 years ago, an increase of 4.5 per cent., but the prospects of further extension are poor, the culturable waste being only 7.94 per cent. of the total area excluding the grazing lands. No noticeable improvement has been made in the selection of varieties of indigenous seed. In 1870 indigo cultivation was introduced in the Jind and Sangrúr tahsils by the late Rájá Raghbir Singh, and it has greatly benefited the *samindárs*. Its cultivation is now carried on in Jind on a large scale, and on a small scale in Sangrúr. Before the reign of Rájá Raghbir Singh there were very few gardens in the State. He laid out gardens in several towns and large villages, and imported new plants for them.

Extension or
decrease of culti-
vation.

CHAP. II, A*

Economic.

AGRICULTURE.

Takávi.
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Part B.

Agricultural advances (*takávi*) are made on the first fall of rain after famine. Advances are made by the State officials appointed for each tahsíl. They ascertain the wants of the *samíndárs* through the headmen of each village, and make advances to deserving persons. The *samíndárs* of Dádri and the *búrání* villages of Jínd are in great need of *takávi* advances on such occasions. Grants are asked for to buy oxen and seed grain at the first fall of rain, and they are faithfully applied to those purposes. If the next year is favourable, and harvests are good, there is no difficulty about repayment. If there is any balance, it is realized in the following year, unless that year also proves unfavourable, when the recoveries are suspended.

Alienations.

No Land Alienation Act is in force in the State, and alienations are made according to the old State Revenue Law. The agriculturists generally are in debt owing to the successive famines, and heavy expenditure on weddings, funerals, etc. Their creditors are generally rich professional money-lenders

State Banks.

Each tahsíl is provided with a State Loan Bank, to which the *samíndárs* resort for loans and where the rate of interest is 10 annas per cent., while *sáhúkárs* charge from Re. 1 to Re. 1-9 per cent. Very few agriculturists are money-lenders; those there are being big *samíndárs*, whose ordinary rate of interest to borrowers is Re. 1-9 per cent.

Winds.

Westerly winds (*pachhwa*) help the ripening of the crops, while easterly winds (*párwa*) dry them and produce a kind of insect in the grass, which does much damage.

Minor calamities.

Rats and *kúngís* (a kind of insect) also injure the crops, especially wheat. In Dádri tahsíl locusts sometimes lay their eggs in the sand hillocks and cause great damage to the crops when they invade the surrounding country.

Irrigation.
Table 24 of
Part B.

Hánsí Branch,
Western Jumna
Canal.

The Hánsí Branch of the Western Jumna Canal runs from Múnak¹ in the Karnál District, and enters the Jínd tahsíl at Anta, at which village there is a fall, and thence flows through the tahsíl from east to west, following the line of the old Chautang *nadí*, which is now dry, past the towns of Safídon and Jínd. It would appear that the canal was first taken to Hánsí by Fíroz Sháh in 1355 A.D. and carried on to Hissár next year, but it very quickly ceased to run as a canal. In Akbar's time Shaháb-ud-dín Ahmad Khán, governor of Delhi, repaired it. In 1826-27 it was again set in order by the British Government. In 1897-98 the Hánsí Branch in this tahsíl was re-aligned, 301·7 acres of the State land were taken up for this purpose, and Rs. 19,652 were paid by the British Government to the land-owners as compensation and the State remitted Rs. 274 in perpetuity. Up to the year 1888 A.D. the irrigation of the State villages was carried on by the British Canal authorities. Water-rates were realized by the State *patwáris* and made over to the British treasury after deducting *muqaddamí* or *lambardárs'* fees. Pursuant to the agreement of April the 29th, 1875, between the British Government and the Darbár for the construction of the main distributaries from the Hánsí Branch, 11 *rójbáhás* 9 minors, a water-course for the garden at Jínd, and 3 existing outlets in the Butána Branch were made over to the State on the 31st March 1888 (*vide* letters No. 143, dated 17th March 1886, and No. 2227 I., dated 7th May 1886, from the Punjab Government, to the Darbár). The irrigable area allowed to the State was 59,640 acres from the Hánsí Branch and 528 acres from the Butána Canal outlets,² making a total of 60,168, or in round numbers 60,000 acres, of which 10,000 are to be irrigated free of water-rate if there is any water to spare and on condition that no

¹See Karnál Gazetteer, page 10.

²Notes.—The lands of the following villages of tahsíl Jínd are irrigated from Butána Canal outlets,—(1) Anchora Kalán, (2) Anchora Khurd, (3) Bagrú Kalán, (4) Bagrú Khurd, (5) Sharaf-ábád.

complaint of shortage be made in dry years. The amount payable by the State under clause 9 of the agreement was fixed at Rs. 1,20,000 per annum, this amount being calculated on the average payments in the preceding years subject to deductions on account of—

- (1) cost of maintenance and repairs;
- (2) saving on establishment.

After the deductions the net amount of water-rate payable to the British Government stands at Rs. 1,05,500. In 1888, when the *rājābhās*, etc., were made over to the State, the area irrigated for the kharif crops was 29,785½ acres, while for rabī crops it was 25,003 acres,—total 54,788½ acres. 110 villages in tahsil Jind are irrigated at present from the Hānsī Branch. The average irrigation for the ten years 1891-1901 was 53,673 acres, but since 1901 it has decreased. The table below shows the details of *rājābhās* and minors from this Branch:—

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Economic.

AGRICULTURE.

Irrigation:
Hānsī Branch,
Western Jumna
Canal.

No.	Name of Rājābhās and Minors.	From	To	Discharge in cubic feet per second.	LENGTH ON 15° REACH.		
					Miles and feet.	Depth in feet.	Bed width in feet.
1	Jind Rājābhās No. 1	Above Mor Mājra Fall, Hānsī Branch.	Chhapār boundary.	88'70	12 0	4'0	12 0
2	Minor No. 1	Jind Rājābhās No. 1, Mile No. 1.	Anta	12'00	4 2,400	3'0	3'0
3	" No. 2	Mile No. 1, Main Line	Barod	6'00	0 2,700	2'5	3'0
4	" No. 3	" No. 4, " "	Safidon	6'00	4 4,500	2'0	2'0
5	Jind Rājābhās No. 2	Mile No. 11, Hānsī Branch	Tito Kheri	6'45	2 1,910	2'0	5'0
6	" " No. 3	Above Anta Fall of Hānsī Branch.	Kharakgagar	40'91	6 4,200	3'5	6'5
7	Former Rājābhās No. 4.	R. D. 9,800, Rājābhās No. 3	Kālwa	18'00	8 3,950	3'0	5'0
8	Hāt Branch	R. D. 22,000, Rājābhās No. 3	Harigarh	9'00	5 1,500	2'5	3'0
9	Jind Rājābhās No. 4	R. D. 106,030, Mile No. 22, Hānsī Branch.	Barar Khera	98'93	22 0	3'9	12'5
10	Former Rājābhās No. 5 (Jind).	Mile No. 4, Rājābhās No. 4	Shamlu Khera	23'90	21 0	3'0	6'0
11	Jāmni Branch (Jind).	" " "	Jāmni	4'00	0 4,500	2'0	2'0
12	Manoharpur Branch (Jind).	Mile No. 11, " "	Mando Kheri	3'52	2 4,335	2'0	3'0
13	Khokhri Branch (Jind).	Mile No. 13, " "	Khokhri	13'12	3 2,400	3'0	5'0
14	Jind Branch	Mile No. 1, Khokhri Branch	Jind	5'16	3 2,922	2'0	3'5
15	" Rājābhās No. 5	R. D. 106,250, Mile No. 22, Hānsī Branch.	Jind Rājābhās No. 706.	38'24	17 1,333	2'5	10'0
16	Former Rājābhās No. 6.	Mile No. 1, Rājābhās No. 5	Jāmni	7'36	5 4,117	2'0	4'0
17	Barsāna Branch	R. D. 47,000, Mile No. 10, Rājābhās No. 5.	Kandela	6'00	1 4,350	2'0	3'0
18	Rūpgarh "	Mile No. 5, Rājābhās No. 5, R. D. 71,621.	Jhānī Kālān	4'00	5 200	3'0	4'0
19	Jind Rājābhās No. 6	Mile No. 37, Hānsī Canal	Gunkoli	21'55	10 2,500	3'1	5'6
20	" " No. 7	Mile No. 38, " "	Pokar Kheri	19'16	8 3,440	3'5	4'0
21	" " No. 8	" No. 43, " "	Bāganwāla	10'40	4 1,968	3'0	3'0
22	Water-course for Jind Gardens.	" No. 39, " "	Jind	6'00	4 0	2'6	2'0

NOTE.—Jind No. 1 runs half time.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation:
Hánsí Branch,
Western Jumna
Canal.

Rhe Bhawání
Rájbáhá of
Butána Main
Distributary,
Hánsí Branch.

The remodelling operations of 1900-01 gave the State 8 distributary heads in the Hánsí Branch and 3 outlets (as before) on the Butána Branch. A new agreement was drawn up, but in consequence of a disagreement in views as to the full area to be irrigated, the volume of water to be supplied and the method of supply, that agreement was not signed by the Darbár and was subsequently put in abeyance. The contentions of the Darbár have been acceded to by the Punjab Government. Automatic module gates have been fixed at the heads of distributaries Nos. 1 to 7. They were arranged to give the full supply formerly considered to be the State's share according to the agreement, but one of them, No. 3, is now being altered and enlarged to pass the additional discharge which it has lately been decided to allot to the State under the proposed new agreement.

The Bhawání Rájbáhá of the Western Jumna Canal, which is under British management, also passes through tahsíl Jind. This distributary was carried through the State in 1895 A.D., when Rs. 183 were paid to the land-owners as compensation for $3\frac{1}{2}$ acres of land taken up for a portion of the main line. In 1897 a request was made by the State to allow the irrigation of a certain portion of the Jind territory from the Bhawání distributary, and to permit the Darbár to acquire ownership in one-tenth of the *rájbáhá*, but owing to the limited supply of water and the conditions under which the *rájbáhá* was constructed, the request was not granted. The Punjab Government, however, proposed to supply water for the annual irrigation of 2,300 acres of land belonging to the villages of Bhamewa, Maharra, Lajwána Kalán, Akálgarh, Hathwála Polí, Zafargarh and Devrár of tahsíl Jind, on the condition that the water-rates to be charged should be the same as those from time to time in force for British villages irrigated by this distributary, together with an addition of 50 per cent. in lieu of owner's rates, so long as that rate continues to be levied from British villages. The statement below shows the outlets approved by the Irrigation Department, Punjab, for the irrigation of Jind villages from the Bhawání distributary:—

Name of village.	Area commanded.	Area to be irrigated annually.	Pipe acreage per year assumed.	Number of pipes of 4 diameter to be given.	Reduced distance of outlet.	REMARKS.
Bhamewa ...	1,329	366	60	6	29,100	Command above average.
Maharra ...	498	137	70	2	59,500	High command.
Lajwána Kalán ...	307	85	65	1	66,100	Very good command.
{ Akálgarh ...	1,120	309	75	{ 4 } 7	76,800	High command ; one outlet for both villages.
{ Hathawála ...	764	210				
{ Hathawála ...	901	248	80	{ 3 } 7	93,396	Very high command ; one outlet for both villages.
{ Polí ...	1,141	314				
{ Polí ...	1,008	278	60	{ 4 } 7	7,000	Good command ; one outlet for both villages on Mahem Branch.
{ Zafargarh ...	630	174				
Devrár ...	571	157	40	4	17,500	Command not very good.
Total ...	8,269	2,278	...	34	...	

(Vide letter No. 684, dated 25th August 1898, from the Punjab Government, to the Darbár.)

The Sirhind Drainage crossed by Sirhind Drainage Syphon at R. D. mile 26-1590, Feeder Line, which flows only in the rainy season, rises near Kálka, and after flowing across Patiála territory enters the State near the village of Ghábdán. Passing the Jínd villages of Balwáhar, Sajúmán, Gaggarpur, Kulárán Khurd, etc., the *nálá* enters Patiála State near Sunam. Near the villages of Ghábdán and Kulárán Khurd, the drainage attains a width of half a mile. In the rainy season the roads to these villages become impassable for two or three days at a time. The flooded lands are sown with rice, gram, wheat and gram and barley mixed. The drainage has two bridges: the first was constructed at Ghábdán by Rája Sarúp Singh, and the second at Máhilán, 7 miles from Sangrúr, by Rája Raghbír Singh in 1885. This *nálá* traverses the State for about 8 miles, from Ghábdán to the villages of Mardkhera and Faizgarh.

Another stream flowing only in the rains is the Jhambowálí, *i.e.*, Chóí drainage which flows across the State for five miles, past the villages of Bazídpur and Muhammadpur. Thence, after traversing the intervening Patiála territory, it flows past the Jínd villages of Dharamgarh, Sahájpura and Bazurg, where it re-enters Patiála. Its greatest breadth in the rainy season is 12 feet. The lands on the bank of the *nálá* benefit by the flood.

The Ghaggar rises in the hills of Náhan State, and, after flowing through Ambála and Patiála, traverses the villages of Sapparherí, Usmánpur, Ratanherí, Nanhera, Harchandpura, Gurdíalpura and Masorí of Sangrúr tahsíl for a distance of about five or six miles. Near Sapparherí and Ratanherí the Ghaggar widens out to an extreme breadth of three miles in the rainy season. When it is in full flood the water lies on the fields for days together and damages the crops, but an ordinary flood benefits them. There is a ferry near the boundaries of Usmánpur and Ratanherí, whence an unmetalled road leads to Gohla in Karnál. In the rainy season ferry boats ply under the management of the State. There is another ferry at Ranhera, where the Ghaggar passes into Patiála territory.

The Chái Branch of the Sirhind Canal enters the State at the village of Dhaneta, 24th mile from Sangrúr. It flows through the State for four or five miles and then falls into the Ghaggar near Mardanherí, 20 feet fall, at mile 25 + 1,580" Chái Branch. In 1886 the State Rájbahás were completed, and began to irrigate the lands of 82 villages in Sangrúr tahsíl. The management of the State Rájbahás and Minors was then put under the State officials. The following table gives the Rájbahás and Minors with other details:—

Table of Mileage Rájbahás and Minors, Jínd State.

No.	Name of Rájbahás and Minors,	From	To	LENGTH ON 1ST REACH.		
				Miles and feet.	Depth in feet.	Bed width in feet.
1	Sangrúr Rájbahá, K.B.	Mile No. 17, Kotla Branch, Brárwál Village.	Kulárán Village ...	M. F. 20 3,000	4'2	7'0
2	Minor No. 1, Sangrúr Rájbahá.	Saron Village, Mile No. 6½	Saron Village ...	1 2,000	2'4	2'0
3	Minor No. 2, Sangrúr Rájbahá.	Balián Village, Mile No. 9½	Kalandí Village ...	5 2,000	2'6	3'0
4	Minor No. 3, Sangrúr Rájbahá.	" " " No. 10½	Mangwál Village ...	3 1,000	2'4	2'0
5	Minor No. 4, Sangrúr Rájbahá.	Bhindar Village, Mile No. 12	Rámnagar Village ...	5 3,000	2'4	4'0
6	Minor No. 5, Sangrúr Rájbahá.	Khurána Village, Mile No. 14 L	Ghaggarpur Village	3 500	3'0	2'0
7	Minor No. 6, Sangrúr Rájbahá.	" " " No. 14 R	Elewál Village ...	3 3,500	2'3	2'0
8	Minor No. 7, Sangrúr Rájbahá.	Kherí Village, Mile No. 18½	Faizgarh Village ...	5 2,200	2'3	3'0

CHAP. II, A.

Economic,

AGRICULTURE.

Irrigation :

Sirhind Drainage.

The Jhambowálí Chóí.

The Ghaggar.

Sirhind Canal (Chóí Branch).

CHAP. II, A.

Table of Mileage *Rājbhās* and Minors, *Jind State*—concluded.

Economic.
AGRICULTURE,
Irrigation:
Sirhind Canal
(Chof Branch).

No.	Name of <i>Rājbhās</i> and Minors.	From	To	LENGTH ON 1ST REACH.		
				Miles and feet.	Depth in feet.	Bed width in feet.
9	Badrūkhān Branch, Sangrūr <i>Rājbhā</i> .	Bahān Village, Mile No. 5½ ...	Badrūkhān Village...	M. 3 F. 0	3'3	4'0
10	Minor No. 1 Branch ...	" " " No. 2 ...	Sangrūr Village ...	3 400	2'3	1'0
11	" No. 2 "	Thales Village, Mile No. 4 ...	Changal Village ...	6 2,000	2'5	2'5
12	" No. 3 "	Sangrūr Village, Mile No. 5½ L. ...	Sangrūr Village ...	1 3,800	1'9	2'0
13	" No. 4 "	" " " No. 5½ R. ...	Badrūkhān Village...	2 900	1'9	2'0
14	" No. 5 "	Badrūkhān Village, Mile No. 8 ...	Dhamma-waddī Village.	3 2,500	2'2	2'0
15	Gujrān <i>Rājbhā</i> , G. B.	Mile No. 23½, Ghaggar Branch, Nagari Village.	Nard Khera Village	7 4,000	2'8	4'0
16	Minor No. 1 ...	Nagari Village, Mile No. 1 ...	Maurān Village ...	4 4,000	2'7	2'0
17	" No. 2 ...	" " " No. 2 ...	Ditto ...	3 1,000	2'3	2'0
18	Dhaneta <i>Rājbhā</i> , C. B.	Mile No. 20½, Chof Branch, Dhaneta Village.	Dazurg Village ...	7 2,500	3'6	4'0
19	Minor No. 1 ...	Dhaneta Village, Mile No. 1 ...	Sahājpura Khurd Village.	1 3,500	2'4	2'0
20	" No. 2 ...	" " " No. 1½ ...	Chupki Village ...	3 4,500	3'0	3'0
21	" No. 3 ...	Mawī Village, Mile No. 2½ ...	Dharamgarh Village	2 1,000	3'1	2'0
22	" No. 4 ...	" " " No. 3½ ...	Kakrāla Village ...	2 4,000	2'6	3'0
23	" No. 5 ...	Premgarh Village, Mile No. 4½ ...	Bazurg Village ...	1 1,000	2'8	1'0
24	" No. 6 ...	Bazurg Village, Mile No. 6½ ...	Kakrāla Village ...	1 2,000	2'7	1'0
25	Mansa <i>Rājbhā</i> , K. B.	Mile No. 69, Kotla Branch, Maur Khurd Village.	Mansa Village ...	4 2,000	2'5	2'0
26	Mandī <i>Rājbhā</i> , K. B.	Mile No. 51½, Kotla Branch, Makha Village.	Gil Village ...	24 3,000	4'3	6'0
27	Chauki Branch ...	Chauki Village, Mile No. 9 ...	Bhenī Chūhar Village	5 2,500	3'6	2'0
28	Khokar Branch ...	Khokar Village, Mile No. 12½ ...	Kuttiwāl Khurd Village.	7 0	3'1	2'0
29	Minor No. 1 ...	Dhadda Village, Mile No. 16½ ...	Mandī Khurd Village	4 1,000	3'6	2'0
30	" No. 2 ...	" " " No. 17 ...	Bhūndar Village ..	1 0	2'9	1'0
31	" No. 3 ...	Bālānwālī Village, Mile No. 21 ...	Mānsa Khurd Village	3 500	2'9	3'0
32	Bazīdpur Minor III F.	Mile No. 40, 3rd Feeder, Inderpur Village.	Bazīdpur Village ...	5 2,000	1'6	3'0
33	Rāmgarh Minor III F.	Mile 34½, 3rd Feeder, Rakhra Village.	Bhunki Village ...	3 0	2'4	2'0
34	Marorī <i>Rājbhā</i> , C. B.	Mile No. 20, Chof Branch, Dhaneta Village.	Dhaneta Village ...	0 4,000	3'0	2'0
35	Ratanherī Minor ...	Dhaneta <i>Rājbhā</i> , 0 Mile 4,000 feet	Marorī Village ...	3 0	3'0	2'0
36	Rājgarh Minor ...	" " " 4,000 "	Mardanherī Village	3 4,000	2'0	2'0
37	Rain Mājra Branch, C. B.	Mile No. 21, Chof Branch ...	Rāin Mājra Village	1 3,000	2'0	2'0
Total ...				183 1,300		

From the *rājbhās* water passes by heads (outlets) to the minor channels (or water-courses) and thence to the fields. Each main channel supplies many villages with water and each village has its turn of certain days. The *zamīndārs* have their own *wārbandī* system; each *biswadār*

has his share according to his holding and gets his share of water apportioned into *pahars* (3 hours) and *pharis* (24 minutes). The irrigation is mainly by flow, a very small area being irrigated by lift.

On the Western Jumna and Sirhind Canals the revenue is collected by the State *patwáris*. The British Canal rules are in force, and water-rates are levied on each crop at so much an acre. The amount due to the British Government as water-rates on the Western Jumna Canal is paid at each harvest. The revenue on the Sirhind Canal belongs to the State, as the State shared in the cost of its construction. No water-rates are realized for crops irrigated by the Ghaggar and Sirhind *Nálás*.

An extension of the Western Jumna Canal would benefit both Patiála and Jínd, but it is very doubtful whether such an extension is possible. Pandit Lakhmí Chand¹ suggested that part of the Jínd tahsíl might be irrigated by extending the Butána or Savána Branch, and taking a minor through the villages of Markhí, Bhartána, Lalat Khera, Dhingána and Rám Kalí. For the Dádri tahsíl the Pandit thinks that the Pátowás Minor and the Bamla, Naurangábád and Kharak Minors of the Bhawání distributary, if extended, could irrigate Amranat, Sānga, Baund Kalán, Baund Khurd, etc.; and that the Rewári Branch, which runs at a distance of 18,000 feet on the left of the Bhawání Rájbhá, and the Minor of Kharak Kalán, if extended as far as Dádri, could supply water for 31 villages of the Panwar *tappá* in this tahsíl. As to the remaining portion of Dádri the Darbár proposes to appropriate the whole of the *takúví* which is annually provided for in the State budget to the Dádri tahsíl, and thirty wells will be built annually for irrigation in the villages at proper places. Hitherto the money given for wells has not been recovered, but in future the advances will be in large sums, to be recovered by small instalments, and the terms of such recovery will be very easy. Thus in a few years a good number of wells will be constructed for protective purposes. Rs. 15,000 will annually be provided in the State Budget for *takúví* in the Dádri tahsíl.²

Wells are generally worked with a bucket and rope (*charsa* and *láo*), but occasionally (in Bazidpur *ilāga*) by the Persian wheel (*rahat*). In tahsíl Jínd there is no well irrigation, except in the towns of Jínd and Safidon. The estimated area irrigable by a well in Dádri is 8 acres, and in Sangrúr 16 acres. Wells are worked by shareholders according to their *bári* (turn), each well having a number of shareholders, who are either descendants of the man who constructed the well or themselves shared the cost of its construction. The shareholders work a well jointly or separately as the case may be, and the system is called accordingly *lāna* or *sájha*. The well irrigated area in the State is 23,328 acres. The following figures show the number of irrigating wells in that State, with certain statistics regarding them :—

TAHSILS.	DEPTH TO WATER IN FEET.			COST IN RUPEES.		BULLOCKS PER WHEEL OR BUCKET.			Area Irrig- ated per wheel or bucket.
	Number of wells.	From	To	Masonry.	With- out ma- sonry.	Number of pairs.	Cost in rupees.	Cost of gear.	
		Feet.	Feet.						
Sangrúr ...	1,004	22	150	400 to 2,000	...	2	200	15 to 32	15 to 25
Dádri ...	1,278	50	54	1,100	10	From 2 to 4	200 to 400	25	9
Jínd ...	9	45	129	1,400	...	" 1 to 4	200 to 400	20	7

¹ Assistant Engineer, whose services were lent temporarily to the State by Government.

² Letter No. 55, dated the 27th August 1901, from the Foreign Minister, Jínd State, to the Political Agent, Phúlkián States.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation:

Canal revenues.

Prospects of canal extension.

Wells.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation :
Wells.

In tahsíl Jind well irrigation is not attempted, being too costly, though at the towns of Jind and Safidon gardens are irrigated from wells. In tahsíl Dádri a large area is irrigated from *kachchá* wells with leather buckets. In tahsíl Sangrúr well irrigation is practised on a large scale, generally from masonry wells. The State encourages the extension of well irrigation. The following table shows the number of wells constructed annually during the 10 years 1891—1901 :—

YEARS.	NUMBER OF WELLS.		MONEY ADVANCED IN RUPEES.		
	Irrigation.	Drinking.	From State Funds.	From Village Funds.	Total.
1891-92	7	6	575	670	1,245
1892-93	7	4	485	475	960
1893-94	2	4	200	520	820
1894-95	6	3	630	320	920
1895-96	5	14	435	1,250	1,685
1896-97	13	28	1,050	3,020	4,070
1897-98	6	6	320	300	620
1898-99	11	11	1,035	1,200	2,235
1899-1900	22	13	1,745	1,569	3,314
1900-01	13	6	1,555	220	1,775
Total	92	95	8,000	9,644	17,644

Construction of
wells.

The methods of well sinking and the religious ceremonies connected with them are as described in the Hissar and other District Gazetteers.

Unbricked wel's.

In tahsíl Dádri unbricked wells are made by digging out the sand and lining the *jhál* or *parchha* with *khep*, tree branches. Such wells are made when the rains come too late to sow the kharíf crops. They are made in a few days and cost Rs. 8 to 10. They fall in during the ensuing rainy season.

Working of
wells.

Wells are generally worked as we have seen with a *láo* (a strong rope) and *charas* (leathern bucket) or a buffalo-hide bag swung on an iron ring and handle (*mandil*), the rope passing over a small strong wheel (*bhon*) fixed over the well. A *charsa* costs from Rs. 5 to Rs. 6, and a *láo* if made of hemp Rs. 7, or if made of hide Rs. 15. The oxen which draw it run down an inclined plane (*gónun*) dug out by the side of the well, the driver (*kiliá*) sometimes sitting on the rope. When the bucket reaches the top the man who stands at the mouth of the well (*bariá*) seizes the rope, pulls the bucket on the platform, and empties it into the *parchha*, bidding the driver unloose the rope, crying *Beli Rúmlo*. There should be four yoke of oxen, two pairs working at once, with a change at noon. If the well is deep and the work goes on all day four yoke of oxen are essential. Four yoke will water about $\frac{3}{4}$ of an acre in a day, but the area depends on the depth of the well. A man arranges the flow of water from the channels (*khal*) on to the beds (*kíáris*) into which the field is divided.

Little has been done to improve the breed of horses in the State. There are stallions at the tahsil head-quarters and a donkey stallion at Sangrúr. In 1901-02, 108 mares were covered by the State stallions.

CHAP. II, A.**Economic.****AGRICULTURE.**

Agricultural stock.
Table 22 of Part B.
Horse breeding Table 23 of Part B.

Tahsil.	Horses.	Mules.
Sangrúr	246	7
Jínd	546	15
Dádrí	411	0

The figures in the margin show the actual numbers of horses and mules in the State in 1903. They show that of the three tahsils, Jínd is the only one where young stock is bred to any extent.

The best oxen are found in Jínd tahsil, lying as it does almost entirely in the great cattle-breeding tract of Hariána. A good cow gives 8 *seers* of milk, calves 7 or 8 times, and is worth Rs. 30 to 40. A young steer will fetch Rs. 40 to 50. Those that are not sold are gelded when about two years old and trained for the plough. The average price of a pair of plough oxen is Rs. 100, but a good pair will fetch Rs. 125. Two or three bulls is the average number to a village. They are allowed to roam about at will at certain seasons, and this total absence of all selection does not improve the breed. The best buffaloes are also found in Jínd tahsil and the next best in Sangrúr. A she-buffalo will give 10 to 15 *seers* of milk in a day—producing about 18 *chitúnks* of butter—and will calve about 10 times. Prices range from Rs. 30 to 125. Small ringed horns and a long tail are marks of breeding in a buffalo. Buffaloes are rarely used for the plough; they draw small carts and carry *pakháls* of water. Indiscriminate breeding goes on in their case also. Camel-breeding is carried on by *rahbúris* in the sandy tract of Dádrí and the Bálánwáli *iláqa* of Sangrúr. In Sangrúr camels are chiefly used for riding and draught, but in Dádrí they draw the plough. Prices vary from Rs. 50 to 125.

Cattle

Sheep and goats are kept by butchers, and by Dhánaks and Chúhrás. In the Bálánwáli *iláqa* sheep do well and goats flourish throughout the State. The number of stock in the various tahsils of the State is shown in the margin. The figures are for 1903.

Tahsil.	Cattle.	Buffaloes.	Camels.	Sheep and goats.
Sangrúr	26,634	9,856	424	17,922
Jínd	32,241	27,133	289	22,717
Dádrí	20,244	1,239	4,556	15,328
Total	79,119	38,228	5,269	56,021

Cattle fairs are comparatively numerous. They are held annually at Sangrúr, Bálánwáli and Kakrála in tahsil Sangrúr, at Jínd, Safídon, Rám Kái and Julána in tahsil Jínd, and at Dádrí, Karírupa, Amlota and Budhwána in tahsil Dádrí. The State manages the fairs, charging 4 annas a head on all stock brought in, and a pice per rupee on the purchase money. The seller pays the first tax and the buyer the second. In 1901-02 the number of animals sold was 19,562 and the income Rs. 18,606.

Fairs.

CHAP. II, A. Prizes are given by the State to exhibitors of the best cattle and to the largest purchasers. These prizes cost Rs. 3,990 in 1901-02.

Economic.

AGRICULTURE.

Fodder.

Fodder is generally called *nirú*. That of the autumn crop consists of *jowár* and maize stalks, which are stacked in *chhor* or stacks, and of *bhúsá* or the broken stalks of the pulses. The only spring fodder is the straw of wheat or barley (*bhúsá* or *túri*) and that of barley and gram mixed (*missa*). *Bhúsá* is stored in heaps or high circular stacks, which are thatched when finished. The stalks of great millet and maize are chopped into small pieces (*sanní*) with a *gandúsa* and then given to the cattle. The supply of fodder varies according to the season; but the *zamindárs* arrange so that it costs them very little, sowing *metha*, rape and carrots for fodder in the cold weather. In seasons of scarcity the poorer *zamindárs* have great difficulty in finding food for their cattle. A rich man keeps a store of fodder in reserve, and when that fails he can buy from others, but the poorer people have to struggle on with branches of *kíkar*, *júl*, *berí* or *jhar*, which they chop up and give to the cattle. Sometimes a man will take his cattle away to a more favoured tract where good rainfall or the presence of a canal has rendered conditions more favourable. This is called *goljúnú*. State relief in this respect extends only so far as to allow the cattle to graze in the State *bírs* on payment of grazing fees (*ang charáí*). The *bírs* are watered by the canal and there is plenty of grass.

Section B.—Rents, Wages and Prices.

Rents.

The rates of rent and *batái* realized by owners vary according to the

Kind of soil.	Crop.	Rent-rates per acre.	REMARKS.
		Rs. A. P.	
<i>Nahrí</i> ...	Sugarcane	9 9 6	The State demand (<i>muámila</i>) is paid by the owner and water-rates by cultivator.
<i>Do.</i> ...	<i>Bárf</i> (cotton) and vegetables	4 12 9	Ditto.
<i>Do.</i> ...	Other crops	<i>Batái</i> at $\frac{1}{4}$ th of the produce.	Ditto.
		Rs. A. P.	
<i>Dákar-báránt</i> and <i>Rauslí.</i>	Ditto	1 9 6	State demand payable by <i>biswadárs</i> .
<i>Bháda-báránt</i> ...	Ditto	1 3 3	Ditto.
<i>Banjar</i> ...	Ditto	Not fixed...	Only <i>ang charáí</i> (cattle-grazing fee) is levied as circumstances require.

soil and the crops raised and are different in all the three tahsils. In the *iláqas* of Jínd and Jínd-Saffidon, the rent-rates are usually the same, and are ordinarily those shown in the margin. In the two *iláqas*, Dádrí or *Hariána* and Badhrá or Bágár, of Dádrí tahsíl, the owners usually receive cash-rents (*chakota*), *batái* being very rarely

taken. The prevailing rates are shown below:—

RENTS, WAGES
AND PRICES.

Rents.

Kind of soil.	<i>Ilāgas.</i>	Rent-rates per acre.	REMARKS.
		Rs. A. P.	
<i>Chāhī</i> ...	Hariāna ...	5 0 0	} The State demand is payable by the landlord.
	Bāgar ...	4 0 0	
<i>Dākar and Rausli-bārānī</i>	Hariāna ...	3 0 0	
	Bāgar ...	2 0 0	
<i>Bhūd-banjar</i> ...	Hariāna ...	1 0 0	
	Bāgar ...	0 12 9	

In Kulārān and Sangrūr *ilāgas* of Sangrūr tahsīl the landlords generally realize *batāī* at the rates shown in the margin. The landlord takes $\frac{1}{4}$ th or $\frac{1}{5}$ th of the produce of chillies and raw cotton and pays the *muāmī* himself. As regards sugarcane and *dhān* (coarse rice), he gets Rs. 9-9-6 per acre in some places, and pays the *muāmī*, and in others he gets $\frac{1}{5}$ th *batāī* and pays *muāmī* in corresponding shares, i.e., the land-owner pays

Kind of soil.	<i>Batāī</i> rates.	REMARKS.
<i>Niāf-chāhī</i> ...	$\frac{1}{4}$ th and $\frac{1}{5}$ th of the produce.	} The State demand is payable by land-owners.
<i>Rausli-chāhī</i> ...	Ditto ...	
<i>Nahrī</i> ...	$\frac{1}{3}$ rd and $\frac{1}{4}$ th of the produce.	State demand payable by the land-owner, and water-rates by cultivator.
<i>Bārānī</i> ...	$\frac{1}{3}$ rd of the produce	The State demand is paid by the land-owner.

$\frac{1}{5}$ th and the tenant $\frac{4}{5}$ ths. In Bālānwālī, the third *ilāga* of Sangrūr, the State is owner of the land, and the cultivators are its tenants. In this *ilāga* the *batāī* system formerly prevailed, but at the current settlement a cash assessment was fixed. If the tenants sub-let land to other cultivators, they generally take $\frac{1}{4}$ th *batāī* and pay the *muāmī* themselves, the cultivators paying water-rate. *Serīna* and *kamīns'* dues are paid out of the *shāmilāt dherī* or common heap. *Serīna* goes to the *biswadār* and the rate is 2 *ser*s per maund. The *kamīns* or *lāgis* are four in number, viz., the Nāī, Jhīnwar, Kumhār and Chūhrā. The other *lāgis* are paid separately by the *biswadārs* and tenants.

CHAP. II, B.

Economic.

RENTS, WAGES
AND PRICES.

Prices.

Food-grains.	Sangrúr.	Jínd.	Dádrí.	
Wheat	17	15	14	
Gram	22	20	19	
Barley	26	20	20	
Maize	23	18	10	
<i>Jowár</i>	24	20	21	
<i>Bájrá</i>	19	16	20	
<i>Dhán</i> (coarse rice)	17	18	13	
Pulses { <i>Múng</i>	16	14	14	
{ <i>Urd</i>	13	12	11	

The prices for the quinquennia since 1887 are shown in the margin. Sang-

		Wheat.	Gram.	Barley.	Maize.	<i>Jowár.</i>	<i>Bájrá.</i>	<i>Dhán.</i>
1887-88	Sangrúr	15	22	23	23	23	20	...
	Jínd	15	24	20	...	21	20	...
	Dádrí	14	23	19	...	19	18	...
1892-93	Sangrúr	15	25	27	24	27	20	31
	Jínd	16	26	25	18	32	23	19
	Dádrí	14	26	26	...	28	25	...
1897-98	Sangrúr	13	15	21	18	19	18	13
	Jínd	13	16	18	...	20	17	17
	Dádrí	13	15	19	...	19	18	...
1902-03	Sangrúr	18	22	25	28	25	25	...
	Jínd	16	20	20	24	20	18	18
	Dádrí	14	18	20	...	18	20	...

done much to equalize prices.

Artizans are only paid in cash in the towns and some of the larger villages, and their wages vary. At Sangrúr a mason receives from 8 to 10 annas, a carpenter or blacksmith from 6 to 8, while coolies are paid from 3 to 5 annas a day. The rates at Jínd, Dádrí, Safidon, etc., are lower. At Sangrúr, which is a great grain mart, there is good demand for cooly labour for hand carts, and their wages sometimes rise to 6 or even 8 annas a day. Chamárs and other menials, who work as cutters of grass and wood or seek employment at the market, earn 3 or 4 annas: if employed on plastering houses they get only about 2 annas a day. In villages carpenters and masons get their food and 3 or 4 annas a day. At harvest time the labourers employed in the fields receive a certain quantity of grain, as do the *lágis*. Weavers in villages get the following wages, raw material being supplied to them:—

Rs. A. P.

<i>Khes</i> (wrap)	...	1	0	0	per piece.
<i>Dotái</i>	...	1	8	0	" "
<i>Chauthái</i>	...	2	0	0	" "
<i>Khaddar</i> (coarse cloth)	...	1	0	0	" 40 yards piece.

Besides this a little grain and oil is also given.

Wages of arti-
zans.
Price of labour,
Table 25 of
Part B.

Sangrúr has a large market where wheat, gram, etc., are collected from the neighbouring villages for export. The railways running through the towns of Sangrúr, Jínd and Dádrí have

The amount of grain paid at each harvest from the undivided grain heap to the village menials is called *lángá*. It is not, as a rule, a fixed amount, and in addition to the *lángá*, some menials get a fixed, others a variable, allowance of grain, as is shown in the table below :—

CHAP. II, B.

Economic.

RENTS, WAGES
AND PRICES.*Lángá* at harvest
time.

TO WHOM PAID.	AMOUNT OF FOOD-GRAIN PER MAUND OR PER PLOUGH AT HARVEST IN <i>SERS</i> .			The detail of work.
	In tahsíl Jind.	In tahsíl Sangrúr.	In tahsíl Dádrí.	
<i>Chamár</i> ...	Per maund one <i>ser</i> , together with skin of all cloven hoofed cattle.	Per maund one <i>ser</i> , together with the skin of all cloven hoofed cattle.	Per maund one <i>ser</i> , together with skin of all cloven hoofed cattle.	The <i>Chamár</i> is the leather-worker of the village, and also generally performs <i>begár</i> work for the village, and assists in cultivation.
<i>Chúhrá</i> ...	Per plough five <i>sers</i> , with skin of camels, horses and donkeys.	Per plough one <i>ser</i> , with the skins of camels, horses and donkeys.	...	The <i>Chúhrá</i> is the sweeper. He is also often employed as the village <i>daura</i> (or messenger).
<i>Kháti</i> or <i>Tarkhán</i> .	Per plough thirty <i>sers</i> .	Per plough thirty-two <i>sers</i> .	$\frac{1}{2}$ <i>ser</i> per maund.	The <i>Kháti</i> is the village carpenter. He makes all the wood-work required by the villager and all ordinary repairs.
<i>Lohár</i> ...	Ditto	Ditto	Ditto	The <i>Lohár</i> is the village blacksmith, and also does all repairs to iron works.
<i>Kumhár</i> ...	5 <i>sers</i> per plough.	5 <i>sers</i> per plough.	$\frac{1}{4}$ <i>ser</i> per maund.	The <i>Kumhár</i> is the village potter and manufactures the household earthen utensils required. In addition to this he keeps donkeys and carries grain from the threshing floor to the village.
<i>Jhinwár</i> ...	Ditto	Ditto	...	<i>Jhinwár</i> supplies water. He makes all the baskets and serves as utensil cleaner at the weddings.
<i>Nái</i> ...	Unfixed ...	Unfixed ...	$\frac{1}{4}$ <i>ser</i> per maund.	He shaves and attends upon guests. He is also sent on messages, and enjoys large perquisites at betrothals and weddings.
<i>Dhobí</i> ...	Ditto ...	Ditto ...	Unfixed ...	He washes the village clothes.
<i>Chhimpi</i> or <i>Chhimbá</i> .	Ditto ...	Ditto ...	Ditto ...	He is the clothes printer of the village, stamping and dyeing all the village clothes.
<i>Nilgar</i> ...	Ditto ...	Ditto ...	Ditto ...	He is the dyer of the village.

NOTE.—The above allowances are fixed to be paid to the menials for their ordinary works according to the *Wájib-ul-Arz* of Settlement, but in some villages they get a less amount according to their mutual agreement.

CHAP. II, B.

Economic.

RENTS, WAGES
AND PRICES.

Village headmen.

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the *tappá*, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed *pachotrú* or 5 per cent. on the revenue collected, and the collections began to be made by tahsils through them (instead of in a lump sum from the *tappá*). The office of headman is deemed to be hereditary, and during the minority of an heir a *sarbaráhkár* is appointed. When a village has been divided into *pánas* or *thulas* one or more headmen are appointed to each *pána* or *thula*, but the revenue of the whole village is collected by all the headmen separately from their *pánas* or *thulas*, and they receive the *pachotrú* on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece; small ones less.

Material condi-
tion of the
people.

The remarks as to the relative prosperity of the various Jat tribes in Patiála (page 130) hold good for Jind. The Sikh Sardárs are the wealthiest people in the State, frequently owning two or three villages. They live well and are well clothed and housed. Next come the *mahájans* and other commercial castes, who are well off and live with less display than the Sardárs.

Section C.—Forests.

State forests.

The only forests in the State are the reserves, *Birs*, which are three in number, namely, Aish Ban, Bazldpur and Bárah Ban *Birs*. The figures in the margin show their areas in square miles. On the 1st of August 1901 a Forest Department was established for the management of the *Birs*. Previous to this they were under the Bárah (Forage and Wood Godown). The Forest Department also looks after arboriculture and the trees on the road-sides. The statement below shows the receipts and expenditure on the *Birs* for 1895-96 and 1900-01:—

YEARS.		EXPENDITURE.			GROSS RECEIPTS.						Net income.
		Mudmilla and water-rates.	Other.	Total.	Grazing fee.	Grass.	Wood.	Panni recds.	Others.	Total.	
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1895-96	...	3,664	...	3,664	1,645	248	374	905	3,020	6,192	2,528
1900-01	...	1,534	197	1,731	1,177	71	2,209	35	298	3,790	2,112
Difference	...	- 2,130	+ 197	- 1,933	- 468	- 177	+ 1,835	- 870	- 2,722	- 2,402	- 416

The Aish Ban *Bir* lies some two miles east of Sangrúr town and has an area of 984 acres. It is irrigated from the Choá. A portion of this *Bir* is used for raising fodder crops for the State animals. Pig, deer, and an occasional wolf are found in it. The Bazldpur *Bir*, also called the Plás Ban, is about $1\frac{1}{2}$ miles to the north-east of Bazldpur village. *Dhák* trees,

locally known as *plás*, abound in it. The Bárah Ban *Bír* lies 2 miles south of the town of Jind on the banks of the Western Jumna Canal. The cattle of the neighbouring towns and villages are allowed to graze in the *Bírs* on payment of the annual grazing fee (*ang charáí*) shown in the margin. The *Bírs* produce a plentiful supply of the *samák*, *palinjí*, *palwá*, *khabbal*, *dúb*, *panní* and *pálú* grasses and afford welcome relief to the cattle in time of drought. Various kinds of trees such as the *jál*, *kair*, *jand*, *kíkar* (acacia) and *berí* grow in them. *Jál* trees are more common in the Bárah Ban. The fruits of the *jál*, *kair*, *jand* and *ber* are eaten by the poor in time of famine, when also the bark and leaves of these trees are used as fodder. The fruit of the *jál* tree is called *pílú*, and that of the *kair* *tind*. Both these are pickled when young and green. When ripe the fruit of the *kair* is called *pinjū* and that of the *jand* *sangar*. They are eaten as vegetables. The *ber* tree fruit is called *ber*. Wood cut from these *Bírs* is stored in the State Wood and Forage Godown (Bárah) and used as timber for State buildings and also as fuel. The Forest Department also sells the fuel.

CHAP. II, C.

Economic.

FORESTS.

State forests.

Buffaloes	... Rs. 3-0 per head.
Bullocks	... " 2-0 "
Cows	... Re. 1-8 "
Young stock	... " 0-12 "

Section D.—Mines and Minerals.

The mineral products in the State are saltpetre, *kankar* and stone. Saltpetre is obtained in the Jind tahsil and Dádri. H. H. Rája Raghbir Singh opened three State refineries (*shora kothís*) at Jind, Safidon and Dádri, and from these refined saltpetre is sent for sale to Calcutta. Each refinery is managed by a *munsarim* or manager who is assisted by a *gumáshá* (Hindí accountant), a *muharrir* (Urdu clerk), a *tolla* (weighman), two *chaprásís* and about 8 workmen. Attached to these refineries are about 74 crude saltpetre factories where crude saltpetre is prepared by workers who work as *asámís* (contractors) for the refineries.

Mineral products.

The workers in the refineries for preparing crude saltpetre are given contracts through the manager in Kátak (October), with an advance of money. The workmen prepare crude saltpetre and bring it to their respective refineries. They are paid on an average Re. 1-3 per maund. To prepare crude saltpetre *shora mittí* (earth containing saltpetre, which is generally found in greater or less quantities in the vicinity of every village) is scraped up and brought to the factories, which are generally located near tanks or wells. Nothing is paid for the material if it is scraped from common land, but a small royalty is paid on private land. Each factory is provided with a *kundí*, a brick-lined sloping channel about 10 yards long with a reservoir at the lower end. The *kundí* has wooden poles on all sides and is thatched with *panní* grass. The roof is coped to a height of one *bálish* on both sides, and the coped roof is filled with *shora mittí* and water. The water impregnated with saltpetre leaks down through the thatch and collects in the reservoir. It is of a reddish colour. This process is carried on every day until a sufficient quantity of saltpetre has been collected, when the water is boiled in an iron cauldron till it becomes syrup, and is then spread over brick-lined beds plastered with lime. When hard saltpetre is scraped off with a spade, crude saltpetre is brought to the refinery in loads of 15 to 20 maunds.

Crude saltpetre.

The crude saltpetre thus collected is next buried in underground cells (*khattís*) for a year and then taken out, 25 maunds at a time, boiled in an iron cauldron, and cleaned in an iron sieve called *jharná*. It is then poured into a wooden box with a vessel (*dohra*) shaped like a spoon or an iron pan (*chhaj*). After some time the sediment settles and the colour of

Process of refin.
ing.

CHAP. II, D.

Economic.

MINES AND
MINERALS.Crude saltpetre :
Process of refin-
ing.

the liquid becomes white. This is then put in small boxes, provided with a *múchí* (wooden frame), for crystallization. After 6 or 7 days the crystals are taken off the *múchís*, collected in baskets and sprinkled with alum and indigo water to colour them. Then they are spread on *dolarús* (sheets of coarse country cloth) to dry. This completes the process. During the ten years ending 1901 the average outturn of saltpetre crystals was 4,756 maunds out of 14,070 maunds of crude saltpetre, giving an average net income of Rs. 14,922. The figures given below show the quantity of saltpetre crystals in maunds prepared in the refineries and their earnings and expenditure for 1895-96 and 1900-01, as shown in the Administration Reports of the State for those years. In 1900-01 out of 16,381 maunds of crude saltpetre, 6,039 maunds of crystals were obtained and sold for Rs. 39,936 :—

Years.	Quantity of saltpetre prepared.	Gross earn- ings.	EXPENDITURE.			Net earnings.
			Salaries.	Cost of crude salt- petre.	Total	
	Mds.	Rs.	Rs.	Rs.	Rs.	Rs.
1895-96	2,628	21,639	1,271	10,304	11,575	10,064
1900-01	6,039	39,936	1,504	18,992	20,426	19,510
Difference	+ 3,411	+ 18,297	+ 233	+ 8,618	+ 8,851	+ 9,446

Kankar.

Kankar or argillaceous limestone is worked near a good many towns and villages. It is used for road-metalling and for buildings. The Public Works Department either gets the *kankar* from contractors or employs labourers to excavate it. In the former case the contractors are generally paid Rs. 4 per 100 cubic feet, and they deliver the *kankar* within a distance of a mile. The owner of the land from which the *kankar* is dug is paid 4 annas per 100 cubic feet. In the other case the labourers are paid Rs. 2 per 100 cubic feet, and the owner of the land gets the same royalty. The labourers are generally menials, Chúhrás, Chamárs, etc., who earn on an average 4 annas a day. *Kankar* is of two sorts—*bichhwá* and *sillí*. *Bichhwá kankar* is so called because its nodules are supposed to resemble scorpions (*bichhú*) in shape. It is hard, bluish grey in colour, and is used for metalling roads. *Sillí kankar* is brittle and a whitish grey in colour. It is burnt to make lime and mixed with Pinjaurí lime for building purposes.

Stone.

Stone is blasted at several points in the Kaliána and Kapúrí hills in tahsíl Dádrí, the chief being the Kumbhár quarry near Kaliána town. The stone obtained is of two sorts, hard and sandstone. The hard stone is bluish grey in colour and is made into many articles, such as *ukhals* and *kúndís* (large and small mortars), *chakkís* and *kharás* (small and large mills), pillars, etc. It is also used for building. At the Kumbhár mine about 26 families of Kumbhárs, commonly called Sangtaráshás, work in stone and earn about 5 annas a day. It is said that about Rs. 5,000 worth of stone and stone articles are worked yearly, of which Rs. 2,000 worth are exported. Stone obtained from the Kapúrí hill is whitish grey and only used for building. Flexible sand-stone (called *sang-i-larzan*, the sand particles being loose), has no commercial importance, but is exported as a curiosity.

Section E.—Arts and Manufactures.

CHAP. II, E.

Economic.

ARTS AND MANUFACTURES.

Gold and silver-smithing.

The gold and silversmiths of Sangrúr, locally called *Sunárs*, owe their unusual proficiency to Rája Raghbír Singh, who sent a number of them to Calcutta to learn their trade. They make ornaments of all kinds, especially nose rings (*nath* or *machhlí*); nose studs set with jewels (*laung*); ornaments for the head (*kaudú* and *chak*); for the forehead (*chúnd*); necklaces (*hár* or *jugní*); anklets (*pázeb*), etc. Besides the jewels they make gold and silver plates, vessels for *attar*, flasks, scent-bottles, utensils, etc., of exquisite workmanship and locally called *súdakárs*. The purest gold softened for setting is called *kundan* and costs about Rs. 27 a tola. It is alloyed with silver or copper or both, about 2 *rattís* of alloy going to a *tola*. The general practice is to give the goldsmith his material and pay him so much per *tola* for his work—1 pice in four annas for silver work and anything from 2 annas to 2 rupees a *tola* for work in gold.

Cotton-ginning¹ or cleaning is done both by machine and by hand. In Jind there is a factory containing 50 machines, which attracts the cotton from all the neighbouring villages. Sangrúr tahsíl, in default of machines, uses hand-mills (called *belní* in the Punjab and *charkhí* in the Bángar). The mill consists of two rollers, one of iron and one of wood. The cotton is passed between them and the seeds (*binolas*) thus separated from the cotton. The work is generally done by women, who if they are working for hire get the seeds, whole or part, in lieu of wages. Unginned cotton is two-thirds seed. Ten to 20 *ser*s of raw cotton is a day's work for the ginner, the seed which results being worth 2 or 2½ annas.

Cotton cleaning.

The next process is scutching (*pinna*), which is done either by women or professional cotton-cleaners (*Pinjás*). The women use a small bamboo bow (*dhúnkí*) tightly strung. *Pinjás* use a large double-stringed bow (*pinjan*). The average earnings are 1½ annas per *ser*, or about 6 annas a day. In villages the cotton cleaner is often paid in grain, getting twice the weight of the cotton. Scutched cotton is wound into rolls (*púnís*) round pieces of stick.

Scutching.

Spinning is not a menial occupation. Women of the middle and even the higher classes do it. Girls make it an excuse for a merry evening. They meet together, spin, sing, and talk the whole night long. This is called *rátbhíana* or *rátaurá*. The seven *rátaurás* in the month of Mágh, before the Shankránt, are considered propitious. When these gatherings take place by day they are called *chhopa* in the Punjab or *dhupia* in the Bángar. The Muhammadan women of Kaliána spin very fine thread (*barík sūt*), which sells at 1½ *ser*s per rupee, the average price being 1¾ *ser*s.

Spinning.

The ginning factory at Jind owned by Magní Rám and Jai Naráyan was established in 1902. It contains 50 mills, of which only 30 are ordinarily at work, about 100 maunds of cotton being ginned daily. Work is not carried on throughout the whole year, but only after the cotton harvest. In 1903-04, 39,200 maunds of cotton were ginned, giving 12,865 maunds of

Ginning factory at Jind.

Gross earnings.	EXPENDITURE.			Net earnings.
	Wages.	Other.	Total.	
Rs.	Rs.	Rs.	Rs.	Rs.
39,438	3,651	33,594	37,245	2,193

cleaned cotton, which was exported to Delhi, Rohtak and Lahore, while the seed (*binola*) was sold to the neighbouring villagers and shopkeepers. The average number of workmen employed in 1903-04 here was about 120. The figures in the margin show the expenditure and earnings in 1903-04.

¹ For a detailed account of the various processes which cotton goes through see Monograph on Cotton Manufacture in the Punjab,—Lahore, "Civil and Military Gazette" Press, 1885.

CHAP. II, E.

Economic.

ARTS AND
MANUFACTURES.

Weaving.

From Jind tahsíl wool is exported before cleaning to Pánípat and Delhi. In Sangrúr tahsíl it is sold to the blanket-weavers of Balánwálí, who make a profit of 8 annas or a rupee on each blanket. Scarcely any sheep are kept in Dádrí tahsíl. With the exception of these blankets, weaving is limited in Jind to coarse country cloth, such as *khaddar*, *gajín*, *khaddí*, *khes*, *dotái*, *súsi* and *salári*. It is done by the Juláhás (weavers), of whom 1,184 were enumerated at the census of 1901. A *khaddar* cloth, 50 yards long and 10 *girahs* wide, requires $2\frac{1}{2}$ *ser*s of *barik sūt* (fine thread), a *gajín*, 50 yards long and 9 *girahs* wide, requires three *ser*s 2 *chatúnks* of *motá sūt* (coarse thread), and a *khaddí*, 50 yards long and 8 *girahs* wide, 3 *ser*s of *motá sūt*. A full piece of *khes*, *dotái*, *súsi*, or *salári* is 20 yards long, and half a yard wide, and requires 1 *ser* of thread. A piece of cloth is woven in 4 or 5 days, and the price paid for the work is generally one rupee, so that a weaver earns from 3 to 4 annas a day.

Dyeing.

Dyeing is done by *nilgars*. They dye women's clothes such as the *lahngá*, *kurta*, *paijáma* (or *sutthan*) and *sirka* (or *orhná*), besides men's turbans. The *nilgars* of Sangrúr are noted for their light dyes. They generally use *puria ke rang* or dyes sold in the *bázúr*, in place of the indigenous dyes. The dye is dissolved in water in a *kúndá* (earthen or brass vessel). The cloth to be dyed is then dipped into it, rubbed, wrung out and starched, and then dried and glazed. Certain indigenous dyes are, however, still in use, especially indigo. The powdered indigo is put in a large pitcher full of water in which lime, *sajji* (alkali) and *gur* are mixed, and becomes fit for use after eight days. *Kishmishí* dye is prepared by mixing wáter with bruised *kaththá* (a drug) and lime. *Kasumbhá* dye is put in water, which is allowed to strain through a piece of cloth into another pitcher. When all the water has strained through the *kasumbhá* is bruised, alkali added to it, and the mixture again allowed to strain. This produces a fast colour. The *kasumbhá* dye was formerly in great demand, but now it is only used at weddings for dyeing *nálás* (waist strings), etc. It is a fast red dye. Prices vary according to the quality of the dye. For *ním* (light) shades the charges per turban are from a $\frac{1}{2}$ to 1 anna. A piece of cloth (*thán*) 20 yards long is dyed for 4 annas. The daily earnings of a dyer vary from 6 to 8 annas.

Indigo.

Kishmishí dye.*Kasumbhá* dye.

Stamping.

The Chhimbás (stamper) in Jind and Safidon stamp coarse country cloth such as *razáís* (quilts), *toshaks* (bed cloths), *jájam* (floor cloth) and native chintz. The cloth is dipped into water mixed with camel-dung to wash out the starch. Next day and the day after the cloth is again washed and soaked in water mixed with *sajji* and then dried in the sun. On the third day the cloth is put into boiling water with a kind of seed called *máin*. Lastly, the cloth is dried, pressed and stamped with wooden stamps called *chhápús*. A Chhimbá can stamp a piece of 50 yards in two days, and is paid 4 pice per yard.¹

Silk embroidery.

Silk is not produced in the State. Silk of different colours, called *pat*, is imported from Jullundur and Amritsar to make *phulkáris* and *chops*. This industry is only carried on in the Sangrúr tahsíl. A piece of *tál* (red cloth or red muslin) $3\frac{1}{2}$ yards long and $1\frac{1}{2}$ yards wide, embroidered with fancy designs (*bel búta*), in star and other patterns, is called a *phulkári*, while a piece of coarse or fine red cloth of the same dimensions, embroidered with *bel búta* on the borders, and with stars of different colours in the inside, is called a *chop*. A *phulkári* takes 6 or 7 days to make and

¹ The cost of materials required for stamping 50 yards of cloth is as follows:—*Máin* 6 pies; alkali and coarse soap annas 1-6; alum 3 pies; dye 4 annas; fuel 6 pies. Thus his net earnings amount to annas 5 pies 4 a day.

fetches from Rs. 2 to 5, while a *chop* takes a month or two and fetches from Rs. 5 to 20. These garments are worn mostly by the peasant women, especially at weddings and other festive occasions, and are often given as a wedding present to the bride. They are also exported to Ludhiāna and Amritsar in small quantities, but chintz and calicoes are taking their place, and so this industry is rapidly dying out.

Carpentry received an impetus from the late Rāja Raghbīr Singh, who sent some Tarkhāns from the State to be trained at Rūrki. These skilled workmen live at Sangrūr and earn 8 or 9 annas a day. Their work is good, but they follow the ordinary patterns and have not struck out any special line. They make tables, chairs, almirahs, writing-cases, etc. The village Tarkhān is paid in kind for ordinary work, but for special work, such as making carts, well-gear, etc., he gets 5 or 6 annas a day. The outfit of an ordinary carpenter costs from Rs. 15 to 30. English files, saws, and planes are slowly coming into use. Dādri town is famous for turnery. The implements used by the turners (*kharādīs*) and their methods are described in the Monograph on Wood Carving in the Punjab, 1887-88, page 11. They earn from 5 to 8 annas a day. The following are the chief articles manufactured by the turners of Dādri with the range of prices for each article:—

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ARTS AND MANUFACTURES.

Silk embroidery.

Carpentry.

Name of article manufactured.				Price.			
				Rs. A. P.		Rs. A. P.	
Bed legs (lacquered)	...	...	...	2 0 0	to	5 0 0	
Do. (plain)	...	...	...	1 0 0	to	3 0 0	
Pira legs	...	...	...	0 4 0	to	0 10 0	
Termās of Kalīs (pipes)	...	...	...	0 1 6	to	0 4 0	
Khuntīs (wooden pegs)	...	...	...	0 1 0	to	0 1 6	
Surmadānīs and karelās (collyrium boxes)	...	...	...	0 0 6	to	0 1 6	
Chessmen	...	...	...	0 4 0	to	0 8 0	
Toys	...	...	...	0 0 6	to	0 2 0	

Oil-pressing is done by the *telīs*, who numbered 3,454 in 1901. One *ghānī* (10 to 13 *sers*) of rape (*sarson*) is put into the hollow part of the press (*kolhū*) and worked with a wooden pestle (*lath*), which is driven by a single bullock. Half a *ser* of hot water is mixed with the rape, and when it is well pressed, a hole is made at the bottom of the press and the oil begins to come out. This oil is heated and again poured on to the rape, while the *kolhū* is kept warm with torches (*mashāl*) until all the oil is extracted from the rape. One maund of rape gives 12 *sers* of oil and 28 *sers* of *khal* (rape cakes). A man and woman work the press; two *ghānīs* of rape is a fair day's work for one press and the workers earn from 4 to 6 annas. Other oil-seeds such as *sesamum*, *alsī*, etc., are pressed to order.

Oil-pressing.

There were 3,874 leather workers in the State according to the census of 1901. They may be divided into three main divisions, (i) the Khatīks who prepare *nari* leather from sheep and goat skins, while *dhaurī* is tanned and prepared by the Chamārs themselves; (ii) the Chamārs who make shoes and well-gear; (iii) the Mochīs and Sarājīs who make *gurgābī* and other kind of shoes. The Chamārs of Sangrūr and Dādri tahsils make good *desī* shoes, which are light and flexible. The Mochīs of Sangrūr town only make red

Tanning and
leather working.

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Economic.

ARTS AND
MANUFACTURES.Tanning and
leather working.

gurgábi heeled shoes. Both the *desi* shoes and *gurgábi* heeled shoes are exported, but only in small quantities. Many kinds of shoes are prepared by the Chamárs and Mochís of the State. The shoes prepared in Dádri tahsil are *Salim-Sháhi*, *deswáli*, *mundá* (with a *chaurá panja*) and *zenána játú* (with *gol chhotá panja* and without heels). Others are quite plain, *sádá*. These are generally made of sheep or goat skin dyed red or black with an inner lining of *dhauri*; some are ornamented at the toe and round the sides; others are completely covered with embroidery. The price of a pair of shoes varies from 8 to 12 annas for an ordinary pair for hard rough use, or one rupee for a slightly better quality, to as much as Rs. 5 to 10 for an embroidered pair. The ornamental work is generally done by Chamár women. The Chamárs of tahsil Sangrúr make plain Punjábí shoes of *nári* dyed red. Those of Sangrúr town ornament them with embroidery work. An embroidered pair costs from Rs. 4 to 8, while a plain light pair costs one rupee, and a hard rough pair from 8 to 12 annas. The Sarrájis of Sangrúr town make many kinds of *gurgábís*, half and full boots, of different skins, for which they ask from Re. 1-8 to 10. Besides shoe-making they repair carriage harness and saddlery. The Chamárs of tahsil Jind are not skilled in shoe-making. They prepare ill-shaped Hindustání and *mundá* shoes. Laced shoes are not as a rule kept in stock, but are made to order. It is the custom when ordering a pair to be made to give an advance to the Sarráj, the rest of the price being paid on delivery. The average period for which a strong shoe will last is from 4 to 7 months, and if repaired, it extends to nine months. The boots and *gurgábís* generally wear out in three or four months. Chamárs earn from 2 to 3 annas a day at shoe-making, Mochís and Sarráj from 5 to 8 annas.

Brick-making.

Pazúwas or brick kilns are worked by Kumhárs. This work includes the preparation of the *kachchú* or unbaked bricks, and the collection of waste fodder, straw and sweepings (*kúra karkat*) for baking the bricks and stacking them in the *pazúwa*. The *pathérús* or mud brick-makers, who are generally Chamárs or Chúhrás, but sometimes the Kumhárs themselves, prepare the clay, working it with a spade. Large bricks are moulded in a mould of wood or iron called a *sáncha* bearing a trade mark and tap with wooden *thápís* (tops). Small bricks are only made in *qálibís* or *sánchas* (moulds). These bricks are burnt in the kiln. In Sangrúr tahsil large bricks are made, weighing three *ser*s each; while in Jind tahsil they average $\frac{3}{4}$ *ser*. For large bricks the *pathérús* are paid Rs. 100, and for small bricks Rs. 14 per 100,000. A *patherú* can make 400 large and 1,500 small bricks in a day. The Kumhárs collect straw, fodder sweepings, etc., for the *pazúwa* on their asses, generally without charge, and also *uplás* (dried cakes of cowdung) which cost Rs. 600 for a *pazúwa* of 300,000 large bricks. A *pazúwa* is thus arranged:—A layer of sweepings about a foot deep is laid on the site, and on it the sun-dried bricks are arranged with a space between every two layers which is filled with sweepings and *uplás*. Holes are left in the covering. Fire is applied from below. A kiln for large bricks holds 300,000 bricks and requires four months burning. A kiln for small bricks only holds 200,000 bricks, but requires to be burnt for the same period. Large bricks are generally sold at Rs. 800 per 100,000 and small ones at Rs. 100 per 100,000, while the actual cost of large bricks is Rs. 380 and of small ones it is Rs. 56 per 100,000. In the town of Sangrúr contractors have recently begun to prepare bricks with "chimney" kilns, where Purbíás and Chamárs are employed. In the Jind tahsil 30 *pazúwas* and in Sangrúr tahsil 24 are made yearly. In Dádri tahsil *pazúwas* are not common, as stone is generally used for building purposes.

6,393 Kumhárs were returned in the State at the census of 1901. In the towns and large villages they generally work at brick-making, but sometimes make pottery, toys, etc. In villages they generally make earthenware.

CHAP. II, G.
Economic.

ARTS AND
MANUFACTURES.

Brick-making.
Pottery.

The method of manufacturing earthen vessels is described on pages 2—11 of the "Monograph on the Pottery and Glass Industries of the Punjab, 1890-91." In this State two potters, jointly, can prepare 25 vessels daily, and thus in 15 days they can prepare 375 vessels as detailed below burnt in an *úwí* (small kiln) which requires three days' firing :—

Name of the vessel.	Number.	Price.	Rate.
		Rs. A. P.	
<i>Gharoas</i> (pitchers)	175	8 0 0	9 pies each.
<i>Hándís</i> (small pots)	100	1 9 0	3 pies each.
<i>Kishores</i> (small glasses for drinking) ...	100	0 4 0	2 annas per 100.

In this work a family of five persons can earn 9 annas on an average per day. Besides working in pottery they supply clay for building purposes, and carry grain and other articles on asses from village to village. They also carry the corn from the fields at harvest time. A Kumhár with eight donkeys can earn 12 annas daily.

Section F.—Commerce and Trade.

No statistics for the general trade of the State are available. Sangrúr, Jínd and Dádrí are the local centres of the grain trade, and Messrs. Ralli Brothers and other firms send agents there. Refined sugar and rice are imported from Muzaffarnagar, Bareilly and Fyzábád; cloth from Delhi and Ludhiána; bronze and brass vessels from Murádábád, Rewári, Patiála and Jagádhri; gold and silver lace from Patiála and Delhi; and glass bracelets (*chúris*) from Patiála and Ludhiána. Cotton is exported from the town of Jínd to Rohtak and Hánsí, *ghí* to Sunám and Tohána, *sarson* and indigo to Delhi. From the town of Dádrí *bájrú* is largely exported with a smaller quantity of barley and gram.¹

Exports and im-
ports.

Section G.—Means of Communications.

The Ludhiána-Dhurí-Jákhál Railway passes through tahsíl Sangrúr and has a station at Sangrúr town. This railway, 79 miles in length, was constructed at the expense of the Jínd and Máler Kotla Darbárs, who contributed $\frac{4}{5}$ ths and $\frac{1}{5}$ th of the cost respectively. It was opened on the 10th of April 1901 and is worked by the North-Western Railway for 55 per cent. of the gross earnings. The

Railways.

¹ The methods of skinning buffaloes, bulls, sheep and goats, and the process of tanning, dyeing and preparing hides are described in the Monograph on the Leather Industry of the Punjab, 1891-92, pages 16—20. The method of preparing different kinds of shoes, *gurgábi* boots, and the tools and instruments used in the works are also described in the Monograph,

CHAP. II, G. Capital outlay to the end of June 1903 was Rs. 42,73,166, which gives an average cost of Rs. 54,325 per mile. The following statement shows the general results of the working :—

Economic.
MEANS OF COMMUNICATIONS,

Railways.

				1st half 1902.	1st half 1903.	Difference.	
				Miles.	Miles.	Miles.	Per cent.
Mean mileage worked	...	...	...	78.66	78.66	...	...
Train mileage	...	...	...	68,960	67,225	- 1,735	- 2.52
				Rs.	Rs.	Rs.	
Gross earnings	...	...	...	1,97,843	1,49,428	48,415	- 24.47
Working expenses at 55 ¹ per cent.	...	...	...	1,08,814	82,185	26,629	- 24.47
Nett earnings	...	...	...	89,029	67,243	21,786	- 24.47
Percentage of return to Darbárs on capital outlay.				2.03	1.57	- .46	...

The percentage of nett profits on the capital outlay for the year 1902-03 was thus 3.60. The

		Gross earnings.	Number of passengers.	Tonnage of goods.
		Rs.		Tons.
Coaching	...	82,389	256,590	...
Goods	...	65,934	...	51,552
Telegraph	...	540	...	...
Sundries	...	565	...	...
Total	...	1,49,428	...	...

figures in the margin show the gross earnings, the number of passengers of the various classes carried, including police and troops, and the tonnage of goods for the 1st half year of 1903. The total number of passengers (256,590) consisted of 483 1st class; 1,322 2nd class; 4,156 intermediate, and 250,629, 3rd class, and the tonnage of goods

of 42,719 tons of merchandise; 358 tons of railway material; 8,398 tons of ordinary and 77 tons of military stores.

The Southern Punjab Railway passes through the Jind tahsil for 25 miles, with stations at Jind, Kinána and Julána. This line was opened on the 10th of November 1897. The State has no share in it. The Rewári-Ferozepore Railway runs through tahsil Dádri for 14 miles, with stations at Charkhí-Dádri and Manherú. In this line also the State has no share.

Results of railway extension.

The railways have been effectual in diminishing the hardships of famine, especially in the insecure tract of Dádri. Grain is easily transported and the facility of transport tends to equalise prices. The construction of the Ludhiána-Dhúri-Jákhál line afforded great relief to the famine-stricken population of the State in 1899-1900. The other lines have developed trade in the towns of Sangrúr and Jind. At Sangrúr a grain-market has been opened where wheat, gram, etc., are collected from the neighbouring villages for export, and since the opening of the Southern Punjab Railway cotton mills have been started at Jind. Dádri, however, has suffered, as its trade has gone to Bhawání since the opening of the Rewári-Ferozepore line

¹ The share of total receipts to be paid to the North-Western Railway for working the line has lately been reduced to 58 per cent.

The table below shows the principal roads in the State together with the halting places¹ *en route* :—

CHAP. II, G.
Economic.
MEANS OF COMMUNICATIONS.
Roads.

Roads.	Halting places.	Distance in miles.	REMARKS.
Sangrūr tahsíl—			
Sangrūr to Patiála ...	Bhawánigarh (Patiála State).	35	Metalled. Lies in Jind territory for 7 miles and then enters Patiála State. Constructed in 1867-70.
Sangrūr to Kotla ...	Dhúrf (Patiála State) ...	20	Metalled.
Sangrūr to Nábha ...	Bhalwán and Chhíntáwála (Patiála State).	20	Metalled for 2 miles.
Sangrūr to Kulárán...	Balwáhar ...	6	Partly metalled
Sangrūr to Badrúkhán	...	5	Unmetalled.
Sangrūr to Jínd ...	Kherí, Muhlán and Maurán.	69	Metalled for 12 miles beyond which there is only a <i>kachchá</i> path. Constructed in 1870-73.
Station road from Sangrūr town to the railway station.	...	1	Metalled.
Jínd tahsíl—			
Station road from Jínd town to the railway station.	...	2	Metalled.
Jínd to Safidon ...	Jámní, Budha Khera ...	24	Unmetalled.
Jínd to Hānsí ...	Rām Rái, Ragthal Nárnaund.	27	Do.
Jínd to Rohtak ...	Kanána, Julána, Zafargarh. Sámar, Kharentí (British).	32	Do.
Jínd to Mahan ...	Málwí, Jhamola ...	24	Do.
Jínd to Kaithal ...	Kandala, Nágora, Kathána (British).	40	Do.
Dádrí tahsíl—			
Dádrí to Jhajjar ...	...	12	Unmetalled, sandy.
Dádrí to Kánaud ...	Mandaula ...	12	Do.
Dádrí to Bhawání ...	...	11	Do.
Station road from Dádrí town to the railway station.	...	1	Metalled. Constructed in 1896-97.

¹Most of the halting places noted are mere villages without any *sarái* or *dák bunga*-low.

CHAP. II, G.

Economic.

MEANS OF COMMUNICATIONS.

Roads.

The metalled roads which are under the State Public Works Department (*Garh Kaptāni*) are generally good, but the unmetalled roads are bad. The unmetalled roads in tahsil Jind and in the canal-irrigated areas of Jind and Sangrūr become swampy during the rainy season, and bullock carts have great difficulty in getting through, even with twice the ordinary number of bullocks. The village paths are narrow and in some places run between hedges. In tahsil Dādri, and especially in the Bálánwālī *ilāqa* (tahsil Sangrūr) the roads are sandy, and during the hot weather the drifted sand makes the road hard to distinguish from the surrounding country.

Ferries.

There are two ferries on the Ghaggar in tahsil Sangrūr,—one at Usmānpur and the other near the village of Nanhera on the Kaithal road. These are maintained by the State during the rainy season, and managed in the months of Sāwan and Bhādon by *mallūhs*, who charge 2 annas a person.

Rest-houses.

The State guest-house at Sangrūr, called the Krishan Bāgh Kothí, lies in the Krishan Garden. It is under the management of the Superintendent of the Reception Department, assisted by a staff of servants. There is also a rest-house at Sangrūr built this year. At Jind, Safidon and Dādri certain portions of the forts are used for the accommodation of State guests. British Canal Department rest-houses have been built at Jind, Safidon and Rām Rái. There are *hathūís* in the larger villages and *sarūís* at the towns of Jind, Sangrūr and Dādri.

Post Offices.
Tables 31 and 32
of Part B.

Prior to 1885 the State maintained 8 post offices at Sangrūr, Bálánwālī, Kulárán, Jind, Safidon, Zafargarh, Dādri and Bádhra. These were managed by a Munsarim attached to the Deodhí Mualla, and Jind stamps and post-cards were used within the State limits. There were also British post offices at Jind and Dādri. On the 15th July 1885 a postal convention was effected between the Imperial post office and the State, to facilitate the mutual exchange of correspondence, parcels, insured articles and money orders. The British post offices at Jind and Dādri were abolished and the management of the State post offices placed under a State Postmaster-General, two post offices of exchange, the Imperial post office at Ambála and the State office at Sangrūr being authorized to deal with articles giving rise to accounts. Postage stamps, post-cards and envelopes, surcharged "Jind State" are supplied by the Imperial Government to the State at cost price. There are now 8 post offices located as follows :—

Head office.		Sub-offices.		Branch offices.
Sangrūr (1st Class)	...	...	...	Bálánwālī, Kulárán.
Jind (2nd Class)	...	Safidon	...	Julána.
Dādri (3rd Class)	...	...	...	Bádhra.

Telegraph lines run along the railways and there is a Government telegraph office at Sangrūr, which was opened on the 1st September 1893. It belongs to the State, but is under the management of the British Government.

Section H.—Famine.

CHAP. II, H.

Economic.

FAMINE.

Famines.

With the rest of the Punjab the State suffered from the famines of 1783, 1803, 1812, 1824 and 1833. That of 1860-61 also affected the State, especially Dádrí tahsíl, and half a year's revenue was remitted, while advances for the purchase of cattle and seed were made in Dádrí. In 1869-70 a fodder-famine caused great losses of cattle, a fifth of the revenue was remitted in Jind tahsíl, and advances were made again in Dádrí. In 1877-78 the scarcity was more severe and was met by loans and advances from the State banks. In 1883-84 a fodder-famine caused great losses of cattle and the revenue was largely suspended. In 1896 famine re-appeared and Rs. 27,500 were allotted for relief works, 7,000 maunds of grain distributed as advances for seed, and Rs. 3,000 spent in charitable relief, and though the scarcity was intensified in 1897, the losses were not severe. In 1899 the crops failed again, before the people had time to recover from the effects of the preceding famines and the State expended Rs. 50,000 on relief works, of which three-fifths were allotted to Dádrí. These works only employed some 2,000 souls, and it was accordingly resolved to concentrate the famine-stricken people on the Ludhiána-Dhúrí-Jákhál Railway, where nearly 7,000 were employed for 17 months at a cost of over Rs. 40,000. Poor-houses were also opened and relief given privately at a cost of nearly Rs. 16,000, excluding the expenditure on additional dispensaries and the relief of immigrants. On the conclusion of the famine Rs. 1,58,000 were advanced to the people for the purchase of cattle and seed, bringing up the total expenditure incurred by the State to Rs. 2,27,000. Details of these various famines and the measures taken to cope with them are given below.

Tahsíl Dádrí, the arid and sandy tract on the borders of Rájputána, has suffered more than any other part of the State from the famines which have from time to time afflicted the country, and its people (the Bággrís especially) are often obliged to leave their homes owing to the scarcity of water and food. In experience of the acuter evils of famine, Jind tahsíl, which adjoins the Hissár and Rohtak Districts, comes next to Dádrí, while Sangrúr, which lies in the Málwa, has suffered least. Although the construction of railways, roads and canals has lessened the risk of wholesale starvation, the chances of famine have still to be reckoned with. The first famine, of which we have much information, is that of 1783 A.D., known as the *chálísá kál* or famine of Sambat 1840. A large part of the State was depopulated. The previous years, Sambats 1838 and 1839, had been dry and the harvests poor, but in 1840 they failed entirely. The tanks and ponds (*johars*) ran dry, thousands of cattle died of starvation and thirst, and most of the villages were deserted, only the larger ones here and there retaining a few inhabitants. The people lived on *kair* fruit (*tind*) and a fruit called *búrwa* in lieu of grain, and the cattle were kept alive on the leaves and bark of the *jál*, *kair*, *berí* and other trees. Dádrí tahsíl suffered most and Jind somewhat less.

Famine history.

Chálísá.

Sers per rupee.		
Wheat ...	...	5 to 6
Gram ...	...	5 to 6
Barley ...	...	6 to 7
Pulses ...	...	5

Prices rose to the rates noted in the margin. In Sambat 1841 there was rain and the effects of the famine began to disappear. In Sambat 1860-61

1803-04 A. D.

there was insufficient rain for the kharif and rabí crops, both of which failed entirely. The cultivators, mostly Bággrís and Banggrís, emigrated to the Málwa or across the Jumna. The remainder kept body and soul together by eating *tind* and *búrwa*, but many of the

CHAP. II, H. poor perished from starvation. Large numbers of cattle also died owing

Economic.

			Sers per rupee.
FAMINE.	<i>Jowár</i>	...	7
1812 A. D.	<i>Bájrá</i>	...	6
	Pulses and gram	...	5
1824 A. D.	Wheat	...	4 to 5

to the scarcity of fodder. Prices rose as shown in the margin. The famine of Sambat 1869-70 affected the State but slightly. Prices rose to 8 or 9 *sers* per rupee. The famine of Sambat 1881

lasted a short time. After scanty showers in the months of Jeth and Asárh there was no rain and the crops withered, but the last year's stacks supported the cattle. The leaves and the bark of trees also helped. Prices stood as noted in the margin. In Sambat 1890 there was scarcity. The autumn

			Sers per rupee.
1833 A. D.	Wheat, gram, pulses	...	6
	Barley	...	7

rains of Sambat 1890 had failed entirely and the two harvests produced hardly anything except on well-lands, but the loss of human life and cattle appears to have been inconsiderable. Fodder was procurable at the rate of one maund per rupee; and grain was also to be had, but the cultivators suffered much. In Sambat 1894 there was scarcity, but it was not severe.

1837 A. D.

1860-61 A. D.

The famine of Sambat 1916-17 was more severe in the Bágár and Bángar tracts of tahsils Dádrí and Jínd respectively, and the poorer people began to emigrate. In Jeth Sambat 1916 a few showers fell and then no rain fell for a whole year. In the beginning of Jeth and Asárh Sambat 1917 there was rain, and grain was sown, but after that again no rain fell, and the crops all dried up. Both the *bárání* harvests failed. Thousands of cattle perished, but some were taken to the hills to find pasturage there. The State remitted six months' land revenue and granted *takúví* advances to the *zamíndárs* of Dádrí tahsil for the purchase of oxen and seed. The land revenue was suspended, and collections in kind substituted for cash. The

			Sers per rupee.
1862 A. D.	<i>Jowár, bájrá</i> and		
	pulses	...	5
	Wheat	...	8
	Gram and barley	...	9

State also distributed food to the poor. In the middle of Jeth Sambat 1918 there was good rain, and the famine began to disappear. Prices in this famine stood as shown in the margin.

1869-70 A. D.

The famine of Sambat 1925 was very fatal to cattle and thousands perished. In Jeth and Asárh Sambat 1925 there were only one or two slight falls of rain, and though grain was sown, no further rain fell, so that the crops withered and the kharíf failed altogether, though rabí sowings were affected to some extent on irrigated lands. One-fifth of the revenue was remitted in Jínd tahsil and *takúví* advances were granted in Dádrí. The land revenue collections were suspended throughout the State. Poor-

			Sers per rupee.
1878 A. D.	Wheat	...	9
	Gram and barley	...	10

houses were also opened. In Asauj rain fell, and the famine disappeared. Prices stood as noted in the margin.

1878 A. D.

The famine of Sambat 1934 was more disastrous than those of Sambat 1917 or 1925. In Sambat 1933 the yield was an average one, but in Sambat 1934 the kharíf crops failed entirely. There was great loss of live-stock, as fodder was not procurable, or when obtainable, 7 or 8 *púlís* of *jowár* sold for a rupee. The State banks were allowed to advance money on loan to

			Sers per rupee.
1879 A. D.	Wheat	...	13
	Gram, barley and		
	<i>jowár</i>	...	14
	Pulses	...	9
1883 A. D.	<i>Bájrá</i>	...	13

the *zamíndárs*, and *takúví* advances were made in the *bárání* villages. In Sambat 1935 rain fell, and the people began to recover from the effects of the famine. The prices stood as noted in the margin.

1883 A. D.

The spring harvest of Sambat 1940 was a very poor one. The summer and winter rains of Sambat 1941 also failed, and in the drier tracts of Jínd and Dádrí tahsils there were no crops. The grass famine was acute, and

the cattle had to be driven off to the hills, whence many never returned, and the loss of bullocks and cows was very great. The policy of giving liberal suspensions was adopted by the State. Prices stood as noted in the margin. The effects of the famine of Sambat 1953

CHAP. II H:
Economic.
FAMINE.
1896 A.D.

	<i>Sers per rupee.</i>	
Wheat ...	8	
Gram, barley, <i>bājrá</i> and <i>jowár</i> ...	9	
Pulses ...	6	

were as severe in Jind as in the rest of the Punjab. The Darbár devoted attention to the relief of the famine-stricken population, and was encouraged thereto by the Punjab Government in its letter No. 35, dated 10th February 1896. As usual, almsgiving had begun before its receipt, and after it Rs. 27,500 were sanctioned for famine relief works, which were started as follows:—

	(1) Pindára tank excavation.
In tahsíl Jind ¹ ...	(2) Metalling of a road from the station to the town of Jind.
In tahsíl Dádrí ...	Metalling the road from the station to the town of Dádrí.
In tahsíl Sangrúr ...	Building of the Jubilee Hospital and the Palace Kothí.

Besides this relief, 7,000 maunds of grain were given as *takávi* to the *samín-dárs*. On the receipt of the letter No. 73, dated 11th April 1896, with a draft of the Famine Code from the Punjab Government, Rs. 3,074, in addition to the sum allotted for public relief works, was granted as a relief fund. Fodder was very scarce, but there was no great loss of cattle, as they were taken to the trans-Jumna tracts and elsewhere. The population of the State suffered but little from starvation, and the loss of life was insignificant. Prices were as noted in the margin. In Asárh Sambat 1954 there was rain,

<i>Jowár, bājrá, gram and barley</i> ...	<i>Sers per rupee.</i>	8
Wheat ...		7

1897 A.D.

and the kharif crops were sown, but swarms of locusts visited the State and damaged the crops to such an extent that not a green leaf was to be seen, and the yield of the kharif was very scanty. The *bārání* rabi crops also failed for want of rain, but there was no loss of cattle. Prices stood as noted in the margin. In Sambat 1955 there was no

<i>Jowár and bājrá</i> ...	<i>Sers per rupee.</i>	12
<i>Múng</i> and other pulses, and gram ...		8
Wheat ...		7

1899 A.D.

good rain and the yield was only average. Fodder was barely sufficient for a season; and the effects of this and of the recent famine of Sambat 1953 had not disappeared when the terrible famine of Sambat 1956 devastated the State. The kharif failed altogether and fodder became very scarce. The cattle were driven to the hills and trans-Jumna tracts in search of fodder. The population of the area affected by the famine was 189,707 souls, and the grain stores in the State had sunk very low owing to the previous famines. The construction of the Ludhiána-Dhúrí-Jákhal Railway, however, gave much relief to the starving people in tahsíl Sangrúr. The Darbár sanctioned a sum of Rs. 50,000 for famine relief as follows:—to tahsíl Jind Rs. 15,000, Sangrúr Rs. 5,000, Dádrí

¹ The construction of the Southern Punjab Railway also gave employment to the poor and famine-stricken.

CHAP. II, H. Rs. 30,000, and the following relief works were started :—

Economic.

In tahsíl Jínd

... Repairs of the roads leading to Rám Rái, Zafargarh and Julána.

FAMINE.

In tahsíl Dádri

... The town tank excavation, and metalling the roads of the town.

In tahsíl Sangrúr

... Brick kiln works; repairs of the road round the town; and a *dháb* excavation.

The relief works in tahsils Jínd and Dádri were kept open for about two months, during which the average daily numbers of persons employed were 665 and 1,321 respectively. These numbers were considered very small in comparison with the number of famine-stricken people, and it was thought proper to collect as many as would work at Sangrúr, furnishing them with provisions for the journey, and set them to work on the construction of the Dhúrí-Jákhál Railway. For this purpose a *názim* of famine works was appointed with a staff. The sum of Rs. 2,030 was disbursed in provisions for the journey, and 4,700 people were collected at Sangrúr. The contracts for ballast, etc., were taken up by the *názim*, and the famine-stricken persons employed on the railway and other works from the beginning of September 1899 to the end of January 1901, an expenditure of Rs. 40,292 being incurred by the State. 7,762 people were thus supported. The statement below shows the details:—

Month.	Relief work.	Average number of labourers.	Expenditure.	Salaries.	Total expenditure.
			Rs.	Rs.	Rs.
October 1899 ...	Tank excavation, road repairs.	1,165	1,215	41	1,256
November 1899	Tank excavation, road repairs, brick-kiln works.	1,014	1,596	40	1,636
December 1899...	Brick-kiln works, railway construction works.	528	1,231	100	1,331
January 1900 ...	Railway construction works	424	1,674	32	1,706
February 1900 ...	Ditto	470	1,577	22	1,599
March 1900 ...	Brick-kiln works, railway and ballast works.	1,260	3,546	185	3,731
April 1900 ...	Ditto	604	4,125	214	4,339
May 1900 ...	Railway, ballast works, tank excavation.	687	7,735	216	7,951
June 1900 ...	Railway works, tank excavation, brick-kiln works.	534	6,135	217	6,352
July 1900 ...	Railway and ballast works, brick-kiln works.	374	3,907	205	4,112
August 1900 ...	Railway and ballast works	322	1,893	177	2,070
September 1900	Ditto	245	1,919	200	2,119
October 1900 ...	Ditto	104	488	203	691
November 1900	Ditto	29	348	182	530
December 1900	Ditto	2	364	115	479
January 1901 ...	Ditto	...	362	28	390
Total ...		7,762	38,115	2,177	40,292

Three methods were adopted for relieving the poor. Poor-houses were opened at Sangrúr and Dádri. The Sangrúr poor-house was started in 1899, and the Dádri poor-house in 1900, when the Rája visited the Dádri tahsíl and found the people of the Bágár in great distress. The statement below shows the details of the expenditure in the two poor-houses and the number relieved :—

CHAP. II, H.
Economic
FAMINE.

MONTH.	SANGRUR POOR-HOUSE.				DADRI POOR-HOUSE.			
	Number of poor.	Expenditure of food.	Miscellaneous expenditure.	Total.	Number of poor.	Expenditure of food.	Miscellaneous expenditure.	Total.
		Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
From 29th September to the end of October 1899.	240	445	140	585	...	...	...	...
November 1899 ...	200	375	122	497	...	...	...	...
December 1899 ...	100	193	124	317	...	...	...	...
January 1900 ...	135	233	246	479	...	...	...	...
February 1900 ...	315	476	119	595	141	564	64	628
March 1900 ...	333	872	243	1,115	920	1,455	119	1,574
April 1900 ...	300	642	269	911	1,042	1,632	91	1,723
May 1900 ...	265	451	209	660	862	1,754	82	1,836
June 1900 ...	220	362	182	544	1,680	4,164	116	4,280
July 1900 ...	200	300	234	534	2,121	2,685	113	2,798
August 1900 ...	52	151	297	448	502	665	77	742
September 1900 ...	58	135	115	250	25	8	83	91
October 1900 ...	23	108	251	359	...	...	...	...
November 1900 ...	27	57	37	94	...	...	...	...
December 1900 ...	8	17	27	44	...	...	...	...
Total ...	2,476	4,817	2,615	7,432	7,293	12,927	745	13,672

Boiled gram (*bakli*) was distributed in the evening among the immigrants (who averaged 99 daily) passing through Sangrúr town. At Jind town for the administration of this relief there was a *pan-cháyati sadábart* (daily distribution of alms). Half a *ser* of wheat or gram per head was distributed daily among aged and infirm persons, and women living in *parda*. The statement below shows the amount

CHAP. II, H. of the grain distributed thus in the three tahsils:—

Economic.

FAMINE.

Month.	Number of persons relieved	Amount of grain.	Value of grain.	Salaries of the staff.	Total.
		Mds.	Rs.	Rs.	Rs.
From 16th December 1899 to 15th January 1900.	59	19	69	13	82
February 1900	192	74	282	19	301
March 1900	216	80	282	19	301
April 1900	304	112	346	28	374
May 1900	325	123	415	28	443
June 1900	225	80	261	19	280
July 1900	219	82	267	19	286
August 1900	94	36	114	10	124
September 1900	50	17	44	10	54
Total	1,684	623	2,080	165	2,245

Two dispensaries were established for the treatment of famine-stricken sick in the poor-houses and attached to the Famine Department. The statement below shows the expenditure of these dispensaries, etc. :—

MONTH.	SANGRUR DISPENSARY.				DADRI DISPENSARY.			
	Number of patients.	Average death rate.	Expenditure in medicines.	Salaries.	Number of patients.	Average death rate.	Medicines.	Salaries.
		Per cent.	Rs.	Rs.		Per cent.	Rs.	Rs.
December 1899 ...	21	4'76	...	25	...	...	...	...
January 1900 ...	45	1'66	...	45	...	...	...	...
February 1900, ...	23	4'34	22	45	20	15'00	...	7
March 1900 ...	9	4'66	...	45	35	17'14	23	15
April 1900 ...	126	2'17	11	45	93	25'80	31	15
May 1900 ...	119	6'56	13	45	39	48'71	2	15
June 1900 ...	92	10'86	6	45	52	51'92	4	15
July 1900 ...	49	4'48	...	45	74	47'29	30	15
August 1900 ...	44	1'27	23	45	26	3'84	6	15
September 1900 ...	83	7'22	15	45	3	...	...	3
October 1900 ...	30	10	18	45	...	...	...	...
November 1900 ...	4	25	9	45	...	...	...	...
Total ...	...	...	118	520	...	...	...	100

[JIND STATE.]

Famine.

[PART A.]

The Bāgrís were the first to immigrate into the State, and they thronged the streets of the towns, begging in crowds. They were located at the *Gurdwāra* Nanakyāna and Royal Cemetery. The infirm and children were given food and boiled gram, while others, who were able to work, were employed on relief works, and this arrangement proved sufficient to lessen the public distress. In September the daily total of persons relieved amounted to 112 and that of the old and infirm living on charity to 226.

CHAP. II, H.
Economic.
FAMINE.

PLACES.	IMMIGRANTS.		Emigrants.
	Persons living on charity.	Employed on works.	
Hissār ...	63	27	817
Delhi ...	...	...	437
Bikāner ...	121	43	...
Others ...	82	42	...
Total ...	266	112	1,254

The figures in the margin show the daily total of people on relief work and numbers of immigrants and emigrants. Most of the emigrants to Delhi and Hissār were Bāgrís of Dādri tahsíl, and the remainder were *Bāng-rús* of the *bārání* tracts in tahsíl Jind. On the receipt of information from the Commissioner of Delhi that Jind State emigrants were in British poor-houses and

on relief works, arrangements for bringing them back to the State were made by the Darbār, and they were employed on relief works or admitted into the State poor-houses as the case might be. The emigrants were chiefly menials. It cost the State Rs. 1,542-7-0 in food and railway fares to bring them back. The continuous famines had reduced the *samíndárs* and tenants, especially those of Dādri tahsíl, to such poverty, that they were quite unable to obtain seed and meet the other expenses for the coming crop. His Highness sanctioned *takávi* advances for food-grain, seed-grain, oxen, camels and fodder. The table below shows the *takávi* advances thus made at both harvests:—

DETAILS OF AIDS.	TAHSIL JIND.	DADRI.	SANGRUR.	TOTAL.
	79 villages.	184 villages.	33 villages.	296 villages.
	Rs.	Rs.	Rs.	Rs.
Oxen ...	2,142	2,595	...	4,737
Camels ...	...	3,055	...	3,055
Seed-grain ...	...	2,962	...	2,962
Food-grain ...	2,159	13,581	...	15,740
Miscellaneous expenditure ...	...	1,070	...	1,070
Pay ...	52	...	...	52
Cash for wages ...	34,589	91,943	4,024	1,30,556
Total ...	38,942	1,15,206	4,024	1,58,172

CHAP. II, H.
Economic.

The statement below shows the whole famine relief expenditure incurred by the State:—

FAMINE.

DETAILS OF FAMINE RELIEF.	DETAILS OF EXPENDITURE.			
	Wages.	Miscellaneous.	Salaries.	Total.
	Rs.	Rs.	Rs.	Rs.
Relief works ...	38,115	...	2,177	40,292
Sangrúr poor-house ...	4,817	1,291	1,324	7,432
Dádrí poor house ...	12 928	522	192	13,672
Monthly distribution of grain	2,080	...	165	2,245
Sangrúr famine dispensary ...	118	...	520	638
Dádrí famine dispensary ...	96	...	100	196
Provisions and fares for emigrants.	1,542	...	..	1,542
Takávi advances ...	1,58,120	...	52	1,58,172
Allowances made to the famine staff.	2,520	...	...	2,520
Total ...	2,20,336	1,843	4,530	2,26,709

CHAPTER III.—ADMINISTRATIVE.



Section A.—General Administration—Administrative Divisions.

The State of Jínd is divided into two *nizámats*, Sangrúr and Jínd. Sangrúr comprises only one *tahsíl*, also called Sangrúr, and has its headquarters at Sangrúr, the capital of the State. It includes all the scattered territory of that *pargana*.

The *nizámat* of Jínd is divided into two *tahsils*,—Jínd, which comprises the *pargana* of Jínd, and *tahsíl* Dádri, which includes all the compact *pargana* of that name. These two *tahsils*, which are separated by foreign territory, though each forms a compact block, have their respective headquarters at Jínd, the ancient capital of the State, and at Dádri.

Under the old system of administration the offices at the capital and immediately under the Rája's control were those of the *Diwán*, *Adálati*, *Mir Munshi* or Foreign Secretary, *Bakhshi* or Pay Master and *Munsiff*. The *Tahsildárs* carried on the general administration of the *tahsils* or collectorates, and also exercised some judicial functions. There were no written regulations, though, in cases relating to religious matters, the State *Panditá* or *Dharm Shástri* was consulted. In the reign of Rája Sarúp Singh a few *dastúr-ul-amals* were compiled, and in 1930 Sambat Rája Raghbir Singh had codes for every office (*sarishta*) and the *kárkhána* or private office issued. There was no State treasury, all disbursements being made by a banker, who charged half an anna per rupee as his remuneration, and the cash salaries were disbursed twice a year, the State officials receiving their daily allowances (*rasad*) in kind once a month. In 1893 Sambat Rája Sarúp Singh established a regular treasury and constituted the two *nizámats* of Sangrúr and Jínd. Under his system appeals lay from the *Názim* to the *Adálat* (Superior Court) in criminal, to the *Munsiff* in civil, and to the *Diwán* in revenue cases, and Rája Raghbir Singh after his accession in Sambat 1919 greatly extended and systematized the working of these principles. In Sambat 1931 he established the *Ijlás Khás* or royal tribunal in which all important cases were heard and determined. Thus the *Názims* were empowered to pass sentences of one year's imprisonment and Rs. 100 fine, and the *Adálati* sentences of twice that period and amount. In civil cases *Tahsildárs* were empowered to try suits in which the subject-matter did not exceed Rs. 10 in value, the *Názim's* jurisdiction being limited to Rs. 100 and the *Sadr Munsiff's* to Rs. 500. In revenue cases the *Názims* disposed of cases within their powers on the reports of the *Tahsildárs*, referring those not within their cognizance to the *Diwán*, who in turn referred important cases to the *Ijlás Khás*. Cases in which either or both the parties are not subjects of the Rája of Jínd were to be heard by the Foreign Minister. After the death of Rája Raghbir Singh a *Munsiff* was appointed in each *tahsíl*, but they have been removed by the present Rája and the *Názims* are now invested with *Munsiffs'* powers. Various reforms have been made by the present Rája. Before his accession, executive and judicial functions were not separated, and he constituted the head office or '*Sadr-álá* executive' and '*Sadr-álá* high court'; but these offices were soon amalgamated, and on February 20th, 1903, fused into one, designated the *Sadr-álá* simply. This office is composed of four

CHAP. III, A.
Administra-
tive.

GENERAL
ADMINISTRA-
TION—
ADMINISTRATIVE
DIVISIONS.

Administrative
Divisions.

General
Administration,

1837 A.D.

1863 A.D.

1875 A.D.

CHAP. III, A.
Administra-
tive.

GENERAL
ADMINISTRA-
TION—

The *Sadr-álá*.

officials (*Alá Ahlkárs*) who act collectively as well as individually. When acting collectively they are called the *kámil* committee and their work is divided into three branches, as follows :—

I.

1. Political and Foreign Department (*Munshí Khána*) with the departments subordinate to it.
2. Judicial (Criminal only).
3. *Bakhshí Khána* (Imperial Service Troops and Police).
4. Accountant-General's Office (Head or *Sadr* Treasury, and Deodhí Mualla only).

II.

1. Judicial (Civil only).
2. Accountant-General's Department (Public Works Department, *Tosha*, *Jalús* and *Modí Kháns*, *Dharm-arth*, Stationery, Factory, Workshop and Loan Banks at Jind, Sirhind and Dádri and Municipal Committees).
3. Medical Department.

III.

1. Financial Department (with the departments subordinate to it).
2. Judicial (*Imlák*).¹
3. *Munshí Khána* (Zenána).
4. *Bakhshí Khána* (Local Army with Magazine).
5. Accountant General's Department (Forage and wood godown with Forest Reserve, Banks at Sangrúr, Bálánwáli and Kulárán, Octroi, Saltpetre Refineries, and Cattle Fairs).

The com-
mittee's joint
powers.

The powers exercised by the *Sadr-álá* jointly as a *kámil* (full) committee are as follows :—

1. Appointments, dismissals and increase or decrease of salaries of State employes up to the 4th grade in the Civil Department, 1st Class Police Sergeants, and *Jamaddárs* in the State troops and (in accordance with Standing Orders) in the Imperial Service Troops.

1-A. Suspensions and reinstatements of officials up to the 2nd grade.

2. Transfer of State officials up to 2nd grade by one or all of the members under whom they work.

3. Confiscation of two months' pay of officials up to 2nd grade.

4. Fine up to Rs. 50 in executive matters up to 3rd grade.

5. Re-alignment or improvement of Canal Minors.

6. Projects for the improvement of irrigation, subject to the provisions of the Canal Act No. VIII of 1873.

7. Revision of water-rates under the British rules.

8. Remodelling of existing *rājdhás*, subject to the provisions of the agreement between the British Government and the State.

9. Sanction of accounts up to the value of Rs. 10,000.

10. Sanction of estimates for new buildings up to Rs. 5,000.

11. Sanction of repairs up to Rs. 10,000.

12. Sanction of contracts up to Rs. 10,000.

The com-
mittee's indivi-
dual powers.

The full committee can exercise all the powers conferred on its members separately, as detailed in the following paragraph :—

II.—The powers exercised by the members of the *Sadr-álá* individually are as follows :—

1. Appointments, dismissals, increase or decrease of pay of State servants below the 4th grade or *muharrir* (clerk) in all civil offices, courts and departments up to 2nd Class Sergeants in the Police, Kot-Havildár and Kot-Dafadárs in the local forces and (in accordance with Standing Orders) in the Imperial Service Troops.

2. Suspensions and reinstatements of 3rd grade State employes, and suspensions of 2nd grade officials.

3. Confiscation of one month's pay of 2nd grade and of two months' pay of 3rd grade officials.

¹*Imlák* is an office in charge of the *Munsiff Sadr*, where house property cases are dealt with and records thereof are kept.

CHAP. III, A.

Administra-
tive.GENERAL
ADMINISTRA
TION.The *Sadr-álá*.The Committ
individual
powers.

4. Proposals for new buildings, costing up to Rs. 3,000.
5. Remodelling of buildings up to Rs. 5,000.
6. Road metalling, costing from Rs. 2,000 to Rs. 10,000.
7. Deducting an account up to Rs. 1,000 from accounts being not passed in checking.
8. Sanction of accounts up to Rs. 5,000.
9. Sanction of contracts and purchases up to Rs. 3,000.
10. Sanction to close, transfer or open a new outlet, permanently or temporarily, and trans-
fer the right of irrigation from one field to another.
11. Fine up to Rs. 50 in executive matters on the servants below the 3rd grade.
12. *Lambardári* and *Chaudhar* cases.
13. Imprisonment up to seven (7) years, and fine up to Rs. 20,000.
14. Reward up to Rs. 100.
15. Civil suits of all kinds from Rs. 5,000 to Rs. 15,000.
16. Sanction to sales from Rs. 2,000 to Rs. 10,000.
17. Decision of *haqiyat* (proprietary rights) and *brit* cases, and sanction to gifts and *pun*
from Rs. 500 to Rs. 10,000.
18. Adoption cases from Rs. 500 to Rs. 10,000.
- 19-A. Cases against 2nd grade officials.

Of the powers exercised by the *Sadr-álá* individually and collectively, sentences of three months' imprisonment and of fine up to Rs. 100, decrees up to Rs. 100 in civil suits and up to Rs. 50 in *haqiyat* (proprietary rights) cases, and orders confiscating one month's pay of State servants of or below the 2nd grade, are final, but *nigrañi* (review) is permissible on a point of law.

The *Munshi Khána* or Foreign Office is the first of the four *sadr* offices subordinate to the *Sadr-álá*. Its head, the *Mir Munshi* or Foreign Minister, sits as a court of session to try criminal cases from foreign territory and conducts all the foreign affairs of the State under the control of the *Sadr-álá*. He is entrusted with the Rája's seal. The departments subordinate to this office are those of Irrigation, Education, Post and Telegraphs, *Motamidí* Ludhiána-Dhúri-Jákhál Railway, Reception and *Mahlát*.

Munshi Khána

The *Sadr Díwání-Mál* or Financial Office is the second of the *sadr* offices, subordinate to the *Sadr-álá*. The Financial Minister or *Díwán* exercises the executive and revenue powers, specified under Civil and Revenue Courts (*vide* Table II). The departments subordinate to this office are the Revenue, Excise and Record Offices.

*Sadr Díwání-
Mál.*

The *Bakhshi Khána* is the third *sadr* office, subordinate to the *Sadr-álá*. Its head is the Commander-in-Chief of the State forces, and also head of the Police. The Imperial Service Troops are governed by the rules and regulations laid down in the Standing Orders, while the local forces are under the State Local Law of 1875. He is empowered to pass sentences of imprisonment for a term not exceeding one year and fine not exceeding Rs. 200. He can promote a sepoy to Havildár in the Imperial Service Troops, subject to confirmation by the *Sadr-álá* officer. Appeals against decisions of the general of the local forces lie to the *Bakhshi Khána* and from the *Bakhshi Khána* to the *Sadr-álá* and thence to the *Ijlás Khás*. The records of all appointments, dismissals, suspensions and reinstatements, ranks, increase or decrease of pay, and leave in the State are kept in this office.

*Bakhshi
Khána or
Pay Office.*

CHAP. III, A. The general commanding the local army is empowered to award imprisonment for a term not exceeding one year and a fine not exceeding Rs. 100 under the State Local Army Law of 1875.

ADMINISTRATIVE.

GENERAL ADMINISTRATION. The *Adálat-Sadr* (Criminal Court) is the fourth sadr office subordinate to the *Sadr-álá*. The Judicial Minister (*Adálati* or *Hákim Adálat-Sadr*) discharges the function of *Sadr Munsiff*, and the powers conferred upon him are specified below. The criminal and civil courts are subordinate to his court, and he also supervises the Central (*Sadr*) Jail.

Accountant-General.

The Accountant-General's office was instituted on December 1st, 1899, by Rája Ranbír Singh. Hitherto the State accounts had been sent to the *Sadr* offices concerned; now they are checked in this office, but passed for cheques by the *Sadr-álá*, all cheques being signed by His Highness himself. The *Deodhi Mualla*, *Sadr Treasury*, *Tosha Khána*, *Jalús* and *Moddi Khánas*, the Public Works Department, Octroi, *Dharam-arti*, Loan Bank, Forage and Wood Godown with Forests, Factory and Foundry Workshop, Saltpetre Refineries, Cattle Fairs, and Municipal Committees, are subordinate to this office.

Deodhi Mualla.

The *Deodhi Mualla* is under the *Sardár Deodhi*. All the household affairs of the ruling family are managed by this office. The departments subordinate to it are those of camp equipage, furniture, menagerie, stables, elephants, carriages, and entertainment of State guests from other States.

Record office.

The Record office (*Daftar Sadr*), in which all the records of the State are deposited, is in charge of a *Muháfiẓ daftar sadr*, assisted by a *Náib* (Assistant) and *Muharrirs*.

Ministers' Departments.

In their individual capacities each Minister has his own sphere. The Foreign office includes the following departments—Irrigation, Education, Post and Telegraphs, Railways, *Zenána*, and Reception or Guests, besides the normal work of a Foreign office. The Finance Minister controls Excise, the Records and the Revenue and Expenditure of the State. The Commander-in-Chief controls the Army and Police, and the Accountant-General, who dates from 1899 A.D., looks after the Store Department, the State Stables, &c., in addition to his regular functions; while the Minister of Justice is responsible for Justice—Civil and Criminal—throughout the State.

Section B.—Civil and Criminal Justice.

Criminal justice.

The Indian Penal Code is enforced in the State, with the following modifications:—

(1) Sections 497 and 498 of the Indian Penal Code (section 98 of the old State Law)¹ are cognizable without regard to section 199 of the Criminal Procedure Code. The punishment is limited to one year's imprisonment or Rs. 100 fine or both. In case the offender and the woman belong to different religions, the punishment is awarded according to the *Dharm Shástra* (*bawistha*)² and the woman is liable to a fourth of the punishment awarded to the man.

¹ The law here mentioned is the Code drawn up by Rája Raghbír Singh in 1874 A.D.

² The main *Dharm Shástra* is the Yagbalak Matakshra, in accordance with which an opinion (*bawistha*) is expressed by a committee of 3 Pandits as to the nature and duration of punishments.

(2) As regards religious offences, in addition to those mentioned in the Indian Penal Code, section 70 of the old State Law is still enforced as a special and local law, by which the killing or injuring of a cow, bullock, *nilgái* or peacock is an offence, punishable under the *Dharm Shástra*. The enquiries in all these cases are made by magistrates.

The Indian Criminal Procedure Code is enforced in its entirety in the State with the following modifications :—

CHAP. III, B
Administrative.

CIVIL AND CRIMINAL JUSTICE.

Criminal justice.

(i) With reference to Chapter III of the Criminal Procedure Code the powers conferred by the State on its courts are as follows :—

Powers.

- | | |
|--|---|
| 1. <i>Tahsildárs</i> (3rd Class Magistrates). | As allowed by Criminal Procedure Code. |
| 2. <i>Nizámat</i> (the Court of the District Magistrate). | Imprisonment for a term not exceeding 3 years and fine not exceeding Rs. 2,000 (section 391 of the <i>Hidáyatnámá</i> , 1903). |
| 3. <i>Adálat Sadr</i> and <i>Munshí Khána</i> (Sessions Courts). | Imprisonment for a term not exceeding 5 years and fine not exceeding Rs. 5,000 (sections 283 and 331 of the <i>Hidáyatnámá</i> , 1903). |
| 4. <i>Sadr-álá</i> Court (late High Court). | Imprisonment not exceeding 7 years and fine up to Rs. 20,000 (section 228 of the <i>Hidáyatnámá</i> of 1903). |
| 5. <i>Ijlás-i-Khás</i> (Court of the Rája) | Full powers: may pass any sentence authorized by law. |

(ii) Cases against 2nd grade *Ahlikárs* (officials) can only be tried by the *Sadr-álá* court, and cases against 1st grade officials and those of relatives of the Rája by His Highness himself.

(iii) The sentence passed by a *Názim* imposing a fine up to Rs. 25 is final, but a review (*nazr sání*) in the same court and the revision (*nigráni*) in the *Sadr-álá* or *Ijlás-i-Khás* are allowed. The sentences passed by the *Adálatí* and *Mír Munshí* (Sessions Courts) of fine up to Rs. 50 are final; but review or revision is allowed as above. Sentences passed by the *Sadr-álá* of three months' imprisonment and fine up to Rs. 100 are final, but review in the same court and revision in the Rája's Court are allowed. In the case of a sentence passed by His Highness (in original as well as in appeal cases) a review in the same court is allowed.

(iv) Appeals against the decisions of 3rd Class Magistrates lie to the *Názim*; and in Dádri tahsíl to the Sub-Divisional Magistrate. Appeals against the decisions of the Sub-Divisional Magistrate of Dádri and the *Názims* of Jínd and Sangrúr lie to the *Adálat Sadr* (Sessions Court), and in case any of the parties be inhabitants of foreign territory (except the States of Pátíála, Nábha or Máler Kotla) the appeal lies to the *Munshí Khána* (Foreign Office), and against the decisions of the *Adálat Sadr* and the Foreign Office an appeal lies to the *Sadr-álá* and from the *Sadr-álá* to the *Ijlás-i-Khás*.

(v) The Appellate Courts are also courts of original jurisdiction. *

(vi) Complaints against the Sardárs of Badrúkhán can only be heard and determined in the *Ijlás-i-Khás*, and although cases against the Sardárs of Diálpura can be heard by the lower courts, no sentence against the Sardárs can be passed except by the *Ijlás-i-Khás*.

CHAP. III, B.

Administra-
tive.CIVIL AND CRI-
MINAL JUSTICE.

Criminal Courts.

The table below shows the 12 Criminal Courts in the State with their powers, etc.:-

Serial No.	Name of the court.	No.	Name of the officer.	POWERS.	
				Trial of cases.	The sentence each can impose.
1	Tahsil ...	3	Tahsildár ...	In the trial of cases due consideration is given to Schedule II of the Criminal Procedure Code.	Third Class Magistrate; imprisonment not exceeding one month and fine up to Rs. 50 (section 474 of the <i>Hidáyat-náma</i> of 1903).
2	Nidbat Nizámat Inháár.	1	Náib Názim Inháár.	For the trial of offences relating to canals and Act VIII of 1873.	Second Class Magistrate; imprisonment not exceeding one month and fine up to Rs. 50 (section 453 of the <i>Hidáyat-náma</i> of 1903).
3	Nizámat Inháár (Canal Agency).	1	Názim Inháár (Canal Agent).	Ditto	Ditto (section 452 of the <i>Hidáyatnáma</i> of 1903).
4	Adálat Hissa Dádrí, Zilla Jind (Sub-Divisional Court).	1	Sub-Divisional Magistrate.	In the trial of cases due consideration is given to Schedule II of the Criminal Procedure Code.	First Class Magistrate; imprisonment not exceeding two years and fine not exceeding Rs. 1,000 (section 425 of the <i>Hidáyatnáma</i> of 1903).
5	Nizámat Zilla	2	Názim of Zilla (District Magistrate).	Ditto	Imprisonment not exceeding 3 years and fine not exceeding Rs. 2,000 (section 391 of the <i>Hidáyat-náma</i> of 1903).
6	Adálat Sadr (Sessions Court).	1	Adálatí Sadr ...	Ditto	Imprisonment not exceeding 5 years and fine not exceeding Rs. 5,000 (section 331 of <i>Hidáyat-náma</i> of 1903).
7	Munshí Khána	1	Mtr M n s h í (Foreign Minister).	Ditto	Ditto (section 283 of <i>Hidáyatnáma</i> of 1903).
8	Sadr-álá (late High Court).	1	Ahlkár-ácá ...	Ditto	Imprisonment not exceeding 7 years and fine not exceeding Rs. 20,000 (section 228 of <i>Hidáyat-náma</i> of 1903).
9	Ijlás-i-Khás ...	1	His Highness the Rája.	Full powers ...	Full powers.

Both civil and revenue suits are tried by the same courts in the *nizāmat*s, but in the *Sadr* courts civil suits are tried by the *Munsiff Sadr* (who is also the *Adālatī*), and revenue suits by the *Diwān* (Revenue Minister). The stamp duty chargeable on appeals in civil and revenue cases is the same as in British territory with some variations in special classes of suits, such as summary or *sarsari* cases in the Revenue Branch. The Civil Procedure Code is not enforced in the State. The State Local Law is in force. The method of giving effect to mortgages and sales is that on application for sanction one month's notice is given; if within that period any objection is raised or claim made, due consideration is given by the court; otherwise sanction is awarded. The course of appeal is that the appeal against the decree of a *Nāzim* lies in a civil suit to the *Sadr Munsiff*, and in revenue cases to the *Diwān*, and against those of the above two courts to the *Sadr-ālā*, and thence to the *Ijlās-i-Khās*. In civil suits no appeals are allowed against a decree of Rs. 25 awarded by a *Nāzim* or one of Rs. 50 awarded by the *Sadr Munsiff* or one of Rs. 100 by the *Sadr-ālā*, but a review in the same court and then a *nigrānī* (revision) in the *Sadr-ālā* or *Ijlās-i-Khās* are permitted. The revenue cases of the Sardārs of Badrūkhān and Diālpura are heard and decided by the *Ijlās-i-Khās* alone. The tables below show the powers of the civil and revenue courts:—

CHAP. III, B.

Administra-
tive.CIVIL AND CRI-
MINAL JUSTICE.Civil and Reve-
nue Courts.

No.	Names of civil courts	Powers.
1	<i>Nizāmat</i> and Sub-Divisional Magis- trates' Court.	Up to Rs. 500 (sections 398 and 431 ¹).
2	<i>Sadr Munsiff's</i> Court	From Rs. 500 to Rs. 5,000 (section 336 ¹).
3	<i>Sadr-ālā</i>	From Rs. 5,000 to Rs. 15,000 (section 235 ¹).
4	<i>Ijlās-i-Khās</i> (His Highness' Court) ...	Full powers.

¹ The sections in brackets refer to the *Hidāyatnāma* of March 21st, 1903.

No.	Names of revenue courts.	Powers.
1	<i>Tahsīl</i>	Land Revenue Collector. <i>Nambatī</i> suits up to decree of Rs. 10. <i>Sarsari</i> (cursory) disputes as to rent, <i>batāī</i> , partnership, <i>mu-āmla</i> , etc.
2	<i>Nizāmat</i>	Mortgages up to Rs. 20,000 (sections 441 and 412), sales, alienation, <i>brit</i> , gift and <i>pun</i> —up to Rs. 200.
3	<i>Diwānī</i> (Sadr Revenue Court) ...	Sales up to Rs. 2,000 (section 303), gift, <i>pun</i> , alienation, <i>brit</i> , <i>haqfiyat</i> (proprietary rights)—up to Rs. 500.
4	<i>Sadr-ālā</i>	Sales from Rs. 2,000 to Rs. 10,000 (section 249), gift, <i>pun</i> , <i>brit</i> and alienation—from Rs. 500 to Rs. 10,000.
5	<i>Ijlās-i-Khās</i>	Full powers.

CHAP. III, B.
Administrative.

CIVIL AND CRIMINAL JUSTICE.

Inheritance.

Mortgage cases of lands belonging to the Diálpura Sárdárs are heard and decided by the *Munshi Khána*. Suits regarding sales of land to Brahmans and *khatdarshans* (Sádhús) are decided by the *Ijías-i-Khás* only, as the alienation of lands to them involves a reduction of one-fourth of the land revenue. This is an old religious custom preserved in the State.

As a general rule the son or sons, natural or adopted, are entitled to the inheritance on the father's death, on his abandoning the world and becoming *faqír*, or on his changing his religion. In default of a son the widows ordinarily succeed to their husband's estate; or in case there is no widow, the mother and father succeed. The mother has the prior right, though, as she and the father ordinarily live together, no partition is, as a rule, required. If neither parent has survived the deceased, his brother or brothers or his brother's sons within seven degrees succeed in turn *per capita*. A daughter receives no share, but if she is unmarried a share is reserved to defray the expense of her marriage. This share is fixed by the court according to circumstances and depends on the means of the family. As a rule sons, whether by the same or different wives, share equally. The above rules are in accordance with section 1, 2 and 5, chapter 4, of the State *Qánún Diwání* and the *Tamhíd* (introduction), and section 2 of the *Nazúl Hidáyat*. By custom a widow is not allowed to alienate the estate so as to deprive the reversionary heir of it; but she can do so on the occurrence of any special emergency, *e.g.*, in order to pay off debts, defray wedding and funeral expenses or preserve the family honour. The general custom of division in the State is according to the rule of *pagwand*, but *chundáwand* partition is practised in some villages in the Sangrúr and Dádrí tahsils, and in some special cases, though very few families follow this rule. Among Muhammadans, even of the cultivating castes, there is a special custom whereby daughters in some places receive shares in land. The eldest son or his eldest son is entitled to succeed to a *lambardári* or *chaudhar* or, if the eldest son be unfit, the younger one or his son is entitled.

Adoption.

A sonless man, or a man whose son has abandoned the world and entered a religious fraternity, or has become insane or been imprisoned for life, or changed his religion, or has become impotent, may adopt under the following conditions:—

- (a) The adopted son must be a brother's son, or in default of brother's son a daughter or a sister's son, or some other near agnate, or in default of them a man of the same *gót* or caste may be adopted (section 3, chapter 6, of the State *Qánún Diwání*).

If the appointer does not wish to adopt a near agnate, he is allowed to adopt a remoter one, but not to make an unlawful adoption, *i.e.*, one of a remoter agnate or boy of a different family.

- (b) An only son cannot be adopted (see State *Qánún Diwání*, section 4, chapter 6).
- (c) The age of the man to be adopted must not exceed 30 (*Qánún Diwání*, section 8, chapter 6).
- (d) The appointed heir succeeds to all the rights and interests hele or enjoyed by the appointer like a collateral, but *per contra* he loses all rights in his natural family, except in the event of the deaths of all his own real brothers (*Qánún Diwání*, sections 5 and 6, chapter 6).

- (e) The adopted son can be disinherited for misconduct or disobedience at the request of the appointer (*Qánún Dîwání*, section 7, chapter 6). **CHAP. III, B**
Administra-
- (f) Sanction to the adoption by the court concerned (*Nizámat Adálat*, *Sadr*, *Sadr-álá* or *Izlas-i-Khas*) is essential, and the necessary ceremonies are performed (*Qánún Dîwání*, section 10, chapter 6). On a petition for leave to adopt being filed in court, notice is issued by the court for the information of the agnates concerned and to secure their attendance. **CIVIL AND CRIMINAL JUSTICE.**
Adoption.

Transfer of property may be either by sale, gift or *pun* for a necessary purpose. The following are instances of a necessary purpose (*Qánún Dîwání*, section 4, chapter 8):— **Alienation,**

- (a) To discharge debts.
- (b) To pay the revenue or other State demands.
- (c) To defray wedding and funeral expenses.
- (d) To subscribe to or defray the cost of religious objects (*dharm-arth*).
- (e) To preserve the family honour.

In the case of a sale, or transfer of any kind, a *misl* (file) is made and notice issued to all the claimants concerned for their claims (to pre-emption, partnership, rights of occupancy, etc.) to be lodged within three weeks from the date of its issue; but a suit for pre-emption may be filed, by absent claimants only, within a year (*Qánún Dîwání*, sections 24 and 26, chapter 12). If near agnates refuse to purchase as pre-emptors, the remoter ones are allowed to do so (*Qánún Dîwání*, section 23, chapter 12). Among Hindus a gift of the whole property, whether ancestral or acquired, is not allowed to be made in favour of only one of several rightful heirs or in favour of one not entitled so long as other rightful claimants exist, but a gift of a part of the property is allowed (*Qánún Dîwání*, section 4, chapter 9).

Village common land called *shámlát deh* such as *gora deh*, the space adjoining the village site, *johars*, ponds or tanks, temples and mosques, burning and burying grounds, are considered the joint property of all the land-owners and may be used separately or collectively with their consent. **Village common lands.**

Ahtaráf is a tax realized from artisans per *kudhí* and from the trading classes per head on animals (goats, sheep and camels), and is used as a common fund for common purposes, such as the construction or repair of temples, mosques, *gurdwaras*, *paras* (village guest-houses) and wells, on the application of the land-owners to expend it on such objects with the sanction of the State or on the proposal of the State.

Ahtaráf (fund or village cess).

Customs and rules regarding marriage are generally the same as those prevalent in the Punjab according to the *Dharm Shástra* and Muhammadan Law. Amongst the Hindu and Muhammadan castes, which allow *kareeá* (re-marriage of a widow), a widow may marry any person subject to the sanction of the State, which upholds the claims of the elder or younger brother of the deceased husband to her hand. She is not allowed to marry any person not entitled to her if the rightful claimant is a suitable candidate. Among Muhammadans a man may divorce his wife according to Muhammadan Law, but amongst Hindus divorce is not allowed

Marriage, divorce and dower.

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tive.

CIVIL AND CRI-
MINAL JUSTICE.

Wills,

Sarbaráhhkár
(guardianship).

according to the *Dharm Shástra*; but by custom an unchaste wife may be repudiated by her husband, though even such a woman can obtain maintenance from her husband on a claim being lodged in court.

Transfer of property by bequest or will is subject to the inheritance and alienation rules generally. One-third of the property after the testator's funeral expenses have been defrayed and his debts discharged may be devised by will, the remaining two-thirds going to his heirs (*Qánún Dīwání*, section 3, chapter 10).

On the death of a land-owner, *biswadár* or *lambardár* who leaves a minor heir, a *sarbaráhhkár* (guardian) may be appointed from among his kinsmen or relations to manage his affairs until he comes of age. This is done with the consent of the widow or widows or by the State. Such a *sarbaráhhkár* has full powers to transact business on behalf of the minor, but he may not alienate his property without special necessity, such as maintenance of the deceased's family. He can be dismissed for his dishonesty and misbehaviour (*Qánún Dīwání*, sections 4 and 5, chapter 7).

Section C.—Land Revenue.

LAND REVENUE.

Village com-
munities and
tenures.
Cultivating
occupancy of
land.
Table 38 of
Part B.

Village headmen.

The table in the margin shows by tahsils the number of villages held on each of the main forms of tenure, but it is in many cases impossible to class a village satisfactorily under any one of the recognised forms.

FORM OF TENURE.	TAHSIL		
	Jind.	Sangrúr.	Dádrí.
<i>Zamindárl Wáhid bis-</i> <i>wadárí.</i>	7	8	6
<i>Pattidári</i> ...	1	21	1
<i>Bhaiáchára</i> ...	157	68	177
Total ...	165	97	184

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the *tappá*, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for

the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed *pachotrá* or 5 per cent. on the revenue collected, and the collections began to be made by tahsils through them (instead of in a lump sum from the *tappá*). The office of headman is deemed to be hereditary, and during the minority of an heir a *sarbaráhhkár* is appointed. When a village has been divided into *pánas* or *thúlas* one or more headmen are appointed to each *pána* or *thula*, but the revenue of the whole village is collected by all the headmen separately from their *pánas* or *thulas*, and they receive the *pachotrá* on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece; small ones less.

Individual rights
in land.

In most of the State villages the land-holders have been classified as proprietors (*málikán* or *biswadáran*). In some villages the cultivators have hereditary cultivating rights, and are called *mazárián-i-maurúsi*. They are not deemed to have any proprietary rights, but pay a fixed rent in cash or grain as *málikána* to the owner. The owner has this further advantage, that he obtains possession of the land of his hereditary cultivator in the event of his death without male issue or next-of-kin within three generations, or if he absconds, and has the right to cut trees on his holding for his dwelling house or for agricultural implements,

but not for sale. In the villages belonging to the Sardárs, who hold the position of *biswadárs*, the tenants (*muzárián-i-ghairmaurúsi*) have no hereditary cultivating rights, and they cultivate at the will of the owners, who can eject them whenever they choose, after a harvest, unless they are admitted to the *maurúsis*.

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LAND REVENUE.

Individual rights in land.

State *biswadárt*.

Out of fourteen villages of the Bálánwáli *iláqa* ten belong to the State in *biswadári*. In these the *batái* system was in force in the *rabí* up to the date of the last settlement, when it was abolished by the Darbár for the welfare of the *samindárs*, and a cash assessment imposed. The *samindárs* of these villages have no right to sell or mortgage the land they hold, but they can mortgage or sell their rights of occupancy, *i.e.*, the right of cultivation.

The incidental expenses falling on the village community—sums expended when a *puncháyít* visits the village, or on the entertainment of travellers, *faqirs*, etc., etc.—are met from the *malba* fund. The charges are in the first place advanced by the village *baníá* (*malba-bardár*) to the headmen and debited to the village *malba* account. The sum expended is then refunded to the *baníá* half-yearly from the *malba* fund, which is derived from the levy of an extra cess of 5 per cent. on the land revenue in small villages and $2\frac{1}{2}$ per cent. in large ones. Menial tribes have to pay an *atrúf* of Re. 1 to Rs. 2 on each hearth or house (*kudhí*).

Village *malba*.

The manner in which the State was constituted and its revenue history are exceedingly complicated. It is with Gajpat Singh that Jind history begins. He seized a large tract of country, including the districts of Jind and Safidon in 1763, obtained the title of Rája under an imperial *farmán* in 1772, and assumed the style of an independent prince. Afterwards he obtained the *parganas* of Sangrúr and Bálánwáli, and thus the State contained four *parganas* during his lifetime, *viz.*, (i) Jind, (ii) Safidon, (iii) Sangrúr and (iv) Bálánwáli, with a revenue of about three lakhs of rupees (*vide* Griffin's Punjab Rájas, pages 285, 290). The State was enlarged in the reign of Rája Bhág Singh by the addition of the *iláqas* of Barsat, Bawána and Gohána to the east, and those of Mahim, Hánsí and Hissár, etc., to the south, which were conferred upon the Rája by Lord Lake for his good services. Ludhiána, Morinda, Basián and Ráikot to the west were added to the State by Mahárája Ranjít Singh. A portion of these new acquisitions, however, had gone before the death of Rája Bhág Singh, while the remaining parts were joined to the British territory as escheat, after the death of Rája Sangat Singh; for Rája Sarúp Singh only succeeded to the estates possessed by his grandfather Rája Gajpat Singh, through whom he derived his title. After the Mutiny the Dádrí territory, containing 124 villages with a revenue of Rs. 1,03,000 per annum, was conferred upon the Rája by the British Government. Nineteen villages in the Dádrí tahsil adjacent to the *iláqa* of Badhwána were purchased by the Rája for Rs. 4,20,000, yielding a revenue of Rs. 21,000 per annum. In 1861, 12 villages in the Jind tahsil, surrounded by lands of Hissár, assessed at Rs. 8,366, were exchanged, and in exchange for these, 12 villages (valued at Rs. 8,345 a year) of the Kulárán *pargana*, a part of which had already been granted to Jind after the Mutiny, were given by the British Government, and some villages of the *pargana* were purchased, and a few newly inhabited and thus now 39 villages are included in the Kulárán *pargana* and constitute a *thána* belonging to the Sangrúr tahsil,—*vide* "Punjab Rájas," pages 358, 361.

Fiscal history.

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Administrative.

LAND REVENUE.

Statistics of settlements.

The following table gives the *jama* of the four settlements of the State :—

Settlements.				Amount.
				Rs.
Highest <i>jama</i> of the first settlement	...	...	...	3,16,962
Highest <i>jama</i> of the second settlement	...	...	...	5,88,386
Highest <i>jama</i> of the third settlement	...	...	...	6,56,841
Highest <i>jama</i> of the fourth settlement	...	...	...	6,22,389

NOTE.—It must be borne in mind that tahsil Dádrí was not included in the first settlement.

The table below shows the area dealt with in the four settlements :—

Settlements.	Number of villages	Area cultivated, in acres.	Uncultivated, in acres.	Total area, acres.
First settlement	262	306,879	146,178	453,057
Second do.	415	655,642	181,544	847,186
Third do.	436	702,563	140,181	842,744
Fourth do.	446	637,420	215,193	852,613

NOTE.—It must be borne in mind that tahsil Dádrí was included in the State after the first settlement.

The following table shows the average rent rates per acre of the three tahsils :—

Kind of soil,	Sangrúr.	Jind.	Dádrí.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Rauslí	1 6 1½	0 11 1½	0 12 0
Dúkar	1 6 1½	0 11 1½	0 12 0
Bhúd	1 1 8	0 9 0	0 10 0
Banjar	1 1 8	0 9 0	0 10 0
Chof	1 11 0	...	...
Chánf	1 14 0	...	1 0 0
Gáirmumkin	...	...	...

The following table shows the *muáfis* (revenue-free lands) and the land revenue realised through the tahsils granted to the holders, including the *júgirs* of the Sardárs of Badrukhan and Diálpura :—

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tive.

LAND REVENUE.

YEAR.	BISAWDARI.		WITHOUT BISWADARI.
	Land in acres.	Revenue in rupees.	Revenue in rupees.
1891-92	13,343	11,356	20,465
1892-93	13,367	11,358	20,465
1893-94	13,454	11,412	20,459
1894-95	13,458	11,217	20,425
1895-96	13,456	11,415	20,825
1896-97	13,457	11,439	20,822
1897-98	13,453	11,424	20,815
1898-99	13,457	11,453	20,530
1899-1900	13,562	10,921	21,181
1900-01	13,559	10,915	21,055
1901-02	13,553	10,915	21,148
1902-03	13,476	10,800	21,126

Before the settlements made by Rája Sarúp Singh, the assessment was a fluctuating one. In some villages a *batái* system for one crop and *kankút* for the other was in vogue, and in others cash rates were fixed on crops at the beginning of the kharíf in consultation with the *samíndárs*.

The first summary settlement of tahsíl Sangrúr was effected by the late Sardár Daya Singh, *Názim* of the State, between 1268 and 1272 *Faslí*—1861—1865 A.D. The tahsíl contained 83 villages, and the area dealt with was 156,095 acres with a revenue (*jama*) of Rs. 1,63,897. It was followed by a second regular settlement made by the late Sardár Káhan Singh between 1274 and 1283 *Faslí* (1866—1875 A.D.) The area returned at this settlement was 161,337 acres with a revenue (*jama*) of Rs. 1,82,539 and villages 92. The statement below shows the details of area and revenue assessed, together with the increase or decrease on the first settlement. In these two

Settlement of
tahsíl Sangrúr.

CHAP. III, C. settlements in the *ilāqas* of Sangrūr and Kulārān *muāmla* (cash rent) was realized for the kharif and *batāi* of one-third for *bārāni* soils and one-fourth for *chāhi* ones was taken for the rabi, and in that of Bālānwālī *kankūt* for kharif and *batāi* for rabi was practised :—

LAND REVENUE.

Settlements of
tahsil Sangrūr.

DETAILS.	CULTIVATED AREA IN ACRES.						UNCULTIVATED AREA.			Total area.	Sq. m.	Rs A. P.
	<i>Nāl chāhi.</i>	<i>Rausli chāhi.</i>	<i>Chot.</i>	<i>Dakar bārāni.</i>	<i>Rausli bārāni.</i>	<i>Bhud.</i>	Total.	<i>Banjār.</i>	<i>Gairmunhkin.</i>	Total.		
First settlement effected by Sardār Daya Singh.	2,347	8,635	1,287	1,149	69,010	29,905	112,333	28,883	14,879	43,762	156,093	1,63,897 13 7
Second settlement effected by Sardār Kāhan Singh.	3,329	9,583	1,748	63	81,171	20,608	116,502	32,275	12,460	44,835	161,337	1,82,538 13 7
Increase + or decrease—.	+ 982	+ 948	+ 461	— 1,086	+ 12,161	— 9,297	+ 4,169	+ 3,402	— 2,419	+ 1,073	+ 5,242	+ 18,641 6 1

The third settlement of tahsil Sangrūr was effected by late Lāla Kanhiya Lāl between 1284 and 1293 *Fasli* (1877—1886 A.D.). In the third settlement cash rents were taken for both crops in the *ilūgas* of Sangrūr and Kulārān and in that of Bālānwālī cash rents for kharīf and *batāi* for rabī. It was followed by the fourth settlement made by Lāla Rām Kishan Dās between 1307 and 1326 *Fasli* (1899—1919). In the fourth settlement cash rents were fixed in the whole tahsil Sangrūr for the welfare of the *zamīn-dārs*. In this last settlement the area measured was 613 acres less than in the former, and the revenue assessed Rs. 22,287 less, and villages rose from 95 to 97. This reduction in revenue was owing to the cash assessment instead of *batāi*. The table below shows the details of area and the revenue assessed, together with the increase and decrease in the preceding settlement:—

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LAND REVENUE.

Settlements of
tahsil Sangrūr.

DETAILS.	CULTIVATED AREA IN ACRES.							UNCULTIVATED AREA.			Total area in acres.	P s.	ḡama.
	<i>Niddi chāhi.</i>	<i>Rausli chāhi.</i>	<i>Choi.</i>	<i>Nahrī.</i>	<i>Dakar b'irānt.</i>	<i>Rausli b'irānt.</i>	<i>Bhād.</i>	Total.	<i>Banjār.</i>	<i>Gairmumkin.</i>	Total.		
Third settle- ment.	4,667	9,697	2,579	...	4,710	94,080	6,995	122,728	32,407	6,632	39,039	161,767	2,09,115
Fourth settle- ment.	5,284	9,325	2,654	13,868	6,344	85,877	7,216	130,568	22,704	7,882	30,586	161,154	1,86,828
Increase or decrease.	+617	-372	+75	+13,868	+1,634	-8,203	+221	+7,840	-9,703	+1,250	-8,453	-613	22,287

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Administrative.

LAND REVENUE.

Settlements of
tahsil Jind.

The first summary settlement of tahsil Jind was commenced by the late Lala Kanwar Sain in 1260 *Fasli*, but it had to be postponed for about 4 years, owing to a riot at Lajwana Kalan in Jind tahsil, and was then effected by the late Sardar Daya Singh, *Nazim*, between 1264 and 1273 *Fasli*. In its two *taluqas*, Jind and Safidon, 144 villages and 15,355 occupied houses were returned. The area dealt with was 296,956 acres, and the revenue Rs. 1,53,065. It was followed by a second (regular) settlement made by the late Sardar Samand Singh between 1864 and 1873 A.D. The area returned in this settlement was 312,045 acres with a revenue of Rs. 1,72,567 and 148 villages with 14,187 occupied houses enumerated. The following table shows the details of area and revenue assessed :—

Details.	Number of villages.	Number of houses.	Cultivated area.	Uncultivated area.	Total area.	Jama.	
			Acres.	Acres.	Acres.	Rs.	A. P.
First settlement ...	144	15,355	194,546	102,410	296,956	1,53,064	9 6
Second settlement ...	148	14,187	218,541	93,504	312,045	1,72,567	6 7
Increase + or decrease —	+ 4	- 1,168	+ 23,995	- 8,906	+ 15,089	+ 19,502	13 1

The third settlement of tahsil Jind was effected by Lala Brij Narayan and was followed by a fourth made by that officer between May 1889 and July 1897. In this settlement the area measured was 2,328 acres or 461 square miles more than in the former, and the land revenue assessed Rs 18,460 more, the increase being due to the increase in the area under cultivation. The details of area and revenue assessed, with the increase or decrease on the preceding settlement, are shown in the table below :—

Details.	Number of villages.	CULTIVATED AREA IN ACRES.					UNCULTIVATED AREA.			Total area.	Jama.
		Nabha.	Dikar.	Ranoli.	Bhad.	Total.	Danjar.	Garmukhta.	Total.		
Third settlement.	157	56,001	64,712	125,407	1,987	248,107	38,103	19,869	57,972	306,149	Rs. 2,10,059
Fourth settlement.	165	71,752	66,592	128,973	1,582	268,900	24,056	20,141	44,197	313,106	2,28,529
Increase + or decrease —	- 2	+ 15,751	+ 1,880	+ 3,566	- 405	+ 20,793	- 14,047	+ 272	- 13,775	+ 6,957	18,460

Settlements of
tahsil Dadri.

The first settlement of tahsil Dadri was a regular one and was effected by the late Sardar Samand Singh between 1269 and 1278 *Fasli* (1862 and 1871 A.D.). The villages were found to number 158, and the whole area was 373,805 acres, of which 303,600 were cultivated and 43,204 uncultivated. The land revenue assessed was Rs 2,33,279-8-1. The second settlement of tahsil Dadri was made by the late Lala Hardwari Lal between 1874 and 1883 A.D. It was followed by a third settlement made

by Mír Najaf Ali between March 1887 and 1902. The villages rose from 174 to 184. The area measured in this settlement was 3,524 acres more than in the former, but the revenue assessed was Rs. 30,624 less. This reduction was made by the Rāja for the welfare of the people. The details of area and revenue assessed, together with the increase or decrease in the preceding settlement, are shown in the following table :—

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Administra-
tive.

LAND REVENUE.

Settlements of
tahsil Dādri.

DETAILS.	CULTIVATED AREA IN ACRES.					UNCULTIVATED AREA IN ACRES.			Total area.	Rs.
	Chakri.	Dakari.	Rawali.	Bhadi.	Total.	Banjari.	Gatrumankin.	Total.		
Second settlement made by Lāla Hardwārī Lāl.	8,647	66,885	154,274	101,852	331,658	30,915	12,255	43,170	374,828	2,37,656
Third settlement made by Mír Najaf Ali.	8,720	71,125	158,098	102,042	339,985	25,179	13,188	38,367	378,352	2,07,032
Increase + or decrease = ...	+ 73	+ 4,239	+ 3,824	+ 190	+ 8,327	- 5,736	+ 933	- 4,803	+ 3,524	30,624

CHAP. III. D.

Section D.—Miscellaneous Revenue.

Administra-
tive.MISCELLANEOUS
REVENUE.

Excise :

Country spirit.

A Superintendent, with two Akbáří Dároghás and a staff of *girdáwars* and *chaprásís* form the excise establishment of the State : the Police also assist.

Country spirit is made thus :—Coarse sugar (*gúr*) or sugar syrup (*let* or *shírah*) or both mixed together is fermented with the bark of the *kíkar* (acacia) tree in water for eight or nine days and poured into copper kettles. It is then distilled. This is done under the supervision of the Excise Department. The contract for wholesale vend is put up to auction by the Superintendent of the Excise Department, the sale being subject to the sanction of the *Sadr-álá* Court, or if the amount of the contract exceeds Rs. 10,000, to the sanction of the Rája. The rate of the license tax for wholesale vend is Rs. 24 a year. There are State stills at Sangrúr and Dádrí and one is proposed at Baraulí near Jínd. As the last named place lies in the Kurukshetra one cannot at present be established. If any private person wishes to distill he can be given a special license and distill on payment of duty and the contractor's charges, but at present there is no private distillation. All other private distillation is prohibited. Still-head is levied at the rate of Rs. 2-8-0 per gallon 100° proof and Rs. 2 per gallon 75° proof when the spirit is removed from the godown for sale to vendors, wholesale or retail. Retail contracts are given by the wholesale or general contractors, or, if there is no general contractor, direct by the State.

European liquor.

The arrangement for the sale of European liquor made by the State for 1903 was that the contractor for country spirit should be allowed to sell European liquor on payment of a license tax of Rs. 100.

Opium and
drugs.

Country opium and drugs are imported by contractors from the Ambála and Hoshiárpur Districts, while with the permission of the British Government nineteen cases of Málwa opium, weighing about 35 *mans* 10 *seers*, are imported annually from Ajmer through the Ambála District. This opium is allowed into the State free of duty, Rs. 4 per *ser* being charged as duty from the contractors at Ajmer and the amount thus charged being credited to the State. It is imported in accordance with the British rules. Duplicate passes are issued by the Superintendent of the State Excise Department, one being given to the contractor and the other sent to the Superintendent of Excise in the District or State concerned. On arrival the packages are examined by the State Superintendent of Excise or by the Tahsildár. The system of leasing the contracts for whole-sale and retail vend is the same as for country spirit.

Import of
opium.

The British Government has prohibited the import of opium from the Dádrí tahsil of this State into any British District,¹ and passes for its transport from that tahsil to any other part of the State cannot be granted.² In order to obtain a special pass for the transport of opium through British territory into the State, a certificate is required that the applicant is authorized (a) to sell opium within the State and (b) to apply for a pass. This certificate must be signed by the Superintendent of Excise in the Sangrúr *nizámat*, and in Jínd or Dádrí by the Tahsildár. The Deputy Commissioner of Ambála is authorized to grant permits for the import of Málwa opium on behalf of the State. The contracts for country spirits and for opium and drugs are never sold to the same person. List of shops for vend of liquor, opium and hemp drugs will be found in Appendix B to this volume.

¹ Punjab Excise Pamphlet, Part II, section 36.

² " " " " " 31.

The only distinction between judicial and non-judicial stamps is that the stamps used in criminal cases bear the coat-of-arms in red, while those used in civil suits and non-judicial cases bear it stamped in blue. The values of the stamps are as follows :—

Rupees 100, 50, 40 30, 25, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1; annas 12, 8, 4, 2, 1.

They are manufactured in the sadr jail at Sangrūr, and the system of issue is as follows:—The sheets of paper are first sealed on the back with the mark of a lion in the sadr treasury and then counted and handed over to the *Mohtamim* in charge of the stamping work. Having been prepared by being soaked in water, the coat-of-arms is lithographed on the face in the sadr jail in the *Mohtamim's* presence. The stone seal and type when not in use are kept in the State treasury. The number of vendors and the places at which they sell stamps are as follows :—

Place.	Number of vendors.
Safidon, Bálánwálí and Kulárán	... 1 each.
Sangrūr, Jind and Dádri	... 2 „

The British Stamp and Court Fees Acts are not recognised, the State Act of 1875 being still in force in a modified form. For postage stamps see Post Offices (page 296).

Section E.—Local and Municipal Government.

A system of local self-government is being introduced into the State in some of the larger towns.

Section F.—Public Works.

The Public Works Department (*Ghar Kaptání*) is in charge of an

Staff.	Sangrūr.	Tahsil Jind.	Tahsil Dádri.
Head Clerk (<i>sarishtadár</i>)	...	1	...
Clerks	...	2	...
<i>Munsarims</i> (Managers)	...	2	...
Sub-Overseer	...	1	...
<i>Mistrí</i>	...	1	...
<i>Jamadárs</i>	...	2	...
<i>Dároghás</i> or <i>chaprásís</i>	...	14	...

officer called *Ghar Kaptán*. Its head-quarters are at Sangrūr, and there is a *mun-sarim* or manager at Jind and a *jamadár* at Dádri. The statement in the margin shows the establishment. The department constructs and repairs State buildings, roads, dams, etc., and the chief works carried out by it since 1900-01 are the Ranbír College in the Rám Bágh, Ranbír Skating Rink in the Mahtáb Bágh, Ranbír-ganj, Market, Record Office, Female Hospital, and three roads. A *dák* bungalow near the railway station and Imperial Service Infantry barracks are also under construction. Rs 38,572 and Rs. 52,488 were spent on construction and repairs of State buildings and roads for 1900-01 and 1901-02 respectively as noted in the margin.

PUBLIC
WORKS.
Ghar Kaptání.

YEAR.	EXPENDITURE.	
	Construction and repairs of buildings, including salaries.	Construction and repairs of roads, including salaries.
1900 01	Rs. 32,250	Rs 6,322
1901-02	43,824	8,664

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Section G.—Army.

Administra-
tive.

ARMY.

Army.

During the teign of Rájá Sarúp Singh the State forces were organized

NO. AND NAME OF REGIMENT.	STRENGTH UNDER	
	Rájá Sarúp Singh.	Rájá Raghbír Singh.
1. Sherdil Artillery ...	104	147
2. Súraĳ Mukhí Infantry (now Imperial Service Infantry).	640	640
3. Akál Cavalry Regiment ...	200	362
4. Katár Mukhí Infantry ...	600	600
5. Mountain Battery...	...	117
Total ...	1,544	1,866

into regular *berás* (regiments), and in 1864 his successor Rájá Raghbír Singh made strenuous efforts to re-organize and discipline them on the British system. The strength of each regiment during their reigns is shown in the margin. The Sherdil Horse Artillery was raised in 1838 A.D. with 2 guns, the number being raised to 4 during the Mutiny of 1857. His Highness Rájá Raghbír Singh added two more guns with waggons, raising its strength to 118 officers and men, 29 followers and 96 horses. It is stationed at Sangrúr, but one or two sections accompany the Rájá on tour. In 1890 A.D. four guns were granted to the

State by the British Government for it.

Súraĳ Mukhí
Infantry No. 2.

The Súraĳ Mukhí Infantry was raised in February 1837. It consisted of 600 officers and men with 40 followers. It was reorganized as Imperial Service Infantry early in 1889, the Rájá's offer, made in 1887, having been accepted by the Viceroy at the Patiála Darbár in 1888. Prior to 1889 the Súraĳ Mukhí Infantry was employed on guard duties, two companies being sent to Jind and Dádrí every 6 months in turn, but after its organization as Imperial Service Troops this was discontinued. It is now stationed at Sangrúr and it provides guards there, e.g., at His Highness' residence and at the treasury.

Jind transport.

In December 1891 the Jind transport was raised with 250 animals for the Infantry and 25 for the Jind Lancers.

The Akál
Cavalry.

The Akál Cavalry regiment was raised in 1845 A.D. by Rájá Sarúp Singh with 200 *sawárs*, 162 being added by Rájá Raghbír Singh in Poh. In 1889, 150 *sawárs* were selected from the regiment to form the Jind Imperial Service Lancers, but a proposal to disband the lancers has lately been carried into effect, and on its abolition its *sawárs* were attached to the local Jind Cavalry. It is stationed at Sangrúr and is employed as a body-guard to His Highness and on other Cavalry duties.

Katár Mukhí,
Local Infantry
No. 4.

The Katár Mukhí regiment was raised by Rájá Sarúp Singh after 1857 with 600 men, and is stationed at Sangrúr. Since 1889 two companies have been stationed at Jind and Dádrí on detachment. They are sent annually in rotation. The remaining 4 companies are employed as guards for the treasury, jail, magazine, forts, etc., at Sangrúr.

Mountain
Battery No. 5.

The Mountain Battery was raised by Rájá Raghbír Singh in March 1874 with 4 guns, 2 more being added in March 1879. Thus a completed battery was formed with 117 officers and men, and 70 mules and ponies.

On the 6th of August 1879, 6 country made guns of this battery were exchanged for 6 British made guns from the Ferozepore Arsenal. It is stationed at Sangrúr, but one section accompanies the Rájá on tour. The battery has had no opportunity of seeing service, but in January 1886 it joined the Camp of Exercise from Kauli to Delhi.

CHAP. III, G.
—
Administra-
tive.
ARMY.

The State force as now constituted comprises the Imperial Service Troops and Transport, and the Local Force. Both are under the *Bakshi*. The figures below show their present strength—

Present strength
of State forces.

DESCRIPTION OF ARMY.	STRENGTH.		
	Soldiers.	Followers.	Animals.
<i>Imperial Service Troops.</i>			
Jínd Imperial Service Infantry	600	36	...
Jínd Imperial Service Transports	74	36	258
<i>Local Troops.</i>			
Sherdil Artillery No. 1	40	13	36
Jínd Lancers	125	...	125
Akál Cavalry (Regiment) No. 3	95	3	95
Katár Mukhí Infantry No. 4	562	...	...
Mountain Battery No. 5	40	12	24
Total	1,536	100	538

The State forces were employed on the following occasions:—

1. In the battle of Katwál in Asauj Sambat 1898 (the Sherdil Artillery and the Súrāj Mukhí Infantry).
2. At Kandela Khás in Jínd *pargana* against the rebels in Mágh Sambat 1901 (the Sherdil Artillery and Súrāj Mukhí Infantry).
3. At the siege of Ghunhrána Fort under Captain Hay in 1846 A.D., *vide* Rájás of the Punjab, page 352 (the Sherdil Artillery and the Súrāj Mukhí Infantry No. 2).
4. In the expedition to Kashmír in December 1846, when Imám-ud-Dín, the governor, was in revolt (a detachment of the Súrāj Mukhí Infantry No. 2).

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Administra-
tive.

ARMY.

5. At Lajwána Kalán in Jínd *pargana* against the rebels in June 1854 A.D. (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2 and Akál Cavalry).

6. At the assault of Delhi in 1857 (the Sherdil Artillery, Súraj Mukhí Infantry No. 2, and the Akál Cavalry).

7. At Ainchra in Jínd *pargana*, July 1857 (the Katár Mukhí Local Infantry No. 4).

8. At Charkhí in Dádri *pargana* against the rebels in April 1864 A.D. (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2, the Akál Cavalry and Katár Mukhí Local Infantry No. 4).

9. On the Kúka outbreak at Máler Kotla in 1872 (the Sherdil Artillery and the Katár Mukhí Local Infantry No. 4).

10. In the second Afghán War in 1878-79 (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2, and the Akál Cavalry).

Tirah
Expedition.

11. In the Tirah campaign of 1897-98 (Jínd Imperial Service Infantry). In August 1897, the Darbár placed its Imperial Service Troops at the disposal of the Government of India for employment on the north-west frontier, and the services of the Jínd Imperial Service Infantry were accepted. The regiment reached Shinaurí on September 22nd, and remained there until October 20th, being employed as pioneers attached to the 4th Brigade under Brigadier-General Westmacott at Dargái. On several occasions it did excellent service, and on two occasions its commandant and men gained special commendation by their steady conduct, once in covering a foraging party, when the commandant, Gurnám Singh, handled his men skilfully, and again when a telegraph escort under Lieutenant Garwood was attacked near Karrapa on November 11th, the men behaved excellently, bringing equipment and wounded into the camp in Dwatoí. On November 19th the camp moved from Maidán to Bágh, and shortly after its arrival the Jínd Infantry saved No. 9 Mountain Battery from some danger by the promptness with which it drove off a party of the enemy. On December 7th, the force retired from Bágh, and in the retirement the regiment on several occasions earned the warm praises of the general commanding. The Jínd Infantry can boast of being the first Imperial Service Troops in India to come under fire. Throughout the operations it behaved admirably: cold and hardship were borne, and arduous work endured with a spirit that would have done credit to troops far more inured to service.¹

Section H.—Police and Jails.

Police circles or
thánas.

The tahsil of Sangrúr is divided into three *thánas*: (1) Sangrúr, comprising the central *iláqa* of that tract; (2) Bálánwálí, comprising the three scattered *iláqas* of Bálánwálí, Diálpura, and Burj Mansa, the small island of Jínd territory, south of the first two; and (3) Kúláran, which comprises the *iláqa* of that name with the two small islands of Jínd territory known as Chaukí Bázídpur, so called because there is a police outpost at the chief

¹This account is particularly taken from Brigadier-General Stuart Beatson's History of the Imperial Service Troops in Native States, pages 567, and from letter No. 439 A.F., dated 3rd February 1898, from Major R. V. Scallion, I.S.C., Inspecting Officer, Punjab Imperial Service Infantry, to the President of the Council of Regency, Jínd State.

village, Bázidpur. The tahsíl of Jind is divided into two *thánas*, Jind and Safidon, with head-quarters at those towns. There is also an outpost at Zafargarh in the extreme south of the tahsíl and *thána* of Jind on the Southern Punjab Railway, 3 miles from the railway station at Jaulána. Tahsíl Dádrí comprises two *thánas*, Dádrí and Bádhra, with head-quarters at Dádrí, the town and tahsíl head-quarters, and at Bádhra, a large village in the extreme south-west of the tahsíl. There is also an outpost at Baund village in the extreme north of the tahsíl.

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Administra-
tive.POLICE AND
JAILS.Police circles or
thánas.

Under the old system of administration the *thánadárs*, who exercised great powers, used themselves to dispose of the small cases orally, only serious cases being referred to the ruler of the State. The *thánadár* was assisted by a *jamadár*, 8 *barqandásés*, a *khoj* (tracker) and 2 *muharrirs*. He was paid as follows:—

Powers and sala-
ries of Police
officials.

- (1) Rs 7 monthly in cash.
- (2) Two *rasads* (rations in kind) daily.
- (3) Gram for one horse.
- (4) Re. 1 per village as an annual *nazar* from the *samíndárs*.
- (5) Fodder from the *samíndárs* at harvest time.
- (6) 10 per cent. of all fines collected by him.

In the reign of Rája Sarúp Singh *kotwáls* were established at the three tahsíl head-quarters, each *kotwál* receiving Rs 40 a month. At the big villages of Kulárán, Bálánwáli, Bádhra and Safidon there were *thánas*, each *thánadár* being paid Rs. 30, and at Bázidpur, Lajwána Kalán and Baund Kalán there were *chaukís*. In Sambat 1911 the *chaukí* at Lajwána Kalán was transferred to Zafargarh. In Sambat 1933 Rája Raghbír Singh appointed an Inspector of Police in each of the three tahsíls, and placed them under the control of a Sadr Superintendent at the capital. The Deputy Inspectors or *thánadárs* were only allowed to investigate cases in which property less than Rs. 200 in value was involved, cases of greater importance being investigated by the Inspector¹ and Deputy Inspector jointly. It was, moreover, ordered that all cases should be sent for trial to the *Názims*. The old system of watch and ward was that known as the *thikar* (literally 'potsherd') whereby the village headmen chose men of the village in rotation to keep watch and ward. This system is still kept up in some villages. Outside the village *saráis* used to be chosen in the same way to protect travellers in the wastes during the hot season. But in Sambat 1905 *chaukidárs* were appointed by the State for every village.

1854 A.D.
1877 A.D.

1848 A.D.

The Police force now consists of 70 officers and 335 men, of whom 37 are mounted constables, with 26 followers, giving a total of 431 officers and men, but in addition to this force there are 523[†] *chaukidárs*, who are paid by the headmen out of the *chaukidára* or watch and ward cess for each village. A *chaukidár* receives Rs. 3 per month. The

Strength of
Police.

†Tahsíl Jind	...	222
Tahsíl Dádrí	...	187
Tahsíl Sangrúr	...	214

Police Department is now under an official at head-quarters designated the Inspector-General of Police with a Superintendent of Police at each tahsíl.

¹ There are now no inspectors,

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There is a cattle-pound in charge of the police at every *thána*.

Administra-
tive.POLICE AND
JAILS.

Cattle-pound.
Jail.

Criminal tribes
and crimes.

The State jail at Sangrūr has an average of 164 prisoners annually. Jail industries include printing, weaving, carpet-making, etc.

The State contains no criminal tribes with the exception of some 200 Sānsīs, but Kanjars, Dhaīas and others frequently invade it from Patiāla, Rohtak and elsewhere. Cattle theft is rife among the Ranghars in and around Safidon. Bad characters are regularly placed on security.

EDUCATION AND
LITERACY.

Section I.—Education and Literacy.

Literacy.

The first table in the margin gives the number of literate persons as

Census.			Persons	Males.	Females.
1881	...	...	5,913 23.66	5,883 42.94	30 .26
1891	...	...	7,707 27.08	7,616 48.83	91 .70
1901	...	...	7,829 27.76	7,613 49.63	216 1.68

Religions.				Literates.
Jains	...	...	...	194.73
Sikhs	...	...	...	40.07
Hindus	...	...	...	26.87
Musalmánas	...	...	...	15.76

Language.		Males.	Females.	Total.
English	...	332	45	377
Urdu and Persian	...	1,492	18	1,510
Sanskrit and Bhāsha	...	1,610	49	1,659
Gurmukhī	...	1,138	72	1,210
Lande and Mahājanī	...	3,000	18	3,018
Arabic	...	35	6	41
Other Indian tongues	...	6	8	14
Total		7,613	216	7,829

returned at the censuses of 1881, 1891 and 1901 and the ratio of literates per 1,000 of the total population. The second table in the margin gives the proportion of literates per 1,000 by religions. Nearly 20 per cent. of the Jains are literate. This is due no doubt to the fact that the majority of the Jains are *Baniās*, who are fully alive to the advantages of education in Hindī and Mahājanī. Sikhs are more educated than Hindus owing to the fact that the Hindu religion includes the majority of the agricultural and menial tribes, who, like the Muhammadan agriculturists, rarely get any education at all. The third table in the margin gives the actual numbers of literates in each language among the whole population as returned in the census of 1901. Most of those returned as literate in English, Urdu, Persian, Sanskrit and Gurmukhī have been educated in the State Schools.

Until 1889 A.D. only indigenous education existed in Jínd. There were four schools maintained by the State, at Sangrúr, Jínd, Dádri and Safídon, where Persian, Sanskrit and Gurmukhí were taught. In 1889 the State adopted the Punjab Educational system and remodelled these schools. Safídon became an upper primary and the other three vernacular middle schools. A supervising and inspecting officer was appointed called the *Munsarim* of Schools. In 1891 Safídon became a vernacular middle school and the others anglo-vernacular. At the same time primary schools were opened at Sangrúr, Bálánwálí, Díálpura and Badrókhán in Sangrúr tahsíl; Jínd and Safídon in Jínd tahsíl; and Dádri, Kaliána and Ráníla in Dádri tahsíl. In 1894 the Sangrúr school was raised to the high grade and a boarding house added. In 1899 Safídon became an anglo-vernacular middle school. On the 10th of November 1899 the Lieutenant-Governor of the Punjab, accompanied by Rája Ranbír Singh, laid the foundation stone of the Diamond Jubilee College, close to Sangrúr, and the building is now complete.

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Administra-
tive.

EDUCATION AND
LITERACY.

Schools.

At Sangrúr the high and middle departments have a head-master, three under-masters, a Sanskrit teacher and a Persian teacher, while the primary school has a head-master, with three assistant masters. The three anglo-vernacular schools at Jínd, Safídon and Dádri have each a head-master assisted by three teachers, in Mathematics, Sanskrit and Persian; and the primary schools have each a head-master with two assistants. The five remaining primary schools have each one master. Gymnastic instruction is given at Sangrúr, Jínd, Dádri and Safídon.

Staff.

The results of the State's educational administration have been encouraging. The number of students, of all ages, had risen from 722 in 1892-93 to 885 in 1899-1900, but it fell again to 791 in 1900-01. This decrease was in the primary schools, and is due to the fact that education is little appreciated by the mass of the rural population, Hindí accounts being all that they want to see taught. The primary school at Sánwar was closed in 1900. Since 1892, 117 boys have passed

Educational
progress.

Year.	Candidates.	Passed.
1898-99	648	545
1899-1900	543	434
1900-01	522	420

the middle school or entrance examinations of the Punjab University, 21 boys passing in 1900 as against 3 in 1893. In 1891-92 out of 657 candidates only 366 passed the upper and lower primary examinations, whereas in the past three years the number of passes has been far higher, though fewer boys have actually competed.

Indigenous education is increasing rapidly. There were in 1901, 19 indigenous schools with 175 boys and 38 girls, as against 7 schools with 82 boys only in 1891. Seven of these schools in 1901 were *páshúlás* and *dharmśálás*, where special religious instruction is given. The pupils are mainly Brahman boys who are learning the ritual of their office—the *padhái* and *misrái* functions, and the methods and practices of Hindu ceremonies. To this end they read first the Hora Chakra, an astrological primer, then the Sheghra Bodh, a hand-book which lays down the principles on which the dates and times for weddings, *mukláwa* ceremonies, etc., are to be fixed. The third book, the Garud Katha, describes the progress of the dead through hell (*narak*) to heaven (*swarga*). Passages from this *katha*

Indigenous edu-
cation.

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Administra-
tive.

EDUCATION AND
LITERACY.

Indigenous edu-
cation.

are recited at the *kiria-karam* ceremony. Thus the young Brahman is equipped to assist at the three important events in the lives of his clients. There are also Sádhus and Pandits, especially in the Kurukshetra, who instruct students (*vidyá-rathís*) in Hindu theology, teaching them such books as the Gíta, Bhágwat, Mahábhárata, Rámáyana, etc. Both pupils and teachers live on the charity of their neighbours. *Vidyá-rathís* have here to undergo a laborious training. They learn the *shalokás* and *mantrás* by heart, first as *pát* (reading without meaning) and then *arth* (literal meaning). They also learn to recite *shalokás* and *mantrás* in a rhythmical tone or sing-song. In this way the faculty of recitation and the memory are developed, but the understanding is not.

Chátshálás.

There are in the State four *Chátshálás*, in which *pádhús* (teachers) teach Mahájan boys to read and write *lande* (Mahájani) and do accounts. Learning to write is regarded as much easier than learning to read. The boys are taught the *paintí* or alphabet first on the ground and then on a *takhtí* or small board, which in the Jangal is plastered with black from a *tawá*, or cooking plate, while *pándú* (white clay) water is used in place of ink. In the Jind and Dádrí tahsils the board is plastered with Multání clay, and country ink is used. After the *paintí* the boys are taught to write, and soon are considered to be ready to be taught accounts. He first learns the figures (*gintí*). Then the tables up to 40 (*pahárás*), and fractional numbers are learned by heart and recited every evening. This is called *muhární*. All the boys stand in a row; two, who know these tables, stand in front and recite them line by line, *ek dúní do* (twice one are two); *do dúní chár* (twice two are four), and so on, the class repeating every line after them. Next the four simple rules are learned—addition (*gor*); subtraction (*ghatána*), multiplication (*guna*), and division (*bhág*). Last comes the all important *biyáj*, computation of interest, which completes the educational course.

Gurmúkhí Pát-
snálás.

In tahsíl Sangrúr, Bháis or Sikh religious teachers are appointed by the State. They teach Gurmukhí and the Sikh religious books such as the Bálupdes, Rohrás, Japjí, Panj Granthí, Das Granthí and Gurú Granth Sáhí, and also read the Gurú Granth Sáhí in the mornings, at the *gurdwáras*, the gates of the palaces and in the town. Some wealthy Sikh Sardárs also appoint Bháis to read and reach the Sikh Scriptures to their boys and girls.

Muhammadan
education.

Muhammadan education consists in learning the Qurán by heart (*Qaurán-khwání*). There are seven *maktabs* in the State, and the course of teaching begins with the Bagdádí Qáida (Arabic Primer) which gives the boys an elementary knowledge of the Persian script. Then they begin on the last *sipára*, the 30th part of the Qurán, which is an easy one, and when that is mastered begin at the beginning of the Qurán, and learn it all off by rote. No explanations are given; consequently only the memory is trained. Great stress is laid upon correct pronunciation, and the boys practise each of the Arabic letters separately. This is called *tálim-ul-makháraj*. The *mullás* or *maulvis* may be seen sitting on mats in the mosques or elsewhere, while the boys sit round them on the ground swaying backwards and forwards, with the Qurán on a wooden frame (*rahal*) in front of them. Both

agriculturists and artisans, however, prefer to limit the education of their sons to the business of life. If there is a public school near, the boy may be sent to it for a short time, but he begins to learn his trade or help his father in the fields at such an early age that there is scanty leisure for book-learning.

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Administra-
tive.

EDUCATION AND
LITERACY.

Female educa-
tion.

Female education is confined to religious instruction. There is a private girls' school at Kaliána, to which Muhammadan girls go to learn the Arabic religious books. In the other towns Hindu girls learn some Nágrí and Sikh girls Gurmukhí to enable them to read the religious books, while Muhammadan girls learn the passages of the Qurán at their homes, but only in small numbers. In tahsíl Sangrúr girls often learn to make *phulkáris*, and do other kinds of needle-work at their homes, taught by the old women, to whom they give some sweetmeats and money at festivals.

Section J.—Medical.

Formerly medical aid was only afforded to the people by the *hakíms* and *báids* attached to the tahsíls and big villages, while at Sangrúr, the capital, country medicines used to be dispensed gratis from the *Dawái-Khána*, the medicinal store attached to the *Deodhi*. Subsequently a Hospital Assistant was entertained there and English medicines were dispensed gratis. The Medical Department was considerably improved by Rája Raghbír Singh, who established dispensaries at Jínd and Dádrí. In 1887 an officer of the Indian Medical Service was appointed Medical Adviser to the Rája during his minority, and the Medical Department of the State was also placed in his charge. From 1897 to 1901 there was no properly qualified Medical Officer in the State, but in May 1901 a Punjábí gentleman, who had been trained and qualified in England, was appointed Medical Officer and *ex-officio* Medical Adviser to His Highness the Rája.

Medical.

There are at present two hospitals and four dispensaries in Sangrúr, one at Jínd and one at Dádrí. The Victoria Golden Jubilee Hospital at Sangrúr is the chief charitable hospital in the State. Built at the west end of the town, outside the Dhurí Gate, it contains accommodation for 24 in-door patients, but being outside the town, it is resorted to only in comparatively serious or complicated cases. It is attended yearly by eight to ten thousand patients, of whom two hundred are in-door patients. The total number of patients has of late considerably increased. Medicines are dispensed gratis to all, and in-door patients, who are without means of their own, are fed at the cost of the State. The staff consists of an Assistant Surgeon, a Hospital Assistant, compounder, dresser and five menials. The Medical Officer visits the hospital almost daily to see important cases and perform operations. There is a branch charitable dispensary in the heart of the town in charge of a Hospital Assistant, a compounder, dresser and two menials. The Military Hospital has accommodation for 40 in-door patients, and is in charge of two Hospital Assistants with two compounders and seven menials. The Jail Dispensary has a Hospital Assistant and a compounder. The Rája's private dispensary is intended solely for His Highness and his staff. It is in charge of a Hospital Assistant under the supervision of the Medical Adviser. The Fort Dispensary is intended for the ladies of the palace and their staff, and is in charge of a lady

Hospitals.

CHAP. III, J. Assistant Surgeon with one compounder and a menial. The Jind Dispensary is under a Hospital Assistant with one compounder and two menials. Administrative. The dispensary at Ládri has a similar staff.

MEDICAL.

Hospitals.

The foundation stone of a Zenāna Hospital at Sangrūr has been laid, and Rs. 20,000 have been sanctioned by the State for the building. It will be placed in charge of the lady Assistant Surgeon. Safidon has at present only a *hakīm*, but will ere long be provided with an English dispensary.

CHAPTER IV.—PLACES OF INTEREST.



DADRI.

CHAP. IV.

Places of interest.

DADRI.

Description.

The town of Dádri lies in 28° 35' N. and 76° 20' E., 87 miles south-west of Delhi, and 60 miles south of Jind town. It is a station on the Rewári-Ferozepore Railway, and had in 1901 a population of 7,009 souls (3,360 males and 3,649 females) as against 7,604 in 1891, a decrease of 8 per cent. The town is surrounded by a stone wall with four gates and two small entrances (*ghátis*). The surrounding country is covered with low hills. Its streets are generally unpaved and its houses mostly built of stone and lime, some presenting an imposing appearance. The house of Chaudhri Chandarsain, called Chandar Sain ka Díwán Khána, is the principal building.

History.

The town is of great antiquity. The name Dádri is said to be derived from a *jhil* (lake), called Dádri from *dádar* (frog), which adjoined it. Formerly it was in the possession of Nawab Bahádur Jang, a relative of the Jhajjar Nawáb. In the Munity of 1857 his estates were confiscated for rebellion and conferred on Rája Sarúp Singh as a reward for his fidelity.

Antiquities.

The principal antiquities are—(1) The tank of Soma-Ishwara, built by Lála Síta Rám, a treasurer of Muhammad Sháh, Emperor of Delhi, with stone quays (*gháts*), towers and temples and an enclosing wall. (2) The Nawáb's fort outside the town which is kept in repair by the State.

Municipality and trade.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is derived from octroi under the usual State system. Formerly under the Nawáb's rule Dádri had a considerable trade, but the excessive duties levied by the Nawáb ruined its traders, and on the establishment of a mart at Bhawání all the principal firms transferred their business there and it lost its trade. It now exports *bájrá*, stone wares, turned wooden articles and native shoes.

Public buildings.

The public buildings are the tahsíl, *thána*, school, *parmat* and cantonment.

JIND TOWN.

JIND TOWN. Description.

The town of Jind is the administrative head-quarters of the *nisimat* and tahsíl of the same name. It lies in 29° 18' N. and 75° 50' E. on the Western Jumna Canal, 25 miles north of Rohtak and 60 miles south-east of Sangrúr town, and has a station on the Southern Punjab Railway. It had in 1901 a population of 8,047 souls (4,179 males and 3,868 females). Numerous fruit gardens surrounded the town which is itself completely encircled by a mud wall with four gates, the Safidonwála to the east, the Jhánjwála to the west, the Rám Rai and Kathána to the south. The streets are narrow and unpaved. The Baráh Ban *Bír* lies to the south-west of the town, on the banks of the Western Jumna Canal. Its main population consists of Brahmans and Mahájans.

CHAP. IV.

Places of
Interest.

JIND TOWN.

History.

The town of Jind is said to have been founded at the time of the Mahábhárata. The tradition goes that the Pándavas built a temple in honour of Jaintí Deví (the goddess of Victory), offered prayers for success, and then began the battle with the Kauravás. The town grew up around the temple and was named Jaintápurí (abode of Jaintí Deví) which became corrupted into Jind. Formerly under Afghán rule, Rájá Gajpat Singh in 1755 seized a large tract of country including the District of Jind and Safidon, and made Jind the capital of the State. In 1775 Rahím Dád Khán, governor of Hánsí, was sent against Jind by the Delhi Government, Nawáb Majad-ud-daula Abduf Ahad Khán. Rájá Gajpat Singh called on the Phúlkián Chiefs for aid and a force under *Diwán* Nánú Mal from Patiála and troops from Nábhá and Kaithal were sent for its defence. They compelled the Khán to raise the siege and give them battle, whereupon he was defeated and killed. Trophies of this victory are still preserved at Jind and the Khán's tomb still stands at the Safidon Gate. As the town was once capital of the State, which is called after it, the Rájá's installation is still held there.

Antiqui

The principal antiquities are the temples of Mahá Devá Bhúta-Ishwara, Harí Kailásh and Jainti Devi and the *ti-aths* of Súrj-Kund and Soma Bhúta-Ishwara. The Fatahgarh Fort, built by Rájá Gajpat Singh and named after his son Fatah Singh, is now used as a jail.

Municipality
and trade.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is chiefly derived from octroi, levied under the usual State rules on goods brought into the *parmat* for consumption or retail sale. The table below shows the value of the commodities brought within the *parmat* limits for consumption within the town :—

No.	Year.	Cloths, <i>ghí</i> , drugs, gro- ceries, articles, etc	Cereals.	<i>Bandrsí</i> clothes, etc.	Miscel- laneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st January 1898 to the end of December 1898.	3,27,138	1,40,255	6,664	31,792	5,05,849
2	From 1st January 1899 to the end of July 1899.	1,49,086	93,696	2,615	31,400	2,76,798
3	From 1st August 1899 to the end of July 1900.	1,80,821	3,15,275	4,794	32,183	5,33,132
4	From 1st August 1900 to the end of July 1901.	3,54,183	1,83,470	8,609	46,706	5,92,968
	Total	10,11,288	7,32,695	22,682	1,42,081	19,08,747

KALIANA.

Kaliána is a small town of 2,714 inhabitants (1,027 males and 1,687 females), situated at the foot of a hillock, 5 miles west of Dádri. A considerable portion of the main town consists of substantial stone houses. The streets are generally unpaved. The hillock is bare, no vegetation growing on it. Its climate is dry and very hot in summer and intensely cold in winter. Drinking wells are scarce and the water brackish, so the people use tank and pool water, which causes guinea-worm.

CHAP. IV.

Places of interest.

KALIANA.

Description.

The town of Kaliána or Chal Kaliána is said to have been the capital of a Rája Kalián whose *gót* or sept was *chal* after which the town was named. The remains in its vicinity testify to its having been a large and populous place. In 725 H. Rája Kalián rebelled against Alaf Khán, king of Delhi, son of Ghavás-ud-dín Tughlaq. The imperial army under Saiyad Hidáyat Ullah or Mubáriz Khán attacked Rája Kalián, and in the struggle both he and Mubáriz Khán were killed, and the town was placed under Mír Bayak, an official of Alaf Khán.

History.

The principal building of antiquity is the Khángáh of Pír Mubáriz Khán, a mile north of the town. It has been fully described in Chapter I, page 262. It bears the following inscription:—*Chún dar sin haft sad-o-bist wa panj Hijri Sultán Muhammad Gházi bin Tughlaq bar sárir-i-saltanat nishast wa dar san haft sad-o-sí Hijri gasba-i-chal Kaliána, ki dar iháta-i-Rája Kalián chawál búđ, fateh kard, wa samindára wa hukúmat ba Mír Bayak, ki yake as makhsús-ul-dargáh búđ, atá farmáđ.* "When in 725 H. Muhammad Gházi, the son of Tughlaq, sat on the throne, and in 730 H. conquered the town of Chal Kaliána, which was under the rule of a Rája Kaliána Chawál, and conferred upon Mír Bayak, one of his officials its *samindára* and government.

Antiquities. ✓

The only manufacture is of stone, which is worked by 20 families of masons who mostly use the stone of the Kumhár mine which is hard and durable. Articles such as large mortars (*ukhals*), hand mills, pillars, etc., are made of it and exported to various places. Flexible sand-stone, called *sangilarzan*, is also found in the same hillock.

Trade and manufacture.

SAFIDON.

The town of Safidon contained in 1901 a population of 4,832 souls (2,514 males and 2,318 females) as against 4,593 in 1891 and 4,160 in 1881. It is situated on the Western Jumna Canal, 24 miles east of Jind. The town was surrounded by a masonry wall now in ruinous condition. The suburbs stretch irregularly beyond the wall towards the east and mostly comprise Ranghars' houses. Inside the town the lanes and alleys are narrow, but the streets are wider, though generally unpaved. The houses are generally of brick. There are several gardens outside the town, one of which is the fine Qaisar Bágh belonging to the State. It is surrounded by a masonry wall, and contains a well-furnished *kothí* (dák bungalow).

SAFIDON.

Description.

The income of the *parmat* is chiefly derived from octroi under the usual State system. There is a saltpetre manufactory managed by the

Municipality and trade.

CHAP. IV. State. The town has not much trade. The value of the commodities imported into the *parmat* limits for local use is shown in the table below :—

Places of interest.

SAFIDON.

Municipality and trade.

No.	Year.	Cloths, <i>ght</i> drugs, groceries, articles, etc	Cereals.	<i>Bandarif</i> clothes, etc	Miscellaneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st August 1898 to the end of July 1899.	1,27,179	41,313	3,168	7,020	1,78,681
2	From 1st August 1899 to the end of July 1900.	88,272	96,550	3,956	10,977	1,99,855
3	From 1st August 1900 to the end of July 1901.	1,73,836	69,358	6,683	11,484	2,61,362
	Total	3,89,887	2,07,221	13,803	29,482	6,39,898

SANGRUR.

Sangrúr is a municipal town and the *sadr* or administrative headquarters of the Jind State. It lies in $30^{\circ} 15' N.$ and $75^{\circ} 59' E.$, 48 miles south of Ludhiána, and has a station on the Ludhiána-Dhúrí-Jákhál Railway. The population (1901) was 11,852 souls (7,623 males and 4,229 females). Of these 1,710 were enumerated in cantonments and 406 in suburbs. This showed an increase of 34 per cent. on the population of 1891, when it was 8,820 only. The town is surrounded by a mud wall, wide enough to mount guns, and provided with a moat. It has four gates; the Lahorí on the west, the Sunámí or Jindí on the south, the Patiála on the east, and the Nábha on the north. Gardens intersected by metalled roads and avenues of trees lie round the town. About a mile and-a-half to the north are the *Gurdwára Nánakyána*, with its *pakká* buildings, tank and garden, for the convenience of travellers; the cantonment and the royal cemetery. The streets of the town are broad and well paved or metalled, and the houses of the officials and trading classes are generally well-built. The principal buildings of interest are the *Díwán Khána*, *Bára Darí*, the Royal Foundry, *Idgáh*, the royal cemetery, the *Kothís* of the Krishan Bágh and Lál Bágh, the hospital and the rink. The *Díwán Khána* is in the middle of the palace and is surrounded by the Lál and Banásar gardens. It has a large red stone platform, with two buildings called the *Sábz* and *Surkh Kothís*, on either side and on the platform there are two reservoirs with fountains and a verandah in front. In the centre is a large spacious hall, containing a *masnad*, or seat raised six feet above the floor. There are several buildings on the sides and upper storeys, all decorated with glass and ornamental furniture. On the west is the Entrance Gate (*deodhí*), with the *Falús Khána* and *Tosha Khána* buildings on either side and an upper storey called the *Falús Mahal*. Further on in the Lál Bágh there are two more buildings (*kothís*). On the east of the *Díwán Khána* there is a marble *Bára Darí* in the middle of a tank, called the Banásar, with a wooden bridge and marble gate. This palace was built by the late Rája Raghbir Singh. The Royal Foundry was established in 1876 by Rája Raghbir Singh and contains a flour-mill, an oil-press, and apparatus for casting iron, etc. The *Idgáh* is just outside the Lahorí Gate and to the west of the town. It is a large building with a wide and spacious red stone floor. It also was built by the late Rája Raghbir Singh. The Royal Cemetery, or *Samádhan*, is situated outside the Nábha Gate, north of the town, and contains the *samádhs* or monuments of the deceased members of the Jind family.

CHAP. IV.

Places of interest.

SANGRUR.

Description.

The town of Sangrúr is said to have been founded by one Sanghú, a History.
Jat, some 300 years ago and named after him. Formerly a small village of mud houses, it was chosen as his capital by Rája Sangat Singh as being close to Patiála, Nábha and Ambála. Its population increased when Rája Raghbir Singh raised it to the dignity of a town, building its *bázár* on the model of that at Jaipur with *pakká* shops, which have iron hooks for lighting purposes, and other public and religious buildings. The gardens, tanks, temples and metalled roads round the town were also made by him.

The income is chiefly derived from octroi, levied under the general State rules on goods brought into the *parmat* for consumption or Municipality
and trade.
retail sale. On the opening of the Ludhiána-Dhúrí-Jákhál Railway a grain market, called the Ranbír Ganj, was opened by Rája Ranbír Singh. Its imports are merely to meet the local demand and its only exports

CHAP. IV.

Places of
interest.

SANGRUR.

Municipality
and trade.

consist of grain such as wheat, gram, *sarson*, maize, etc. No octroi duties are levied on goods brought into the Ranbír Ganj. The statement below shows the value of the exports and imports of the market for the year 1901 :—

Kinds of commodities.				Value of commodities imported.	Value of commodities exported.
				Rs.	Rs.
Cloths, <i>ghí</i> , drugs, groceries, etc.	...	...	...	5,18,971	4,52,891
Cereals	...	...	...	12,40,130	11,28,466
<i>Bandrsí</i> clothes, &c.	...	...	...	49,455	47,222
Miscellaneous	...	...	...	30,638	18,876
Total	...	...	...	18,39,194	16,47,455

NABHA STATE.

NABHA STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

THE State of Nábha is the second in population and revenue and the smallest in area of the three Phúlkián States, but its rulers, as the descendants of Chaudhrí Tilok Singh, the eldest son of Chaudhrí Phúl, claim that they represent the senior branch of the Phúlkián family. The State has an area of 966 square miles with a population (in 1901) of 297,949 souls, and contains 4 towns and 492 villages. The State falls into three natural divisions, the *nizámat* of Phúl lying entirely in the great Jangal tract, and that of Amloh in the Pawádh, while Báwal, which lies 200 miles from the capital on the borders of Rájpútána, is sometimes called the Bighota (said to be so named from Bighota, a Jat, who ruled over this tract before the rise of the Rájpúts to power), which includes part of the Rewárá tahsíl of Gurgáon and the Kot Qásim *pargana* of Alwar and the Bahrór and Mandáwar tahsils of Jaipur.

CHAP. I, A. — Descriptive.

PHYSICAL ASPECTS.

Natural divi- sions.

1. The modern *nizámat* of Phúl comprises five¹ pieces of territory—
(i) a long strip of territory, of irregular shape, some 60 miles in length, and from 4 miles in breadth, with an area of 254 square miles; (ii) a tract 7½ miles long by 2½ broad, almost surrounded by Patiála territory, comprising 7 villages (Ratokí, Tákipur, Togawál, Dhádríán, Díálgarh, Rajia and Bandher), with an area of 18 square miles; (iii) certain *pattís* of Dhilwán and Maur, which lie at a distance of 8 or 9 miles east of Phúl and have an area of 17 square miles. These villages are also almost surrounded by Patiála territory; (iv) the *pargana* of Jaito, 22 miles north-west of Phúl. This compact *pargana* has an area of 64 square miles, being 11 miles in length and nearly 6 in width. It comprises 16 villages (v) The *thána* of Lohat Badí is an irregular strip of territory, 15½ miles from east to west and about 2½ miles wide, bordered on the north by the Ráikot *thána* of the Ludhiána District and on the east by the Máler Kotla State. On the south it is mostly bordered by Patiála territory, which also bounds it on the west. It has an area of 41 square miles and contains 18 villages.

Nizámats.

2. *Nizámat Amloh*.—This *nizámat* comprises seven separate pieces of the State territory:—(i) The main portion of the *nizámat* is an almost continuous tract of territory 26 miles in length from north to south and 10 miles in breadth, with an area of 250½ square miles. Within its limits lie four islands of Patiála territory with an area of 9½ square miles. It is bordered on the north by the Samrála tahsíl of the Ludhiána District and on the east by the Sirhind *nizámat* of Patiála: on the south it is bounded by the Bhawánigarh *nizámat*, and on the west by the Barnála *nizámat* of that State, though an outlying portion of tahsíl Samrála also touches it. It contains the town of Amloh and 228 villages. (ii) The *pargana* of Deh Kalán lies to the south-west of the above tract and is bordered on the south by the Sangrúr tahsíl of Jínd. The other 5 pieces consist of small, detached areas, aggregating only 40 square miles in area, and need not be described in detail.

3. *Nizámat Báwal*.—This *nizámat* includes three portions of the State territory:—(i) *Pargana* Báwal is bounded on the east by the Kot Qásim tahsíl of the Jaipur State, on the south-east corner by Alwar territory, on the south by the Mandáwar tahsíl of Alwar, on the west by villages of the Bahrór tahsíl of that State and of the Rewárá tahsíl

¹ A small tract of Nábha territory (marked Bilha village) is shown in the survey map north-east of Bhadaur. This is an error, as the State owns no such tract.

CHAP. I. A.
Descriptive.

PHYSICAL
ASPECTS.

Nizámat.

of Gurgáon, interspersed, and on the north by that tahsil. This *pargana* is compact and an irregular square in shape, being 11 miles in length from north to south and $7\frac{3}{4}$ miles in width, with an area of nearly 85 squares. It contains the town of Báwal and 74 villages. (ii) The outlying village of Mukandpur Bassí lies just off the north-east corner of the Báwal *pargana* and 2 miles from it. It is almost surrounded by the area of tahsil Rewárá, but on the south-east it adjoins the tahsil of Kot Qásim in Jaipur. (iii) The *pargana* of Kántí-Kanína lies 9 miles west of the Báwal *pargana* and 13 miles from the town of Báwal. It is bounded on the north by the Dádri *pargana* of Jind and the Nahar *pargana* of Dujána, on the east by the Rewárá tahsil and the Bahrór tahsil of Alwar, on the south by the latter tahsil, and on the west by the Nárnaul *pargana* (or Mohindargarh *nizámat*) of the Patiála State. It has a length of $20\frac{3}{4}$ miles from north to south and a width of $9\frac{1}{2}$ miles, being an irregular parallelogram in shape, 197 square miles in area.

Rivers and
streams.

No large or considerable river runs in the Nábha State or touches its borders, but there are a few seasonal torrents which require mention. The Sirhind Nála or Choá, which passes near Sirhind, enters the Amloh *nizámat* at Mandhaur flowing due west. Near Fatehpur it turns, and flowing almost due south-west by south passes Bhádson. Thence flowing south-west it passes the capital, Nábha, itself some 3 miles to the north-west, and, running past Mansúrpur in Patiála territory, finally leaves the Nábha State territory at Jalañ. Its total course in this State is about 30 miles. The Choá when in flood overflows the lands on its banks, and causes injury to the crops in the kharíf, but their enhanced fertility in the rabí compensates for any injury in the kharíf. Two bridges—one at Bhádson, the other at Dhingih—have been built across the Choá by the State. In the Báwal *nizámat* there are two seasonal streams, the Sáwí and the Kasáwatí. The former rises in the Jaipur hills, and flowing through the Mandáwar tahsil of Alwar enters the Báwal *pargana* from the west at Paotí at its south-west corner, passing by the lands of Paotí, Píránpura and Panwar. Then it leaves the *pargana*, but again touches it at Bír Jhabwa, after which it passes through Jaipur and Alwar territory to Garhí Harsarú. Its total length in this State does not exceed four miles.¹ The Kasáwatí torrent enters the Kántí *pargana* from Nárnaul on the west near Bahaurí and flows north-east by east past Garhí; thence it turns north, and leaving this *pargana* for a short distance re-enters the State at Ráta. Flowing past Gomla it leaves the State at Morí and Mán-pura after a total course of $6\frac{1}{2}$ miles in its territory. It is not used for irrigation, but does no damage in the Kántí *pargana*.

Hills.

The *nizámats* of Phúl and Amloh consist of level plains, which in the case of the former are interspersed with the shifting sandhills common in the Jangal tract. In the Kántí-Kanína *pargana* of Báwal and mainly in the extreme south-east of the Kántí *thána* are a few insignificant hills known as Kántí, Rámpur, Bahálí, etc., after the names of the villages in which they lie. They are barren and unculturable, but supply building-stone, and cover an area of some 787 acres. Two other hills of similar character, Badhrána and Jaisinghpur Khera, lie in Báwal *pargana* and one, Sailang, in Kanína. These too bear the names of the villages in which they lie.

CLIMATE.

Climate

The scattered nature of the State territory makes it impossible to describe its climate accurately in general terms, and it will be better to note briefly the salient climatic features of each *nizámat*.

¹ The Sáwí was formerly called the Sahábí, a name said to be derived from the Arabic *saháb*, 'cloud.'

The Phúl *nizámat* possesses the dry, healthy climate of the Jangal tract as a whole, the *pargana* of Lohat Badí being more like the Amloh *nizámat* in character. Owing to the sandy nature of the soil, the absence of ponds and the depth of the water below the surface, malaria is not prevalent. The water also is purer than it is in the Pawádh, and the Jangal has or had the reputation of being healthy for man and beast. The introduction of canal irrigation in this *nizámat* has, it is asserted, had a detrimental effect on the health of the people, but it continues to be more salubrious than that of Amloh, because, though there is no outlet for the rainfall, the deep sandy soil absorbs the water. Bubonic plague was imported into this tract in November 1901 from the villages of Ráikot *thána* in the Ludhiána District, but it was observed that the mortality was not so great as it was elsewhere. The diseases of the tract are those of hot, arid countries, *viz.*, fever induced by hot winds and diseases of the eye, while cholera and small-pox occur occasionally. Amloh *nizámat*, lying in the Pawádh, is the least salubrious tract in the State. It has a damper climate than the Jangal and contains more trees, while its soil is a rich loam, generally free from sand. The water-level is near the surface, and the water is in consequence bad. These natural conditions have been, it is said, intensified by the introduction of canal irrigation. The chief diseases of the *nizámat* are fever, dysentery, pneumonia and measles, while cholera and small-pox are occasionally epidemic. Plague first appeared in the State in this *nizámat* in 1901, and the mortality was high. To this general description the town of Nábha is in great measure an exception, owing to its system of sanitation and the medical facilities afforded in the capital. The Báwal *nizámat* generally has a dry hot climate, and the tract is singularly destitute of trees, streams and tanks. It is in consequence free from malaria, and epidemics are infrequent, the chief diseases which occur being those common to hot and dry tracts. No data as regards temperature are available.

CHAP. I, P.

Descriptive.

CLIMATE.

Climate.

The monsoon sets in throughout the State towards the end of Jeth or early in Hár, continuing till the end of Bhádon or the beginning of Asauj. The winter rains, called the *mahout* in the Báwal *nizámat*, fall between the end of Maghar and the end of Mágh, Poh being usually the month of most rain. The Amloh *nizámat* has the heaviest rainfall in normal years, but in the past 4 or 5 years it has not received much more than Báwal *nizámat*; the *nizámat* of Phúl has ordinarily a much smaller rainfall than Amloh, Báwal being the worst off of the three *nizámats* in this respect.

Rainfall.

Section B.—History.

The history of the origins of the Nábha State is that of the Phúlkián houses already given. Its existence as a separate and sovereign State may be said to date from the fall of Sirhind in 1763. Prior to that year its chiefs had been merely rural notables, whose influence was overshadowed by that of the cadet branch which was rising to regal power under Alá Singh, the founder of the Patiála State. Taloka, the eldest son of Phúl, had died after an uneventful life in 1687, leaving two sons. Of these the eldest, Gurditta, founded Dhanaula and Sangrúr, now the capital of Jínd, and the second son Sukhchen became the ancestor of the Jínd family. Gurditta's grandson Hamír Singh founded the town of Nábha in 1755, and in 1759 he obtained possession of Bhádon. After the fall of Sirhind in 1763 Amloh fell to his share, and in 1776 he conquered Rorí from Rahímád Khán, governor of Hánsí. Hamír Singh¹ was also the first Rája of Nábha to coin

A. D. 1763.

A. D. 1755.

¹ Griffin, page 382, but of the date (1911 Sambat) in note on page 288.

CHAP. I. B.

Descriptive.

HISTORY.

A. D. 1783.

A. D. 1801.

money in his own name. On the other hand, he lost territory in his dispute with Rájá Gajpat Singh of Jind, who in 1774 conquered Sangrúr. On his death in 1783 his son Jaswant Singh succeeded him under the guardianship of Rání Desú, his step-mother, who held her own by the assistance of Sáhí Singh Bhangí of Gujrát till her death in 1790. After this the Phúlkián chiefs combined to oppose George Thomas, but the Rájá of Nábha was only a lukewarm member of the confederacy, and at the battle of Narnaund in 1798 his troops were hardly engaged, and in 1801 it does not appear that the Rájá joined with the principal cis-Sutlej chiefs in their embassy to General Perron at Delhi, but Nábha was included in the conditions finally agreed upon, and consented to pay Rs. 9,510 per annum as tribute to the Mahrattas on the defeat of Thomas.

A. D. 1809.

A. D. 1857.

A. D. 1863.

A. D. 1871.

Jaswant Singh sided with the British when Holkar, the Mahratta chief, was being driven northwards to Lahore, and aided them with a detachment of sowars. Lord Lake, in return for this, assured him that his possessions would not be curtailed and no demand for tribute would be made on him so long as his disposition towards the British remained unchanged. He was formally taken under the protection of the British in May 1809 with the other cis-Sutlej chiefs. He furnished supplies for Ochterlony's Gurkha Campaign in 1815 and also helped in the Bikáner affair of 1818, and always proved a faithful ally when his assistance was required. At the time of the Kábul Campaign of 1838 he offered the services of his troops to the Governor-General and advanced 6 lakhs of rupees towards the expenses of the expedition. He died in 1840 and was succeeded by his son Devindar, who, however, failed to carry on his father's loyal and friendly policy. In consequence of his conduct during the first Sikh War, nearly one-fourth of his territory was confiscated, he himself was removed from his State, and his son, Bharpur Singh, a boy of seven years of age, placed on the "*gaddí*." Bharpur Singh attained his majority very shortly after the outbreak of the Mutiny. At that critical time he acted with exemplary loyalty to the British. He was placed in charge of the important station of Ludhiána and of the neighbouring Sutlej ferries at the commencement of the outbreak. A Nábha detachment of 300 men took the place of the Nasirí Battalion which had been detailed to escort a siege train from Phillaur to Delhi, but had refused to march, while it was at the head of a detachment of 150 Nábha troops that the British Deputy Commissioner opposed the Jullundur mutineers at Phillaur and prevented their crossing the river. The Rájá despatched to Delhi a contingent of about 300 men which did good service throughout the siege, while he himself enlisted new troops from amongst his own subjects, furnished supplies and transport, arrested mutineers, and performed many other services with the utmost loyalty and good-will. Further he advanced to Government a loan of 2½ lakhs of rupees. After the mutiny his services were rewarded by the grant of the divisions of Báwal and Kántí, and he was subsequently allowed to purchase a portion of the Kánaud sub-division of Jhajjar in liquidation of sums advanced by him to Government. He was also formally granted the power of life and death over his subjects as well as the right of adoption and the promise of non-interference by the British in the internal affairs of his State. He was an enlightened prince who devoted all his energies to the well-being of his people, and a career of the highest promise was cut short by his early death in 1863. He left no son and the chiefship fell to his brother Bhagwán Singh. When the latter died in 1871, he left no near relative who could claim the

chiefship and it became necessary to elect a successor under the terms of the *sanad* granted to the Phúlkián States in 1860, which provided that, in the event of failure of male issue, an heir should be selected from amongst the members of the Phúlkián family by the two remaining chiefs and a representative of the British Government acting jointly. The choice fell upon Sardár Híra Singh, head of the Badrúkhán house and a cousin of the Rája of Jínd (see pedigree table on page 214), and the appointment was confirmed and recognised by the Viceroy and the Secretary of State for India.

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Descriptive.

HISTORY.

Rája Híra Singh, the present ruler of Nábha, was installed on the 10th of August 1871. Since that time he has governed his State with great energy and ability, while he has given repeated proofs of his unswerving loyalty and friendship to the sovereign power. In 1872, when trouble was raised by the Kúkas, he at once despatched a force to quell the disturbance at the request of the British Deputy Commissioner, and the Governor-General expressed his entire satisfaction with the conduct of the Nábha troops. He likewise sent a force of 2 guns, 200 cavalry and 500 infantry for service on the frontier during the Afghán War of 1879-1880, which did excellent work in the Kurram valley throughout the first phase of the campaign. In recognition of this His Highness was created a G. C. S. I. The Rája also offered the services of his troops on the following occasions:—Nalta expedition, May 1878; Egyptian War, 1882; Manipur, 1891; Waziristán, 1894; Chitrál Relief Forces, 1895; China, 1900; and the South African War. Government on each occasion expressed its warm thanks and appreciation of the loyalty of the offer. When horses were urgently wanted in South Africa for the mounted infantry forces operating against the Boers, His Highness despatched 50 of his troop horses, fully equipped, for use in the field. The war service of the Nábha Imperial Service Troops will be described in Chapter III.

A. D. 1872.

On the first of January 1903 on the occasion of the Delhi Coronation Darbár, His Highness was created a G. C. I. E. and he was also appointed Honorary Colonel of the 14th Sikhs. His heir is his son Tikka Ripudaman Singh, who was born in 1883.

A. D. 1903.

Section C.—Population.

The following table shows the effect of migration on the population of the Nábha State according to the census of 1901:—

Migration,

		Persons.	Males.	Females.
<i>Immigrants.</i>				
(i) Punjab and North-West Frontier Province	...	71,900	24,770	47,130
(ii) From the rest of India	...	10,484	3,207	7,277
(iii) From the rest of Asia	...	26	24	2
Total immigrants	...	82,410	28,001	54,409
<i>Emigrants.</i>				
(i) To within the Punjab and North-West Frontier Province.	...	70,711	20,899	49,892
(ii) To the rest of India	...	4,489	1,956	2,833
Total emigrants	...	75,280	22,555	52,725
Excess of immigrants over emigrants	...	7,130	5,446	1,684

The bulk of the immigration is from the Districts, States and Provinces in India noted below :—

Immigration.

District, State, or Province.	Popula- tion.	Number of males in 1,000 im- migrants.
Ludhiána	9,794	357
Ferozepore	6,460	441
Patiala	34,770	303
Hissár	1,794	449
Rohtak	775	339
Dujána	557	280
Gurgaon	4,103	245
Karnál	702	349
Ambála	2,246	281
Hoshiárpur	546	736
Jullundur	531	534
Máler Kotla	2,584	332
Faridkot	1,639	379
Áina	3,205	287
Rájpútána	9,257	260
United Provinces of Agra and Oudh	1,149	655

The emigration is mainly to the Districts, States and Provinces noted below :—

District, State, or Province.	Males.	Females.
Hissár	931	1,106
Rohtak	511	1,920
Dujána	112	575
Gurgáon	1,365	4,915
Karnál	395	549
Ambála	463	1,020
Ludhiána	2,557	8,215
Máler Kotla...	404	1,664
Ferozepore	4,169	6,505
Fartákot	1,108	1,976
Patidla	6,013	17,067
Jind	769	2,472
Chenáb Colony	511	374
United Provinces of Agra and Oudh	319	131
Rájpútána...	1,154	2,667

The Katárias are found in Báwal, and derive their name from *katár*, a dagger.

CHAP. I. C.

Descriptive.

POPULATION.

Tribes and
Castes :

Kháras.

The Kháras claim Chhatria descent and say their ancestor held an office at the Delhi Court, but his son Khára became a robber and went to Khandúr, where he married a woman of another tribe and so became a Jat. The Kháras believe in a *sidh* whose shrine is at Khandúr, and there they offer *panjerí*, etc. They do not use milk or curd until it has been offered at the shrine. Of the 5th of the second half of Baisákh, Maghar and Bhádon special offerings are made there. The *sidh* was a Khára who used to fall asleep while grazing his cattle. One day his head was cut off by robbers, but he pursued them for some yards, and the spot where he fell is now his shrine, and though the Kháras have left Khandúr the *sidh* is still worshipped.

Kharoras.

Uppal, the ancestor of the Kharoras, lived in Bárágáon of Patiála, a Muhammadan village, which he ruled. When he went to pay in the revenue at the treasury he got himself recorded as its owner, and in their resentment the people murdered him. His wife gave birth to a son, on her way to her father's house, on a hard piece of ground (*kharora*) whence the name Kharauda or Kharora.

Koks.

The Koks derive their name from their first home. They came from Kokás in Mandáwar tahsíl of Alwar and are found in Báwal.

Lauras.

The Laur trace their origin to Lalthora, a place of uncertain locality. They are found in Báwal.

Máns.

The Mán claim to be descendants of Rája Bine Pál, who came from Jaisalmir. The Varaha or Varya claim the same descent. The Máns sank to Jat status by adopting *karewa*. Panní Pál had four sons—Parwga, Sándar, Maur, and Khamala : Paraga's descendants founded Ghorela, Balho, Burj, Agwár, Mánán in the Dhanaula *iláqa* and Burj Mansáyán in this State : Maur's descendants founded Maurán.

Nehrás.

The Nehrás are found in Báwal. They claim to be an offshoot of the Chhatriás, who left Gadgajni when it was the scene of conflict. They worship the *devi* and Bando, whose shrine is at Ráipur about a mile from Báwal. Bando was the son of a Brahman, and one day a merchant passed him carrying bags of sugar. Bando asked the merchant what they contained and he said 'salt,' so when he opened them he found only salt, but on his supplicating Bando it became sugar again. Cotton stalks are not burnt at his shrine and people perform the first tonsure at it. The Nehrás do not smoke.

Phulsawáls.

The Phulsawáls derive their descent from Bechal, a famous warrior, whose four sons were sent in turn to defend the gate (*phulsa*) of a fort, whence the name Phulsawál. They ordinarily worship the goddess Bhairon, and perform the first tonsure of their children at Durga's shrine in the Dahmí *iláqa* of Alwar.

Rahals.

The Rahals also claim Rájpút descent, becoming Jats by adopting widow remarriage. Their ancestor was born on the way (*ráh*) when his mother was taking her husband's food to the field. They wear a *janeo* at marriage, but remove it afterwards, and reverence a *sati's* shrine at Hallotáli in Amloh *nizámat*.

Swanches.

The Swanch clan claims descent from Harí Singh, a Chauhán Rájpút, who lost status by marrying a wife of another tribe. They are found in Báwal.

Sohals.

The Sohals derive their name from Sohal Singh, their eponym.

Ráthís.

Originally Rájpúts, the Ráthís in some way lost status and became Jats. They revere Bando.

The Tokas are of unknown origin. Bhagwán Dás, the saint, was a Tokas and his descendants are called Swámí, but marry among Jats.

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Descriptive.

Other Jat tribes are the Bhullars, Dhaliwáls, Dhillons, Phogáts and Sethas.

POPULATION.

Tribes and
Castes :

Tokas.

Other Jat Tribes.

Mínás.

The Mínás are found in Báwal. They claim descent from Sóngwár Tawári, a Brahman and grandson of Mír Rája Ad. As elsewhere they are habitual thieves, but if a Míná is made *chaukidár* of a village no other Míná will rob it. Hence rise two occupational groups—one of village watchmen, the other of cultivators; and the former will only take daughters from the latter, though they may smoke together. Both have septs named after the place of origin, and in Báwal the *got* found is called Paprí from Paproda in Jaipur. They perform the first tonsure at Rái Sur in that State. At a betrothal contract, a barber, a Brahman and a Ránaks (Hindu Mírásí) are sent to the house of the boy's father. The Ránaks marks a *tilak* on his forehead, getting Rs. 16 as his fee, the Brahman and the Nái receiving Rs. 4 with a curtain and Rs. 3 respectively. *Lagan* is sent shortly after. An auspicious day is fixed by a Brahman and other ceremonies performed. Like all professional thieves the Mínás are devotees of Deví. On all occasions, and even when starting on a raid, they offer her sweetmeats. On the birth of a son they distribute food in the name of Puna, a *sati* of their family, whose shrine is at Mehrat in Jaipur, and the women sing songs. They do not use the first milk of a milch animal until some of it has been given to the *parohit* and offered to the goddess. They do not wear *kanch* bangles as this was forbidden by the *sati*. They eat meat and drink liquor, worship the *pípal* and Sítla. They wear no *janco*.

In Nábha there lives a Muhammadan Jhínwar, the chief votary of Kalú Bhagat and head (*chaudhri*) of all the Jhínwars, both Hindu and Muhammadan, in the State. The occupations of the Jhínwars are very various. Some have now taken to selling *jhatka* goat's flesh, but the Hindu Sultání Jhínwars avoid eating meat so killed. The Nábha Jhínwars claim to be of the Narania group, which does not eat, smoke or intermarry with the Buria group.

The Herís found in Báwal are said to be of equal rank with Chúbrás, and though they do not remove filth, they eat dead animals. They do not take water from the Chúhrá, Dhának, Náik, and other menial tribes, or *vice versa*. They live by hunting and weaving, winnowing baskets and *morhás*. The Herís are divided into an unknown number of *gots*, of which the following 21 are found in this State :—

Herís.

Charan.	Gháman.	Mewal.
Dehahinwál.	Salingia.	Bhata.
Sársut.	Chhandália.	Samelwál.
Rathor.	Sagaría.	Junbal.
Dekhata.	Sendhí.	Dharoria.
Gotála.	Panwál.	Chaharwál.
Ghachand.	Hajipuria.	Gogal.

They worship the goddess Masáni and avoid 4 *gots* in marriage. Re-marriage of widows is practised, and all their ceremonies resemble those of the Dhánaks. Náíks are a branch of the Herís and have the same

CHAP. I. C. *gots*, but each abstains from drinking water given by the other, and they do not intermarry. They also live by making winnowing baskets, etc., and resemble the Herís in all respects.

Descriptive.

POPULATION.

Tribes and

Castes :

Khatíks.

Khatík is a term applied to those who dye goat's skins. The Khatíks are Hindus and are regarded as higher than the Chamárs because they do not eat dead animals, though they use meat and liquor. They say that when the occupations were assigned, Brahma ordered them to live by three things, a goat's skin, the bark of trees and lac, so they graze cattle and dye hides with bark and lac. Chamárs and Chúhrás drink water given by them, while Hindus and Muhammadans do not. Though a menial tribe, their priests are Gaur Brahmans, who officiate in the *phera* and *kiria* ceremonies. They are found in Báwal and claim descent from the Chhatris. Their *gots* are named after the places whence they emigrated, and the Khatíks of Báwal are called Bágriś because they came from Bágár. Those of the Bairiwál, Raswál and Khichí *gots* are numerous and avoid only one *got* in marriage. They also practise widow marriage. They worship Bhairon and Sedh Masání. Their women do not wear a nose ring. They perform the first tonsure ceremony of their children at Hajipur in Alwar, where there is a shrine of the goddess. On marriage they also take the bride and bridegroom to worship at the shrine. Their *gurús* are Nának-panthí Sikhs, and they are subordinate to the Dera at Amritsar, but in spite of this they do not act on the principles of Sikhism. The Khatíks of Phúl and Amloh are Muhammadans, but on conversion they did not relinquish their occupation, and so they are called Khatíks. Men of other tribes joined them owing to their occupation, and hence there are two classes of Muhammadan Khatíks in these *nizámats*, viz., the Rájput Khatíks and the Ghorí Pathán Khatíks. These two classes marry among themselves.

**The Chauba
Brahmans.**

The Chauba Brahmans, who are confined to the Báwal *nizámat*, are of the Mitha branch of the Chaubas. They have the same *gotrás* as the other Brahmans and are divided into 29 *sásans*, viz.—

1. Rajaur.	11. Ratha.	21. Sahana.
2. Pandí.	12. Santar.	22. Rasaniu.
3. Sunghan.	13. Birkhman.	23. Kaskiia.
4. Gadur.	14. Panware.	24. Ganar.
5. Saunsatia.	15. Misser.	25. Vias.
6. Sunian.	16. Kanjre.	26. Jainthia.
7. Koina.	17. Bharamde.	27. Mathriia.
8. Sarohne.	18. Phakre.	28. Jain Satie.
9. Ajme.	19. Mithia.	29. Pachure.
10. Agnaia.	20. Nasware.	

They only avoid their own *sásan* in marriage. The Mithas are generally *parohits* of the Mahájans, Ahirs and Jats, but they also take service. There is also a *sásan* (Mandolia) of the Dube Gaur Brahmans in Báwal.

**The Mahratta
Brahmans.**

Mahratta Brahmans, a relic of the Mahratta supremacy, are still found in the Báwal *nizámat*. The Gaurs were, it is said, constrained by the Mahratta conquerors to consent to intermarry with them. These Mahratta Brahmans first settled here in the Mahratta service and now regard *parohití* as degrading. There are also a few in Charkhí and Dádri in Jínd territory and in the town of Rewári, but they are mainly found in Gwálíor. They use the Hindí and Persian characters, but do not learn Sanskrit or teach it to their children lest they should become *parohits*.

**The Chaur
Brahmans.**

The Chaurásí Brahmans of Báwal *nizámat* call themselves Gaurs, but though they are allowed to drink or smoke from a Gaur's hands, no Gaur will take water or a *hugga* from them. Their origin

is thus described. When Rája Jamnaji summoned the Gaur Brahmins from Bengal, an erudite Rishí, Katayan by name, accompanied them and was chosen, as the most learned of the company, to take the rôle of Brahma on the occasion of a *yaga* or sacrifice. To sustain this part the Rishí had to wear a mask of four faces, whence his descendants are called *Chaurási*, or the four-faced (from the Sanskrit *risa*, a face). They subsequently dissented from the Gaurs on the question of *dakshina* (money given as alms), but it is not known why they are inferior to them, though their numerical inferiority may account for it.

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Descriptive.

POPULATION.

Tribes and
Castes :The Chaurási
Brahmins.

Another group of Brahmins in Báwal is the Hariána, with whom the Gaurs also decline to drink or smoke. They are cultivators, a fact which may explain their inferiority. They are mainly found in Jaipur, Alwar and Bhartpur.

The Hariána
Brahmins.

There are a few Pushkarnas in the town of Báwal, belonging to the Sahwária *sásan*. They engage in no occupation save priestly service in the temples of Puskarjái and assert that they had been specially created by *Brahma* to worship in his temples, and hence they are so named; they do not associate with the Gaurs in any way.

The Pushkar-
nas

The Rájputés are divided into three races (*bans*) Súraj-bansí (solar), Chandar-bansí (lunar) and Agní-kul or Barágh-bansí. Each *bans* is again divided into *khanps*, each *khanp* into *nakhs*, and each *nakh*, it is said, into *gots*. The Agní-kul have four branches, (i) the Solankhí, or '16-handed'; (ii) the Sankhla blowing *sankh* or shell; (iii) the Pramara or Punwár (whose ancestor had no arms); and (iv) the Chauhán, the 'four-handed,' also called the Chatr-bhuj. The eponym of the latter had two sons,—Sikand, whose descendants are found in Báwal, and Bhál, whose descendants inhabit the Bágár.¹ Sikand had 12 sons, each of whom founded a separate *nakh*, thus:—

The Rájputés.

- (1) Alan Deo-jí, eponym of the Chauhán Rájputés in Báwal, founded the Alanot *nakh*.
- (2) Hardal-jí founded the Háda *nakh*.
- (3) Deo-jí founded the Dewara *nakh*.
- (4) Suraj Mal founded the Adsongra *nakh*.
- (5) Bála-jí founded the Balia *nakh*.

The (6) Khenchí, (7) Narman, (8) Bhag, (9) Bargala, (10) Dasotra, (11) Basotra and (12) Kahil *nakhs* are named after his other sons. The Chauháns form an exogamous group. Those of Báwal *nizámat* are Alanot by *nakh* and Bach by *got*, Bachash having been their ancestor. Like Sihand's descendants they worship Asawárá Deví, whose temple is at Samber in Jaipur. Bhál's descendants worship Jibbí Deví of Khandaila. The descendants of Sikand worship Bhargwa Godáwarí Nadi, wear a three-stringed *janeu*, and specially follow the Sham Veda. Every *khanp* of these Rájputés has a tree as its *dhári*, i.e., its members do not cut or use it. Thus the Rájputés of Báwal *nizámat* do not cut the *ása pála* tree. Prior to the period of Rájput supremacy Báwal, including the modern tahsils of Rewárá and Kot Qásim with a part of Jaipur, was ruled by Bhagra, a Jat, whence it is still called Bhigota. The Rájputés of this tract are followers of a Muhammadan saint

CHAP. I, C.

Descriptive.

POPULATION.

Tribes and
Castes :

The Rájputés.

whose shrine is at Nangal Tejú in Báwal. They avoid the use of liquor and use *halál* flesh, but preserve the belief in *satís*. A man may not visit his father-in-law's house unless invited and given a present of ornaments. The *mukláwa* is considered unnecessary when the parties are young. Of the various branches of the lunar race the Badgújar, Kachhwáha and Shaikháwat *khanps* have a common descent. The former claim descent from Lahú, son of Rám and Síta and the Kachhwáha's ancestor was created by Bálmík out of *kush* grass. Kaláji, a Kachhwáha, had a son by the favour of Shaikh Burhán-ud-dín, the Muhammadan saint, and so his descendants are called Shaikháwats. They have 36 *nakhs*, including the Ratnáwat (descendants of Boairon-jí), Dunáwat, Chandáwat and Kachhrolia, of which the first is found in this State, though only in small numbers. Ratnáwat women do not use the spinning wheel or grind corn, and the men would rather starve than eat flour ground by their women. Those who do so are excommunicated. All the Shaikháwats are followers of Shaikh Burhán-ud-dín, whose shrine is at Jaipur. They bind a skin round a child's waist and only use *halál* flesh according to the Shaikh's behests. Kachhwáhas and Shaikháwats do not intermarry, being the descendants of one ancestor. The Badgújars now marry with the Kachhwáhas, but not so the Shaikháwats. This used not to be the case, but since they migrated to Rájputána it has been the custom. A Kachhwáha chief set the example by marrying a Badgújar girl whom he met when hunting a tiger. Lunar branches found in this State are the Jádú and Tunwár Rájputés. The former are descended from Jáddú, one of the five sons of Rája Jajátí, 5th in descent from the moon. They have a number of *nakhs*, of which the Muktawat (so called because Srí Krishan, their ancestor, wore a *mukat* or crown) is found in this State. They are disciples of Atrí, from whom their *got* is derived, and avoid marriage with the Bhattís, who are a branch of their tribe. Tarís, the ancestor of the Tunwárs, was the second son of Rája Jajátí; they are again divided into *nakhs* and *gots*, though Jáddú and Tunwár descend from a common ancestor, yet they intermarry with one another, but Tunwár and Jatús do not intermarry. Once a Tunwár Rája had a son who was born with long hair and the *pandits* warned him that the boy endangered his life, so he was abandoned in the desert. A Láta Brahman, however, declared that the birth was auspicious to the Rája, so he had the child traced. He was found sheltered by a hawk's (*chíl*) wings; one of the followers of the Rája threw an arrow at the bird, it flew away, and at the place where it alighted a temple was erected to the bird as the goddess *Chila*. The boy was named Játú or 'long-haired,' and his descendants avoid killing a *chíl* and worship the goddess. Their special *parohits* are Brahmans of the Láta *got*. Rájputés pride themselves in the title of Thákur. Those born of slave girls are said to be of the Suretwál *got* and are also called Dároghas. Unlike other Hindus, Rájput women often wear blue cloths, but they do not wear *kanch* or silver bracelets, only ivory ones. The women avoid flesh and liquor, but not so the men. They will take water from the skin of a Muhammadan *sagqá* or water-carrier. Marriage is consummated without waiting for the *mukláwa* and sometimes the pair meet in the house of the girl's parents. The bride is not sent back to her home three or four days after the wedding, and she is not allowed to visit her parents until the *bhora* ceremony has been performed, which takes place some time after the wedding. But a wife goes to her parents' house for her first confinement. Early marriage is no longer practised.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

THE general conditions under which agriculture is carried on in the Phúlkián States have been described in the Patiála and Jínd Gazetteers,¹ and need not be recapitulated here. The three States are so closely connected geographically and racially that what has been said of the Sangrúr tahsíl of Jínd holds good of the Amloh and Phúl *nizámat*s of Nábha, while the Báwal *nizámat* of Nábha which lies on the confines of Rájputána shares all the characteristics of the Dádri tahsíl of Jínd and the Nárnaul *nizámat* of Patiála.

As to soils little more need be said. *Dakar*, *rauslí* and *bhud* are the prevailing soils. In Amloh *nizámat* stagnant water is found lying on *kallar*, a hard soil impregnated with soil which grows little or nothing when it is dry, but produces a good crop of rice where the water lies. In *nizámat* Amloh and Phúl cultivated land is called *bhendar*, waste being called *banna* or *maira*, well-land *senjú* and *báráni márú*.

Little attention is paid to rotation of crops. Certain sequences however are observed—sugarcane and cotton always succeed one another.² Wheat is sown either in land which has lain fallow for six months or in land which has just borne a maize crop. The idea is that the manure which is indispensable to a good crop of maize has not been exhausted and will help to raise a wheat crop. In the Jangal gram is sown after maize and *vice versa*.

Manure is indispensable to several of the most valuable crops. Sugarcane needs all the manure it can get, as much as five bullock carts, or about 100 maunds a *biṣha*, being given. For cotton the ground is manured before sowing and the seeds themselves are wrapped in cow-dung. Maize is always sown on manured land. Wheat is manured as soon as it appears in the blade. Rapeseed is often sown in manured land, but manure is not indispensable to it. Tobacco is said to need as much manure as maize. Vegetables generally get both water and manure.

The proportion of the population engaged in or dependent upon agriculture is shown in Table 17 of Part B. In point of fact the State is entirely agricultural. Well-to-do farmers have their own permanent farm servants, and need no assistance from outside. Poorer men take partners or employ field labourers at harvest-time. Partnerships are common in Phúl, rare in Amloh, and unknown in Báwal. In Phúl the generality of cultivators are unable to cope with the work unaided. In Amloh, a country of wells, men have shares in a well and cultivate their own holdings when their turn for the water comes. The same system obtains, though to a smaller extent, in Báwal.³

There is no particular class of field labourers in this State, but general labourers are employed for cutting the harvest by the *zamíndárs*. The wages of labour are given in Table 25 of Part B.

Sugarcane and cotton are the most important crops on irrigated land, though the actual area under wheat is three times that of cane and cotton combined. The canal lands of Phúl are largely sown with cane and maize in the kharíf and wheat in the rabí. Amloh, though it has little canal irrigation, has many more wells than Phúl and grows equally good crops. The best cane, however, is grown in Phúl. Báwal which has little irrigation grows mainly kharíf crops and rabí crops needing little water such as gram and *sarson*, but if the winter rains are favourable, a fair wheat crop is raised

CHAP. II, A. Economic.

AGRICULTURE.

General
agricultural
conditions.

Soils.

Rotation of
crops.

Manure.

Population en-
gaged in agricul-
ture.

Field labourers.

Principal
staples.

¹See above, pages 93 and 263.

²This is in contrast to the custom in Patiála, where cane and cotton are never allowed to succeed one another (see above, page 98).

³For agricultural partnerships see Patiála Gazetteer, page 99.

CHAP. II. A.	in Báwal. The best wheat is grown in Phúl. On unirrigated land in all three tahsils <i>jowár</i> , <i>mung</i> , <i>moth</i> , gram, cotton, <i>gowára</i> , etc., are largely grown.
Economic.	
AGRICULTURE.	Various sorts of cane are grown in the State. The best is called <i>chan</i> ; it is red in colour and grows to a greater height than the other varieties, and the knots are further apart. The juice is sweeter and the cane gives a larger yield. <i>Dohlú</i> is a yellow cane with close knots, yielding less juice than <i>chan</i> , but more than the third variety, <i>ghorrú</i> , which is hard, full of knots and generally inferior. Cane covers 2 per cent. of the cultivated area.
Principal staples.	
Sugarcane.	
Cotton.	Cotton, which covers the same area, is generally sown on well-lands, and especially on <i>niáichálú</i> , as it needs manure as well as water. Cotton is generally uniform in kind and quality, but in some parts of <i>niámat</i> Phúl <i>málágiri</i> cotton is sown.
Maize.	Maize accounts for 7 per cent. of the cultivation. It is not grown in Báwal tahsil as it needs plenty of water. Two kinds of maize are sown here,—the white and the yellow. The yellow produces a sweeter grain. The best maize is grown in Phúl.
Wheat.	Wheat is grown on 15 per cent. of the cultivated area. In Báwal, where it is called <i>gehún</i> , it is sparingly sown, as the rainfall there is scanty and uncertain. The Phúl <i>niámat</i> has rain enough to grow wheat on <i>báraní</i> soil, but in Amloh it is generally grown on well-land. Very little wheat is eaten by the <i>samíndárs</i> themselves as it fetches a good price. Red wheat is the only kind known in Báwal, but better varieties are sometimes tried in Phúl and Amloh.
Barley.	Barley takes the place of wheat in Báwal, where the few wells there are devoted to its cultivation: 8 per cent. of the total area cultivated is under barley.
Sarson.	<i>Sarson</i> is grown on 2 per cent. of the cultivated area—a large percentage for this crop. It is grown entirely for sale either in the form of oil or seed. It does best on virgin soil, and hence it is always the first crop to be sown on newly cultivated land.
Jowár.	<i>Jowár</i> is grown throughout the State, and comprises nearly 10 per cent. of the cultivation. It is never grown on <i>khud</i> lands. <i>Jowár</i> is largely grown as fodder (<i>charri</i>), but land, which used to yield good <i>jowár</i> crops, is said to have become less productive since canal irrigation was introduced, canal water apparently lessening the fertility of the soil.
Bájrú.	<i>Bájrú</i> is the staple crop of the dry lands of Báwal, and is grown on 20 per cent. of the cultivated area of the State. It is grown in Phúl, but hardly at all in Amloh, where the land is too fertile to be wasted on <i>bájrú</i> . In Báwal it forms the principal food of the people, and to a less extent it is eaten in Phúl. <i>Bájrú</i> is sometimes sown mixed with <i>mung</i> and <i>moth</i> .
Gram.	Gram (<i>chola</i>) does well on sandy soil and accounts for 16 per cent. of the total cultivation. It is grown in all three tahsils.
Pulses.	Pulses— <i>mung</i> , <i>másh</i> , <i>moth</i> , etc.—are chiefly grown for cattle.
Tobacco and vegetables.	Tobacco covers 155 acres in the State. It is transplanted in Phágan and cut in Jeth. It requires frequent watering and as much manure as maize. Brackish water is good for it. Vegetables are grown chiefly in towns by Aráíns and other market gardeners. Onions and carrots, however, are sometimes grown in villages as the <i>samíndár</i> is fond of them and carrots are very good for cattle. Carrot seeds are used medicinally. Carrots cover nearly 1 per cent. of the total cultivation. Onions are transplanted, watered and manured much in the same way as tobacco. Sometimes canaway (<i>ajmain</i>) and carrots are sown between rows of onions. Garlic (<i>lahson</i>) is sown in towns, but rarely in villages as the people do not care for it.
Acreage of principal crops.	The acreage of the principal crops is shown in the following statement:—

Statement showing the acreage of the principal crops.

KHARIF.			RABI.		
	Irrigated.	Unirrigated.	Total.		Total.
Sugarcane	...	...	6,550	Wheat	39,402
Maize	...	...	18,066	Barley	21,323
Cotton	...	...	5,600	Gajdh (mixed wheat and gram).	3,941
Gowár	...	...	1,567	Berra (mixed wheat and barley).	2,986
Charri	...	...	3,302	Gram	11,608
Báirá	...	...	1,136	Sarson (rapeseed)	1,680
Mung, moth, másh, chamála and gomára.	2,351	39,651	42,002		
Hemp or san	653	20	673		

CHAP. II. A.
Economic.
AGRICULTURE.
Principal crops.

CHAP. II, A.

Economic.

AGRICULTURE.

Land alienation.

When the crops appear above the ground they are fenced round in Amloh with branches of *kikar* or *ber*. In Báwal hedges are made of a kind of reed called *pála*. Fencing is almost unknown in Phúl.

The Nábha State was in advance of the rest of the province in imposing restrictions upon the alienation of agricultural land to the non-agricultural classes. In 1889 A. D. the Khatrís, Brahmans and trading classes, who were not themselves cultivators, were forbidden to acquire land by mortgage or purchase, only cultivators (*kúshkár*) being authorised so to acquire land. In 1892 a further amendment was introduced, by which alienation was only permitted within the caste (*gaum*) to which the alienor belonged, alienation to a person of another caste (*ghair-kuf*) being prohibited. Existing mortgages were maintained. The alienation of land to any person not resident in the State was also prohibited in 1874, except on the condition that security was furnished that the alienee would take up his abode in the State.

Agricultural
stock.
Table 22 of
Part B.
Horses.

Few horses or ponies are reared in the State, though some are raised in Phúl *nizámat* and sold at the cattle fairs. The horses of the Jangal tract used to be well known for their strength, but the breed has degenerated. The State maintains stallions in this *nizámat* at Phúl and Lohat Badí.

Sheep and goats.

Sheep are of less value than goats because their milk is not useable. Goats yield up to four *sers* of milk and their price has risen from Rs. 2 or Rs. 3 to Rs. 7 or Rs. 8, owing to the increasing trade in these animals. The goats of Báwal are superior to those of the other *nizámats*, because there is ample fodder in the reeds (*pála*) on which goats chiefly live in that *nizámat*.

Camels.

Camels are kept largely in *nizámats* Phúl and Báwal, because in those tracts they are used for ploughing and for the transport of grain, the nature of the country preventing the use of carts.

Fowls and pigs.

Fowls and pigs are only kept by Chúhrís, who prize the latter animal and usually make presents of it instead of a camel or horse at a wedding. The value of a pig is as much as Rs. 9 or Rs. 10, but there is no attempt to feed the animals and they are left to forage for themselves on the outskirts of the villages and towns.

Diseases of
cattle.

Disease carries off large numbers of cattle. When cattle fall ill the owners resort to charms (*tona*) instead of regular treatment. Some of the commoner diseases and native methods of treating them are described below:—

Gal ghotua—Swellings in the throat: for this the cattle are given hot *ghí* and milk, and the swellings are cauterised with a hot iron.

Chhawar—Pains in the ribs, accompanied by difficulty in breathing. Cows are branded on the flank, while buffaloes are rubbed with *ajwain* and salt.

Rora or *khuri*—Foot and mouth disease. The feet are bathed with hot oil, preferably oil in which a lizard has been boiled. Meantime boiled rice is offered to some god.

Sondi.—This is an insect that lives in *charrí*, which is said to be fatal to cattle if they eat it. The disease is speedily fatal, but if the animal should linger, ashes are dissolved in water and given it to drink.

Chapla—Is a blister on the palate, caused usually by eating sharp stalks. *Ghí* is rubbed on the place.

Chapka—Spittle trickles from the animal's mouth and his strength goes. A mixture of *gúr* and *ajwain* is given.

Mūk or diarrhoea—Barley flour mixed with water is given.

Lakwa is a form of paralysis. Spirits are poured down the animal's throat.

CHAP. II, A.

Economic.

AGRICULTURE,

Diseases of cattle.

Cattle fairs.

The table in the margin shows the principal cattle fairs held in the State. The two fairs in *nizāmat* Phúl are attended by people from the other States and Ferozepore, Ráwalpindi, Julundur and other Districts. Bullocks are mostly sold, but cows, camels and ponies also change hands.

	Date.	Animals sold.	Value in rupees.
Nábha	Kátik 2nd	11,000	22,000
Amloh	Asauj 28th to 9th Kátik.	11,000	23,000
Phúl	Phágan 1st to 12th	1,050	42 023
Jaito	Phágan 19th to 30th	11,383	5,00,000
Mahásar	Chet <i>badí</i> 1st to 15th	...	3,00,000
Ditto	Asauj <i>badí</i> 1st to 15th	...	...

As many as 30,000 people attend the fair at Jaito, but that at Phúl is only visited by a fifth of that number. Rewards are given to the biggest purchasers and to those dealers who exhibit the best bred animals. The State also supplies food to the wrestlers who attend and awards prizes to them. *Sunchí pakhi* is also played. The two fairs in *nizāmat* Amloh, at Nábha and Amloh itself, are each attended by about 5,000 people. They resemble those of the Phúl *nizāmat* in all respects. The two fairs at Mahásar in *nizāmat* Báwal are very ancient institutions. Bullocks in large numbers are sold, some Rs. 3,00,000 changing hands yearly at the two fairs. The State levies a toll of 6½ annas on every animal sold. About 1,000 people attend each fair.

Amloh *nizāmat* is irrigated largely by wells, but partly also by canals. Phúl has no wells, but more canal-irrigation than Amloh. Báwal has no canals and very few wells. The percentage of irrigation on the cultivated area of the three *nizāmats* is shown in the margin.

Phúl	...	35
Amloh	...	67
Báwal	...	21

Irrigation.

The Sirhind Canal irrigates part of the State. Its construction was sanctioned in 1870, and it was divided into 100 shares of which Nábha owns 3,168. The State contributed Rs. 12,71,713 up to the end of the year 1902-03 towards the cost of construction. The canal was formally opened on the 24th November 1882. The main channel serves two branches belonging to the British Government, *viz.*, the Bhatinda and Abohar Branches, which flow through the Phúl *nizāmat*, and Feeder No. 1, which supplies 36 per cent. of the total water to the Phúlkián States. Of this 36 per cent. Nábha owns 8·8 per cent. This feeder runs from Manpur to Bhartála, where it divides into two branches, (i) the Kotla Branch irrigating lands in *nizāmat* Phúl, and (ii) Feeder No. 2 irrigating the Amloh *nizāmat*. This feeder No. 2 on reaching the Rothí bridge is divided into two branches,—(i) Feeder No. 3 and (ii) the Ghaggar Branch; but though these branches pass through the State they do not irrigate any of its villages. Feeder No. 3 is that which goes to Patiála and the Ghaggar Branch is that which flows south of the capital of the State at a distance of one mile. The

Canals, *ráh* *báhás*, etc.

CHAP. II, A.

numbers of feeders and *rājābhās* in the State are given below :—

Economic.

AGRICULTURE.

Irrigation.

Feeders and
rājābhās.

Serial No.	Branches.	<i>Rājābhās</i> .	Total number of minors.	Number of minors.	<i>Nizāmat</i> .
1	Kotla Branch (<i>nizāmat</i> Phúl).	Dhanula ...	4	1 to 4	<i>Nizāmat</i> Phúl.
2	Ditto	Uplí ...	4	1 to 4	Ditto.
3	Ditto	Badhar ...	4	1 to 4	Ditto.
4	Ditto	Bander ...	1	1	Ditto.
5	Ditto	Pednī Kalán ...	1	1	<i>Nizāmat</i> Amloh.
6	No. 2 Feeder (<i>nizāmat</i> Amloh).	Nábha ...	2	1 to 2	Ditto.
7	Ditto	Rothí ...	3	1 to 3	Ditto.
8	Ditto	Kotlí ...	3	1 to 3	Ditto.
9	Ditto	Molugwára ...	7	1 to 7	Ditto.

When water in Feeder No. 2 first reached the Rothí bridge, a meeting was held there at which His Highness the Rāja was present.

The following statement shows the irrigated area, receipts and expenditure in connection with the canal :—

Year A. D.	IRRIGATED AREA IN <i>pakká bighas</i> .			Receipts.	Expenditure.
	<i>Nizāmat</i> Phúl.	<i>Nizāmat</i> Amloh.	Total.		
1886-87	8,348	2,211	10,559	Rs. 4,911	Rs. 1,21,497
1887-88	11,191	3,105	14,296	4,828	67,864
1888-89	9,883	2,866	12,779	37,369	66,222
1889-90	13,190	2,912	16,102	41,724	30,325
1890-91	24,761	5,069	29,830	69,000	52,699
1891-92	29,433	3,395	32,828	70,741	28,218
1892-93	15,381	3,083	18,464	44,602	18,603
1893-94	16,928	4,188	21,116	48,569	25,739
1894-95	15,572	2,726	18,298	45,169	32,402
1895-96	36,209	7,213	43,422	45,018	24,533
1896-97	51,157	11,507	62,664	95,858	23,929
1897-98	44,499	21,331	65,830	1,37,013	46,448
1898-99	41,937	9,947	51,864	1,06,591	32,977
1899-1900	44,337	17,150	61,487	1,47,170	51,065
1900-01	29,374	8,514	37,888	92,277	35,197
Total ... ..	...	...	...	10,26,841	6,57,718

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

Flour mills.

There are two falls, one at Thúi, a height of ten feet, and the other at Harígarh, a height of eight feet. The former is at mile 4 ÷ 2505 of the Ghaggar and the latter at mile 37 of the Kotla Branch respectively. At these two places there are two flour mills, each with 10 mill-stones. These were constructed at the request of the Nábha State. Rs. 18,739 were spent on the Thúi mill and Rs. 15,849 on that at Harígarh mill. The State receives interest on this sum from Government at the rate of Rs. 6-8-0 per cent. per annum. The State, on the other hand, pays rent to Government quarterly according to the average auction rates of similar mills in the Sirhind Canal Circle of the mills. The leases of the mills are auctioned every year by the State.

The Northern India Canal Act is in force as regards the canal revenue. Cases of trespass, etc., on the canal within Nábha territory are dealt with by the State officials.

Canal law.

Sixty-two villages in *nizámat* Phúl are irrigated by the Abohar and Bhatinda Branches, which belong to the British Government. The distribution of water is managed by the State *patwáris*, who also collect the water-rates on behalf of the British Government. The receipts less 5 per cent. for collection, etc., are remitted half-yearly to the Ludhiána treasury. The following statement shows the *rájbahás* with their length and the State villages irrigated by them.

Villages irrigated by British *rájbahás*.

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Economic.

AGRICULTURE.

Irrigation.

British *rājābhās*
irrigating State
villages.

Statement showing British *Rājābhās* irrigating Nabha State villages and their length in the State.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN THE STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.			REMARKS.
	From	To	Difference of length.	Total length.		Kharif.	Rabi.	Total.	
	Miles, Feet	Miles, Feet.	Miles, Feet.	Miles, Feet.					
<i>Sehna Major Distributary.</i>									
Direct "	14 1,100	14 1,645	0 545						
Do. "	14 3,537	15 4,242	1 685						
Do. "	15 4,732	16 395	0 663						
Do. "	16 1,588	16 3,765	0 2,177						
Do. "	16 3,985	16 4,229	0 244						
Do. "	16 4,452	17 816	0 1,364						
Do. "	17 4,540	18 4,768	1 228						
Do. "	19 1,758	19 3,400	0 1,642						
Do. "	20 1,777	20 2,756	0 979						
Do. "	21 13	21 971	0 958						
				3 4,485	1	...	**	609	

Name of Division.

Division.

[illegible]

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

British *rājdhās*
Irrigating State
villages.Statement showing British *Rājdhās* irrigating Nabha State Villages and their length in the State—continued.

NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN THE STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.			REMARKS.
	From	To	Difference of length.	Total length.		Kharif.	Rabi.	Total.	
	Miles, Feet.	Miles, Feet.	Miles, Feet.	Miles, Feet.					
<i>Bhadiner Major Distributary—concluded.</i>									
Minor No. 6	Head.	Tail.	4 2,000	4 2,000	3	...	...	612	
Do. No. 7	Do.	3 2,218	3 2,218	3 2,218	3	...	...	802	
Do. No. 7 Branch	Do.	Tail.	1 3,000	1 3,000	2	...	...	419	
Do. No. 8	Do.	4 1,040	4 1,040	4 1,040	2	...	...	830	
Newar Branch	6 3,750	8 2,260	1 3,510	1 3,510	2	...	...	678	
Minor No. 3 Branch	1 2,043	1 4,000	0 1,957	0 1,957	1	...	...	259	
Do. No. 4 do.	Head.	Tail.	2 3,000	2 3,000	2	...	...	926	
Do. do. do.	0 573	4 500	3 4,927	3 4,927	3	...	...	1,482	
Total	...	...	...	43 3,664	...	...	...	9,489	

Name of Division.

DIVISION—continued.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

British *rdjbáhdás*
irrigating State
villages.

Statement showing British Rájbháás irrigating Nábha State villages and their length in the State—continued.

NAME OF DIVISION.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN THE STATE.					Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.			REMARKS.
		From	To	Difference of length.	Total length.	Kharif		Rabi.	Total.		
	<i>Phil Major Distributary</i> .—concluded.										
	Minor No. 3	Head.	Tail.	5 3,500	5 3,500	3	...	...	1,239	
	Do. No. 4	Do.	Do.	4 1,000	4 1,000	3	...	...	1,242	
	Do. No. 5	Do.	2 2,700	2 2,700	2 2,700	2	...	...	543	
	Do. No. 6	Do.	0 3,549	0 3,540	0 3,540	1	...	...	116	
	Mehrāj Branch	Do.	0 1,830	0 1,830	0 1,830	2	...	...	...
	Total	...	...	...	21 1,794	...	...	...	5,541	
	Total Bhatinda Division	...	...	...	97 3,948	31	...	...	21,423	

Jaitu Major Distributary	...	6	1,720	8	4,590	2	2,870	5	2,340	19	5,023	6,848	11,871	Proposal to abandon this wide Superintending Engineer's No 356, dated 18th February 1904.
Do.	...	9	1,280	12	750	2	4,470	3	1,000	...	...	...	...	...
Minor No. 1	...	Head.	...	3	1,000	3	1,000	3	1,000	...	...	...	...	...
Rāota Major Distributary	...	8	2,163	11	3,465	3	1,302	9	4,432	...	...	...	...	...
Do.	...	25	2,840	32	970	6	3,130	4	0	...	...	...	...	...
Minor No. 3	...	Head.	...	4	0	4	0	0	0	...	...	...	...	...
Do. No. 4	...	Do.	...	0	2,438	0	2,438	0	2,438	...	...	...	...	...
Do. No. 5	...	Do.	...	3	300	3	300	3	3,000	...	...	...	...	...
Rāowāla Water-course	...	0	580	1	1,000	1	420	1	420	...	...	...	...	...
Minor No. 6	...	Head.	...	4	2,905	4	2,905	4	2,905	...	...	...	...	...
Māri Major Distributary	...	20	540	21	1,925	1	1,385	1	1,385	...	...	...	...	...
Minor No. 8	...	5	2,280	8	596	2	3,316	2	3,316	...	...	...	...	...
Total Ferozepore Division	...	...	...	...	...	...	...	36	1,236	19	5,023	6,848	11,871	...
<i>Bhatinda Branch.</i>														
Maholi Minor	...	0	4,700	6	2,000	5	2,300	5	2,300	4	...	...	1,310	...
Delon Major Distributary	...	17	3,000	(to tail) 21	2,940	4	2,940	4	2,940	...	...	...	...	...
Rāikot do.	...	Head.	...	2	2,911	4	3,119	4	3,119	3	...	...	336	...
Minor No. 1 Rāikot Distributary.	...	30	3,030	32	3,238	5	3,000	5	3,000	5	...	...	1,110	...

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

British *rājāhāds* irrigating State villages.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

British *rājābhās*
irrigating State
villages.

Statement showing British *Rājābhās* irrigating Nabha State villages and their length in the State—concluded.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN THE STATE.				Number of villages irrigated	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.			REMARKS.
		From	To	Difference of length.	Total length.		Kharff.	Rabi.	Total.	
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.					
	<i>Bhatinda Branch—concluded.</i>									
	Kal's Major Distributary ...	Head.	1 2,160	1 2,160	1 2,160	1	...	...	368	
	Kalián do. do. ...	Do.	2 50	2 50	2 50	1	...	...	381	
	Total Ludhiána Division ...	...	...	...	19 629	12	...	...	3 505	
	GRAND TOTAL ...	...	...	...	153 813	62	...	...	36,799	

LUDHIANA DIVISION—concluded.

In Amloh water is found 26 feet below the surface. The Persian wheel or *harrat* is the commonest apparatus, and is calculated to irrigate a maximum of ten *bighas* per wheel. Over 26 per cent. of the total area of this tahsíl is irrigated by wells. In Phál the little well irrigation there is done by the rope and bucket or *charsa*. Only 2 per cent. of the cultivation is irrigated from wells, and the water-level varies from 50 to 150 feet below the surface. In Báwal water is generally found 75 feet down, and the rope and bucket is consequently more in use than the Persian wheel. 7 per cent. of the cultivation in Báwal is irrigated from wells. The cost of a well may be roughly estimated at Rs. 1,000. The statements following show the number of wells, and the depth at which water is found.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

Charsas and
harrats.

Statement showing the number of charsas

1	2	3	4	5	6	7	8	9
Name of nisámal.	NIAL.*				KHALAS.*			
	Wells with one charsa or one harrat.	Wells with two charsas or two harrats.	Wells with four charsas or four harrats.	Total.	Wells with one charsa or one harrat.	Wells with two charsas or two harrats.	Wells with four charsas or four harrats.	Total.
Phúí ...	81	130	32	243	26	13	...	39
Amleh ...	663	402	...	1,065	1,582	738	...	2,320
	Charsas 266	Charsas 38	...	Charsas 304	Charsas 555	Charsas 65	...	Charsas 620
	Harrats 397	Harrats 364	...	Harrats 761	Harrats 1,027	Harrats 673	...	Harrats 1,700
Báwal ...	118	210	33	361	318	336	41	695
Total ...	862	742	65	1,669	1,926	1,087	41	3,054
	Charsas 465	Charsas 378	Charisa ...	Charsas 908	Charsas 899	Charsas 414	Charisa ...	Charsas 1,354
	Harrats 397	Harrats 364	...	Harrats 761	Harrats 1,027	Harrats 673	...	Harrats 1,700

* NIAL means the manured land round the

(rope and bucket) and harrats (Persian wheel).

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

Charsas and
harrats.

10	11	12	13	14	15	16	17	18
TOTAL.				DEPTH OF WELL TO WATER-LEVEL.				
Wells with one charsa or one harrat.	Wells with two charsas or two harrats.	Wells with four charsas or four harrats.	Total.	Depth to water.	Average cost of well.	Number of pairs of bullocks.	Average area irrigated	
							Per one charsa or harrat.	Per one well.
107	143	32	282	50 to 150 feet.	Rs. 300 to Rs. 1,400.	4 pairs of bullocks	10'6	10
2,245	1,140	...	3,385	25	Rs. 300 to Rs. 350.	...	11	14
Charsas 824	Charsas 103	...	Charsas 924	From 102 to 112 feet.	...	Four pairs of bullocks to a charsa.	...	...
Harrats 1,424	Harrats 1,037	...	Harrats 2,461	...	...	Two pairs of bullocks to a harrat.	...	...
436	546	74	1,056	From 102 to 112 feet.	From Rs. 800 to Rs. 1,200.	4	7	18
2,783	1,829	106	4,723	...	...	...	9	14
Charsas 1,364	Charsas 792	Charsas ...	Charsas 2,262	...	...	...	...	...
Harrats 1,424	Harrats 1,037	...	Harrats 2,461	...	...	...	...	...

village site; khālas means the rest.

CHAP. II, B.
Economic.

AGRICULTURE.

Irrigation.

Wells.

Statement showing the depth of wells to the water-level and the depth of water in a well and the average area irrigated by wells.

Serial No.	Name of <i>parganas</i> .	Average depth to water.	Depth of water.	Average area in <i>bighas</i> irrigated by a well.
1	Phúl	124	44	4
2	Dhanaula	70	24	13
3	Lohat Badí	26	24	20
4	Diáiputa	89	17	4
5	Jaitu	125	25	4

Section B.—Rents, Wages and Prices.

Tenants
and rent.

Table 18 of Part B shows the extent of the cultivated area. Of

	Total area in <i>bighas</i> <i>khám</i> .	Per cent.
By occupancy tenants...	59,736	9.66
By tenants at-will ...	91,186	14.8
By tenants paying no revenue who hold land on <i>dhamarth</i> or in lieu of service ...	2,032	0.32

the total area of the State 24.75 per cent. is held by tenants, as shown in the margin. The remaining 465,023 *bighas* or 75.25 per cent. of the total area is held by self-cultivating proprietors.

Land is generally leased on the *Námání* (about 15th June or Jeth *sudí ikádshí*) either on payment of (1) *batái*, at various rates; (2) cash, also at various rates; or (3) *sabti* rents.

Batai.

Batái is levied thus: when the grain has been threshed out the tenants notify the owner and pay the *kamins'* dues out of the heap in his presence. The remainder then is divided into shares, the grain in pitchers, and the straw in *punds* (head-loads). *Batái* varies from $\frac{1}{2}$ or $\frac{1}{3}$ rd to $\frac{2}{3}$ ths or $\frac{1}{4}$ th. *Batái* is rarely taken in the *Báwal nizamát*; when taken the rate is usually $\frac{1}{3}$ rd and only the grain is divided, but not the straw, which belongs to the tenant. *Batái* is largely paid by tenants-at-will, occupancy tenants generally paying in cash. Half *batái* is common in *nizamát* Phúl and $\frac{1}{3}$ rd or $\frac{2}{3}$ ths in *nizamát* Amloh.

Cash rents.

Cash rents are realized in four ways—

- (1) Some tenants only pay the State revenue to the landlord.
- (2) Some, in addition to the revenue, pay a cash rent to the landlord.
- (3) Others pay a fixed lump sum as rent.
- (4) Others pay a fixed cash rent per *bigha* or acre.

Most of the tenants in *nizámat* Báwal pay cash rent either in a lump sum (*chakota*) or at a fixed rate per *bigha* or at revenue rate without *málikána*. Most tenants in the Phúl and Amloh *nizámats* pay a fixed *málikána* besides the State revenue, but no such tenants are to be found in Báwal. Cash rent realized according to the kind of crop is called *sabti*, e.g., the proprietor realizes rent at fixed cash rates on tobacco, onions, etc. The tenants who pay no revenue are those who hold land in *dharmarth* or *sankalp* from the owner or in lieu of service. The rents for the best lands in Amloh and Báwal per *bigha khám* are as follows:—

Nizámat Amloh—

Rs. A. P.

Irrigated	3	8	0
---------------	-----	-----	-----	---	---	---

Unirrigated	1	0	0
-----------------	-----	-----	-----	---	---	---

Nizámat Báwal—

Irrigated	5	0	0
---------------	-----	-----	-----	---	---	---

Unirrigated	2	0	0
-----------------	-----	-----	-----	---	---	---

Inferior lands are rented at the following rates per *bigha khám* :—

Amloh—

Rs. A. P.

Irrigated	1	0	0
---------------	-----	-----	-----	---	---	---

Unirrigated	0	6	0
-----------------	-----	-----	-----	---	---	---

Báwal—

Irrigated	2	0	0
---------------	-----	-----	-----	---	---	---

Unirrigated	0	6	0
-----------------	-----	-----	-----	---	---	---

Section D.—Mines and Minerals.

The State possesses no minerals of importance. The stone mines at Kánti hill in *nizámat* Báwal produce a little copper ore, but experience has

CHAP. II, F.
Economic.

Mines and
minerals.

shown the cost of working to be prohibitive, and mining has been abandoned. The stone of a quarry in *nizamat* Bawal is extensively used in building. It is subject to a State tax of annas 4 per 100 maunds. A kind of stone called *sili* is found in the Behali hills, which is seen at its best in many State buildings, and its use has increased during the last few years. *Kankar* mines are found in several villages. It is largely used in building and in metalling roads, and is also exported in considerable quantities by contractors. Two villages—Chahilán and Lakha Singhwála in *nizamat* Amloh—produce stone-*kanka*, slabs of which are said to weigh two maunds, and measure 2' x 1½'. Saltpetre is found more or less throughout the following villages:—

Nizamat Amloh—*Kol*, *Bazidpur*, *Galdati*.

Do. Phul—*Dhela Kangar*, *Jalal* and *Dabri Khona*.

Section E.—Arts and Manufacture.

Manufactures.

The State is entirely agricultural. Arts and crafts only exist to supply local needs. The Amloh *nizamat* has a local reputation for *ghabriun* and *susi*. *Daris* are made in the towns of Amloh and Nabha, but they are sold locally, neither their quality nor their quantity warranting any attempt to export them. There is a cotton-ginning factory at Nabha town, and the cotton when ginned is exported to Ambala. A cotton press has also been erected recently at Govindgarh.

Ginning
factory.

Press.

There is a press called the Durga Press at Nabha. It prints, in Gurmukhi and Urdu, State papers and Gurmukhi books, but not books for sale.

Section F.—Trade.

Grain.

The State exports grain in considerable quantities, and its administration has established markets at Jaitu, Phul, Nabha and Bahadur Singhwála, the largest being that at Jaitu, under the supervision of a special officer called the Afsar Mandi at each place. This officer, with the aid of the *chaudhris* of the *mandi*, decides all cases, civil and criminal, which arise in the market. These places are all on the Rajpura-Bhatinda line, except Jaitu, on the North-Western Railway between Bhatinda and Ferozepore and Bahadur Singhwála in the Ludhiana-Dhuri-Jakhal line. Market places have been constructed at each of these stations by the traders, the State providing sites on favourable terms and exempting the marts from tolls (*zakat*) for a certain period. Besides grain, *gur*, *shakar* and cloth are also brought into these *mandis* for sale. The export of raw cotton has, however, been diminished by the establishment of a cotton mill at Nabha near the railway station, and cotton is here made, ginned by machinery and then exported, chiefly to Ambala.

Oil.

The amount of oil manufactured in the State is insufficient, although *sarsan* is grown and exported on a considerable scale. The State administration has, however, established a steam oil-press at Jaitu.

Section G.—Means of communication.

CHAP. II, G.

Economic.

MEANS OF COMMUNICATION.

The State contains 73 miles of metalled and 35 of unmetalled roads. The metalled roads are—

Roads.

1. Nábha-Patiála—12 miles: much used by carts and *ekkas*, though most of the traffic goes by the railway.
2. Nábha-Kotla—18 miles—see Patiála Gazetteer, page 134.
3. Nábha-Khanna—24 miles: passes through the head-quarters of *nizámat* Amloh and Bhádson *thána*, and joins the Grand Trunk Road at Khanna.
4. Amloh-Govindgarh—5 miles: first constructed when the railway station was at Jastrán. After the station was closed, the *ekka* traffic greatly decreased, but carts, etc., continued to use it.
5. Nábha-Thuí Canal water mill—3 miles.
6. Dhanaula-Barnála railway station—6 miles
7. Phúl, approach to railway station—4 miles.

The following are the unmetalled roads:—

1. Báwal-Kanína—32 miles.
2. Báwal-Bír Jháhna—3 miles.

The State contains no *dák* bungalows, but there are old fashioned *saráis*. *saráis* at (1) Nábha town, which contains three old *saráis*, and a fourth has recently been constructed near the railway station; (2) Amloh, where the *sarái* is intended especially for *samindárs* attending the courts there—*chárpaís*, bedding and food are provided; (3) Dhanaula, where there are similar arrangements; (4) Báwal, where there are a *pakká sarái* and two old *kachchá saráis*, where Bhatiáras, etc., attend travellers; and (5) Bhádson.

The main line (Pesháwar to Delhi) of the North-Western State Railways. Railway passes through an outlying part of the State near Govindgarh between Khanna and Sirhind stations, and formerly had a station at Jastrán, which was abolished, and a new one has now been built at Govindgarh. Dhablán, Nábha and Phúl are the stations on the Rájputa-Bhatinda branch line which is owned by the Patiála State, though worked by the North-Western Railway Administration. Nábha owns no part of the line. Bahádur Singhwála is the only station in the State on the Ludhiána-Dhúrí-Jákhal branch line. Jaitu station is on the Rewári-Ferozepore branch of the Rájputána-Málwa Railway, which also passes through Báwal *nizámat* with a station at Báwal town. On the Rewári-Phulera line there is a station at Atheli. Most of the rail borne traffic from the State consists of grain from the markets at Phúl and Jaitu.

The Postal Department, which is under the control of the *Mir* *Munshi*, is managed by a Postmaster-General whose office is at Nábha. The head post office is at Nábha. A list of post offices will be found in Table 31 of Part B. Since the agreement made with the British Government in July 1885 for the exchange of postal facilities postal arrangements have been much the same as in British territory. British Indian stamps surcharged "Nábha State" and post cards and envelopes so surcharged and also bearing

CHAP. II, G. the arms of the State are supplied by Government to the State at cost price, and are recognized by the Imperial Post Office when posted within the State for inland correspondence only. These stamps are distinct from the State service labels which are used for State correspondence, posted to places outside the State, State correspondence within its own borders being carried without stamps. There are full facilities for money-orders, the commission on which is credited to the State. There are three head offices in the State,—one at Nábha, the others at Jaitu and Báwal. The Nábha head office keeps its accounts with the head office, Ambála, and Jaitu with Ferozepore, while Báwal clears its account through Delhi.

Economic.
MEANS OF
COMMUNICATION.
Post Office.

Telegraph
lines.

There are no telegraph lines in the State, except those on the various lines of railway.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration.

THE State of Nábha is now divided into three *nizámat*s,—Phúl, Amloh and Báwal.

1. The *nizámat*¹ of Phúl is divided for administrative purposes into five Police circles or *thánas*, viz.—

- (1) Diálpura, comprising the northern part of the main area of *nizámat* Phúl.
- (2) Phúl, comprising its central portion.
- (3) Dhanaula, comprising its eastern part with the outlying tract round Bandher on the south and the villages of Maur and Dhilwán on the north-west.
- (4) Jaitu, comprising the villages of that *pargana*.
- (5) Lohat Badí, comprising the villages of that *pargana*.

2. The *nizámat* of Amloh is divided into three *thánas* and an outpost (*chauki*), viz.—

- (1) Amloh, comprising the northern part of the Amloh *nizámat*.
- (2) Bhádson, comprising its central part.
- (3) Nábha, comprising its southern extremity, with the 8 outlying villages round Galbattí to the west of Nábha and that of Fatehpur to the south-east.
- (4) *Chauki* Baragáon or Deh Kalán, comprising the 15 outlying villages round Bhalwan, the three villages of Baragaon, Fatehpur and Rásaládrwála, with the isolated village of Pední.

3. The Báwal *nizámat* is divided into three *thánas*,—Báwal, Kántí and Kanína.

There are 12 *zails* in the State and the *zaildárs* are supervised by a special official. The office of *zaildár* is not hereditary and is purely honorary. The appointments are made on considerations of personal ability, local influence, and service to the State. The *zaildárs'* duties are to assist the State officials in the prevention and detection of crime; to convey the orders of the Government to the residents in their respective *zails*; to protect public buildings and boundary pillars, and give notice when they need repair; to look after indigent widows and orphans, and to act as local commissioners in petty cases concerning lands, wells, etc.

Section B.—Civil and Criminal Justice.

Each *nizámat* has a District Court over which the *Názim* presides. Subordinate to him is the court of the *Náib-Názim*. Superior to the *Názim's* Court is the *Adálat Sadr*: above that the *Ijlás-i-Ália*, consisting of three judges; and highest of all the *Ijlás-i-Khás*, over which the Rája presides. The lowest court, that of the *Náib-Názim*, can impose sentences not exceeding one year's imprisonment or fine not exceeding Rs. 50 or take security for good conduct up to Rs. 50 in amount for a period not exceeding six months. The *nizámat* Courts have power to impose sentences not exceeding three years' imprisonment, fine not exceeding Rs. 500, whipping

CHAP. III, A.

Administrative.

Administrative divisions.

Nizámat Phúl.

Nizámat Amloh.

Nizámat Báwal.

Zaildárs.

Criminal Justice.
Table 34 of Part B.

¹ The *nizámats* are also *tahsils*, but are not subdivided into *tahsils*.

CHAP. III, B. Administra- tive.

CIVIL AND CRIMINAL JUSTICE.

Criminal Justice.

not exceeding six stripes¹ or security up to Rs. 200 for a period not exceeding two years. The *Sadr Adalat* may impose five years' imprisonment, Rs. 1,000 fine, 12 stripes and demand security for good behaviour up to Rs. 1,000 or impose imprisonment in default up to two years. There is a city magistrate called the *Najib-Adalat* at head-quarters with the powers of a *Nazim*. The *Ijlās-i-Khās* has absolute power to impose any sentence of death, imprisonment, banishment from State territory, fine or confiscation of property. The Tahsildárs also exercise criminal powers in cases of criminal trespass (by infringement of boundaries, etc.), imposing a fine not exceeding Rs. 25 or in default six months' imprisonment. Railway cases, occurring on the Nabha part of the Rájputra-Bhatinda line, are heard by the Railway Magistrates, i.e., the District Magistrates of Ambála and Ludhiána.

Civil Justice. Table 35 of Part B.

For civil cases there is a Munsiff in each *nizámat*, with appeal to the *nizámat* Court. In Nabha itself civil cases go to the *Niábat Adalat Sadr*, with appeals to the *Adalat Sadr*. The Munsiff tries civil cases up to Rs. 1,000 in value. For all others the *nizámat* Court is the court of original jurisdiction.

Revenue cases, Table 36 of Part B.

The Tahsildár tries petty revenue cases up to Rs. 100 in value, all others going to the *nizámat* Courts. Appeals from the *nizámat* Court and the *Niábat Adalat Sadr* lie to the *Sadr Adalat* in all cases, including civil suits, but appeals on executive revenue matters go from the District Court to the *Diwán*. Appeals from *Adalat Sadr* lie to the *Ijlās-i-Alí*. *Limbardári* and mutation cases are heard by Tahsildárs, and those transferred to the *nizámat* and *Diwán* are finally decided in the *Ijlās-i-Khās*. Cases in which the offence is punishable with dismissal are heard by the *Ijlās-i-Khās*.

Codes of Law.

The Indian Penal and Criminal Procedure Codes are in force with certain modifications, of which the most important are detailed below :—

(1) In order to check immorality the police are authorised to take cognisance of all cases of adultery or fornication without complaint.

(2) In cases of rape, compensation is given to the woman from the property of the criminal.

(3) In cases of abduction of married women, if the woman is found to have been concealed by the accused, her husband is remunerated in cash in the same way.

(4) In cases of theft, criminal breach of trust or fraud, the loss is made good from the criminal's property, summarily, without resort to a civil suit.

(5) In cases of homicide not amounting to murder, in addition to the punishment imposed on the offender, the murdered man's heir is compensated from the offender's property.

(6) In all criminal cases the complainant can appeal, even if the accused is acquitted.

¹But in Báwal the *Nazim* may impose 12 stripes.

Frivolous and vexatious accusations are dealt with under Section 211, Indian Penal Code. Similarly perjury is punished on the spot without the formality of obtaining permission to prosecute under Section 195. Extradition treaties exist between Nábha and the States of Patiala, Jind, Farídkot, Alwar, Jaipur, Lohárú and Dujána. The Civil Procedure Code is in force in Nabha State, the only modification being that the period of limitation for suits for a debt is 6 years in the case of subjects of the State, 9 years for subjects of Patiala or Jind and 3 years for British subjects.

CHAP. III, C.

Administra-
tive.CIVIL AND
CRIMINAL
JUSTICE.

Codes of Law

The system of registration is based upon that in British India, but certain modifications have been introduced. The rule formerly in force which required the ownership of the property to be investigated prior to registration has now been abrogated, except in certain cases in which the order of the Darbár has been given before a deed is registered. The following are the chief modifications:—

Registration.

1. No second mortgage-deed relating to property in land is registered unless and until the first has been redeemed, nor is any deed registered if it deals with land on which any arrears due to the State remain unpaid.
2. No deed of adoption of a son is registered unless it has been duly sanctioned in civil court.
3. No mortgage or sale-deed of land is registered unless the vendor has obtained the Darbár's sanction through the *nizámat*.
4. Mortgage deeds which involve a conditional sale after a fixed term are not registered.
5. It is compulsory to lay down a provision in all mortgage-deeds that the mortgagee shall on receipt of not less than one-fourth of the amount secured by the deed release a proportionate part of the mortgaged land.

Each *Názim* is *ex-officio* Registrar in his *nizámat*, but in the capital this duty devolves on the *Náib Adálati*.

Registration fees are levied according to the Indian Registration Act III of 1877 and credited to the State. The fee for copying a registered document is annas 8, and this goes to the registration clerk.

Registration
fees.

Section C.—Land Revenue.

The ancient system of levying the revenue in kind was in force in the Nábha State up to 1924 Vikramí (1860 A. D.) when a cash assessment was introduced in all the *parganas* except that of Lohat Badi, in which it was not introduced till 1932 Sambat.

Old system.

The first assessments were summary in character, but in 1930 Sambat His Highness the present Rája directed a regular settlement of the Amloh *nizámat* to be carried out. This work was completed in 1935

Settlements.

CHAP. III, D.
Administrative.

LAND REVENUE.

Settlements.

Sambat, the settlement operations being conducted according to the British Revenue Law of 1848 A. D. and the rules thereunder, and the assessment was fixed for a period of 20 years. In 1945 Sambat the settlement of the Báwal *nizámat* was taken in hand and completed in 1949, that of Phúl *nizámat* being commenced in 1948 and reaching its conclusion in 1959 Sambat. These two latter settlements were conducted on the lines of the British Revenue Law of 1884, the land being measured and the record-of-rights prepared as in a British District.

Section D.—Miscellaneous Revenue.

Stamps.

Impressed non-judicial sheets of foolscap size are issued by the State, the value being annas 1, 2, 4 and 8, and Rs. 1, 2, 4, 5, 10, 50, 100 and 500. Each sheet is signed by the *Diwán*, its value being marked in words and figures. Each bears an annual serial number written in the top right-hand corner, with the Sambat year in the left-hand. The sheets are manufactured at Nábha in the *Diwán's* office, and issued by it to the *Sadr* treasury, when they are credited like cash receipts, a monthly account being rendered by the treasurer to the *Diwán*. The stamped sheets are sold to the public by four vendors, one at the capital and one at each *nizámat*. Each vendor is paid Rs. 15 per mensem and the former receives a commission of 3 per cent. only. Each sheet sold is registered in, and endorsed with, the purchaser's name, etc. A purchaser can, however, endorse a sheet on re-sale to a second party. Judicial stamps were introduced in 1902 with different colours for the various departments, thus:—collectorate, yellow, *Diwání* (financial) green; criminal, red; and in murder cases, black. The rates for court-fees are those leviable under the British Court Fees Act.

Excise.
Table 41 of
Part B.

The Excise department is under a superintendent, who has an Excise *darogha* and four peons at each *nizámat* under him. The sale of European liquor is not prohibited, but there is no shop for its sale in the State. The only distillery in the State is at Nábha itself, and the right to distill country liquor in it is leased for one year, or for a term of years, to a contractor who has a monopoly of the right of sale. The proof strength of the liquor is ascertained by the *Náib-Diwán*, and the liquor is then bottled in his presence in bottles which bear the seal of the State, and the sale of liquor not in bottles so sealed is prohibited. The *lahan* is prepared in the *darogha's* presence. The still-head duty charged is Rs. 2-8 per imperial gallon for 100° proof liquor and Rs. 2 per gallon for 75° proof. The liquor contractor sells retail through retail vendors, who receive a commission of 5 per cent. on the sales. The liquor is distributed to the retail vendors throughout the State in bottles. They are not allowed to charge more than the marginally-noted prices to the public. The number and location of shops will be found in Appendix B to this volume. There are no shops for the sale of liquor in Báwal *nizámat*.

			Rs. A.
100° proof liquor —			
Bottle	...	...	1 4
Pint	...	...	0 11
Quarter	...	...	0 6
75° proof liquor —			
Bottle	...	...	1 0
Pint	...	...	0 9
Quarter	...	...	0 5

Opium and
drugs.

The poppy is not cultivated in the State; raw opium is imported principally from Málwa, but also from the Simla Hill States and Sirmúr and prepared as a rule at several places, that made at Phúl being reputed the best. The licenses for the vend of opium, *post* and drugs are sold together, but not with those for the sale of liquor.

There is no license for wholesale vend, as the export of opium and drugs is not allowed. Licenses for retail vend are sold by auction, no duty being charged over and above the license fee. The licenses for opium, drugs and liquor are auctioned by the *Diwán*, who has authority to sell them for a year, or for a term of years. The number and location of shops for the sale of opium and drugs will be found in Appendix B to this volume. The British Government has prohibited the import of opium from the Báwal *nizámat* of this State into any British District,¹ and passes for its transport from that tahsil to any other part of the State cannot be granted.² An allotment of Malwa opium is made to this State.³ In order to obtain a special pass for the transport of opium through British territory into the State a certificate is required that the applicant is authorized (a) to sell opium within the State, and (b) to apply for a pass. This certificate must be signed by the *Názim* of a *nizámat* or by the *Náib-Diwán* at Nábha. The Political Agent, Phúlkián States, is authorized to grant permits for the import of Malwa opium on behalf of the State.

Section E.—Municipalities.

The only municipality in the State is that of the town of Nábha. The Committee of this municipality consists of three nominated members from among the important traders and big shop-keepers of the town, who are honorary members receiving no pay, and a fourth paid official member, who is in charge of all the office work connected with the municipality assisted by a clerk and *dároghás*. These four members are under the control of the city magistrate. The conservancy and the sanitary arrangements of the town are in charge of a head *dárogha*, called *Dárogha-i-Safái*, under whom are the sub-*dároghás*. and an establishment of sweepers, water-carriers, etc. The municipal staff is paid from the octroi duties collected in the town. The members, besides arranging with the *Dárogha-i-Safái*, for the proper sanitation of the town, are obliged to see that no encroachments are made by the owners of houses on the public thoroughfares, open spaces or common plots of land. If any person wishes to construct a new house or to repair an old one, the members must satisfy themselves after inspection that no public rights are being interfered with. If any building or well appears dangerous to the safety of passers-by, the members are authorised to pull down the building or to fill up the well. The members have also to see to the collection of any taxes that may be imposed for a special purpose such as for improving drainage or filling up pools. Octroi duties are levied on imports. There are no duties on exports. The Octroi department is under the charge of a Superintendent called *Munsarim Zakát* with his *dároghás*, who are posted at the city gates to examine all articles brought into the town. Articles brought by rail are inspected at the railway station. The rates are different for different articles. From the octroi collections the police of the town of Nábha, the conservancy and sanitation establishment and the municipal staff are paid. The octroi duties on the grain *mandís* situated at certain places such as Jaito, Phúl, etc., are collected by the supervising

¹Punjab Excise Pamphlet, Part II, Section 39.

² " " " " Section 31.

³ " " " " Section 43.

CHAP. III, G. officers of the *mandís*. The collections are daily paid over to the treasury and the returns and daily accounts showing receipts and payments are submitted to the *Náib-Diwán*.

MUNICIPALITIES.

Section F.—Public Works Department.

The Public Works Department is conducted under the direction and supervision of an officer called *Afsar-i-Támírát* and is controlled by the *Diwán Sadr*. The Superintendent of Repairs (called *Garh Kaptán*), with a permanent staff of *mistrís* and masons, carries out all repairs and makes additions to old buildings. The buildings superintended and looked after by him are the palace, garden and residences of His Highness the Rája and the public buildings, hospital, post office and schools located in the capital of the State. For the superintendence of the public works in the *nizámats* there is a separate officer called *Afsar-i-Támírát Baidrúni*, whose duties are to travel from place to place and see that proper progress is being made in the works in the different stations, and to report after inspecting old works what repairs to them are required. His reports go to the *Diwán* through the officer of the Public Works Department. The roads are under the supervision of an officer called *Afsar-i-Sarkát*, who has a permanent establishment of coolies under him. His duty is to keep the roads in proper order for the traffic. New roads are planned and laid out by him, and are constructed by the contractors under his directions.

Section G.—Army.

Present strength. The present forces of the State consist of the following :—

Imperial Service Troops.

Infantry	...	...	600 officers and men.
Transport	...	...	177 officers and men.
Transport animals	...	...	258

Local Troops.

Cavalry	...	...	150 officers and men.
Infantry	...	...	65 officers and men.
Artillery	...	...	40 officers and men.
Guns	...	...	13 (10 serviceable).
Armed police	...	...	581 officers and men.
Police mounted	...	...	126 officers and men.

Imperial Service Troops.

The Imperial Service Troops were organised in 1889. They first saw service in 1897, when Government employed them in connection

with the disturbances in the Swát Valley and Mohmand countries. Warn-
ed on the 3rd September in that year, the regiment effected a very
speedy mobilization, for it was at Pesháwar on the 8th of the same month
and ready to proceed with the Mohmand Field Force, to which it was
attached. On the 20th of the month it marched for the border, and from
that time, until the force was broken up, the corps made exceedingly trying
marches under severe conditions, and all officers who came in contact
with it reported the cheerfulness and good spirit of the men. On its
return from the Mohmand country the regiment was allowed three days
to refit before marching for Kohát, where it arrived on the 10th October
to join the Tirah Expeditionary Force. The regiment was located at
Karappa until the 6th December, when it moved to Masthura and march-
ed over the Sapri Pass to Jamrud. On its way it took part in the fighting
in the Waran Valley, when the men elicited the praise of General Symons
by their steadiness under fire and ability to move over bad ground. The
corps remained at Jamrud until the 13th January, when it marched,
viâ Pesháwar, to join the Buner Field Force at Hoti Mardán. Its
services were not utilised, as the enemy had submitted unconditionally,
so it returned to Nowshera to entrain, and arrived at Nábha after
an absence of six months.¹ The other war services of the State troops
at different times have been detailed in the History Section, pages
342 ff.

CHAP. III, H.
Administra-
tive.

ARMY.

Imperial Service
Troops.

Section H.—Police and Jails.

The Police Service of the State comprises 37 officers and 797 men as detail-
ed in the margin. The Special Superintendent, whose services are available for the investigation
of serious crime in any locality, is stationed at
the capital. There is a deputy inspector at
each *thána*, with a sergeant, *dafadár* (or
madad muharir), a tracker, 11 constables and
2 mounted men. The *chauki* at Báragáon
is in charge of a sergeant and a *dafadár* with
7 constables, and a sergeant is attached to
the *kotwáli* at the capital. The auxiliary
(*imdúdí*) police are stationed at the depôt at
the capital, and are available to replace
casualties or vacancies in the *thánas*. They receive the same pay as the
regular police, *viz.*, Rs. 6 per mensem. The Police Department is under
the control of the *Bakshi*, and its executive head is the Colonel of Police.
The State is free from settlements of criminal tribes, the Sásís, Bauriás
and Mínás being all engaged in cultivation.

Police.
Tables 47 and 48,
Part B.

There is a central jail, with accommodation for 500 prisoners, at
the capital of the State. There is also a jail at Báwal which can accommo-
date 100 prisoners. Prisoners are employed on ordinary building work,
and those in the central jail are also employed on other work such as
carpet-weaving (both from *múnj* and thread) and paper-making. Some-
times prisoners are also employed in brick-making.

Jails.

Table 49, Part B.

¹ General Stuart Beaton's "History of the Imperial Service Troops of Native States."

CHAP. III. 1.

Administra-
tive.EDUCATION AND
LITERACY.

Education.

Section I.—Education and Literacy.

Formerly the State had no regular system of education. All official correspondence was conducted in Persian, which was taught in *maktabs* by masters (*miánjī*) who received no fixed salaries. Well-to-do people also had private teachers. Numerous books were read, especially books of letters to teach the art of correspondence. Mathematics were little taught, the *miánjī* being usually ignorant of the science, and *pádhás* giving instruction in it. Hence accounts were usually kept by Hindí-writers. Those who were educated in Persian and could also keep accounts were called *muttsadáís*. In Bawal mensuration was confined, as a hereditary occupation, to a few families called *mirdáh*, who received a small salary from the State and dues in grain at each harvest from the villages. The first attempt to modernize education in the State dates from Sambat 1920, when Rája Bharpúr Singh established a school, in Nabha itself, with one teacher in English and another for Arabic and Persian, a third being added in 1921. Urdu, Persian and Sanskrit were, however, the main subjects and were taught on the old system. In 1930 the present Rája appointed a new head master to the school, which improved its administration, but left the system of teaching unchanged. In the same year schools were opened at Báwal, Amloh, Dhaula and Dhanaula, each under a single master. One was opened at Lohat Badí in 1931. In 1935 a Nágrí-knowing *pandit* was added to the staff of the Nábha school and in 1880 it was raised to the middle standard with a regular establishment, scholarships also being offered. In this year a school was also opened at Badhar in *nizámat* Phúl. In Sambat 1939 a Nágrí *pandit* was added to the staff at Báwal, and teaching in mathematics also begun there. Students first went to the Punjab University from the State in 1885. In 1886 a Gurmukhí teacher was added to the staff of the school at Phúl and in the ensuing year Gurmukhí schools, under a special superintending officer, were established at Jalál, Jaitu, Pakhú, Bhái Rúpa and Jahlan in Phúl: and at Alhúrárn, Bhalwán, Salána, Jalán, Tohra-Khawara, Birdhanow, Dandrála-Dhíndsá and Mangewál in Amloh *nizámat*. A *pandit* was also added to the Nábha school staff in this year, and in 1888 it was raised to the status of a high school, its students first appearing in the Entrance Examination in 1890. In this year also a separate cantonment school was opened, in which English, Gurmukhí, Persian and other subjects were taught, its students receiving board, clothes and books gratis and a boarding-house being provided. In 1893 the Nábha high school was raised to collegiate status, and in 1895 four of its students passed the First Arts Examination, but in 1898 lack of funds compelled its reduction to a high school. In 1955 (1898 A.D.) a law lecturer was, however, appointed, and in 1956 Sambat (1899 A.D.) a teacher to prepare students for the upper subordinate class was added. Thus the State now contains two middle schools at Báwal and Chotián, and ten primary schools at Amloh, Satána, Dhanaula, Phúl, Mandí-Phúl, Jaitu, Bhái-Rúpa, Dadahúr, Kántí and Kanína open to all castes, but in which fees are only levied from non-agriculturists, the sons of cultivators being exempt. At the capital is the Nábha high school open to all classes of the community on payment of the prescribed fees. Two per cent. is deducted from the pay of every civil servant of the State, and if one son attend the school no fees are charged; if two attend, the second pays half the

863 A.D.

1874 A.D.

1875 A.D.

1874 A.D.

1878 A.D.

1882 A.D.

prescribed fees. This school teaches up to the Entrance Examination of the Punjab University, English, Gurmukhí, Persian and Sanskrit being taught. Its staff consists of 15 teachers, including one for Mensuration and two for the optional subjects, Arabic and Sanskrit. It is managed by a committee of leading officials in the State. Since 1891, besides the 4 students who passed the F. A. Examination, 38 have passed the Entrance and 89 the Middle School Examinations. Others with the aid of stipends have graduated B. A., and qualified in the Medical and Thomason Colleges. Báwal school, formerly a *maktáb* with a *pandit* and a Persian master, now has a head master and second master also, and this staff, though inadequate, has succeeded in qualifying boys for the Middle School Examination. Fees are not levied from agriculturist boys. Chotián, three miles from Phúl, has a staff of five masters. The middle school at Chotián, three miles from the town of Phúl, is a *zamindári* school established in Sambat 1955. Into this only the sons of agriculturists are admitted with the Rája's sanction. No fees are levied, and the boys are entirely supported and lodged in a boarding-house attached to the school, which is maintained from the school cess levied with the revenue. This school ranks as an anglo-vernacular middle school, but Gurmukhí is also taught in it.

CHAP. III, J.
—
Administra-
tive.

EDUCATION AND
LITERACY.

Education.

1893 A.D.

A female teacher of Gurmukhí was appointed to teach girls at Nábha in 1949 Sambat (1892 A.D.), and she continues to teach Gurmukhí and Hindí.

Female educa-
tion.

In 1903-04 the expenditure on education was Rs. 10,159-1-6 and the number of pupils, who in 1891 had amounted to 396, was 635.

Section J.—Medical.

Formerly the State possessed no hospitals, but State *hakíms* were entertained and they used to treat the sick, medicines being given gratis from the State *lassí-khána*, if they were not obtainable from the bazárs. In Sambat 1937 *Yúnání* dispensaries were established at the capital and the head-quarters of each *nizámat*, each having a *hakím*, an *attár* or compounder and a *jarráh* or blood-letter. Medicines were given free,

1880 A.D.

Amloh.
Phúl.
Dhanaula.
Lohat Badí.
Jaitu.
Báwal.
Kántí.
Kanina.

and patients were sometimes given food also. In 1947 Sambat (1890 A.D.) English dispensaries were established at Nábha and at each *nizámat*. A few years later one was established at each *thána*, so that there are now in all 8 outlying dispensaries, at the places noted in the margin. To each of them a hospital

assistant and compounder are attached. The hospital at the capital is called the Lansdowne Hospital as it was built to commemorate the visit of Lord Lansdowne, the first Viceroy who visited the State. The building comprises a central hall, with two wings,—one for males, the other for females. Its staff consists of a superintendent, a hospital assistant, a compounder, a dresser and menial establishment. In-patients are dieted gratis. There is also a military hospital in the cantonment at Nábha in charge of an assistant surgeon, with a hospital assistant, a compounder and menial staff. All these institutions are under the control of the Chief Medical Officer at Nábha.

CHAP. III, J.
Administra-
tive.

MEDICAL.

Vaccination.

A vaccination staff, consisting of a Superintendent, with one vaccinator for each *thána*, was first appointed in Sambat 1939 (1882 A.D.). Small-pox has been much diminished, but still afflicts the people in *nizámts* Phúl and Amloh, though it is not very fatal in its effects owing to the general healthiness of those tracts.

CHAPTER IV.—PLACES OF INTEREST.



AMLOH.

Amloh is hardly more than a village, but is the head-quarters of the Amloh *nizámat* and tahsíl. Population (1901) 2,016. It lies in 30° 37' N. and 76° 16' E., 18 miles north of Nábha on the road to Khanna, which is 5 miles to its north. It comprises a *basár* which lies on either side of the road, and a mud fort in which are the *nizámat* offices. The town is entered from the south by the *pakká* Bhadulthuha Gate. Close to the fort lies the old *basár*, with some old-fashioned buildings, and in front of it is a garden. Amloh is an old place founded in 1763 (Bikramí) after the fall of Sirhind. At first a mere village, it became the head-quarters of the *nizámat* and owes such importance as it has to this fact. It has no important trade, but lately the manufacture of iron safes and stools has been carried on with success, and these articles form the chief exported commodities. There is a *sarái*, with a school and a post office.

CHAP. IV.

Places of
interest.

Amloh.

BAWAL.

Báwal, the head-quarters of the Báwal *nizámat* and tahsíl, lies south of Nábha in 28° 4' N. and 76° 36' E. on the Rájpútána-Málwa line. Population (1901) 5,739. It contains a stone fort, in which some State troops are quartered. Close to the fort is the Hasanpur *mahalla*. The outer part of the fort is used for the *nizámat* office and treasury, and the police station and jail are close by. A street runs from the Bír Jhabua to the fort, and inside the town this street has *pakká* shops on each side. It leads on up to the Katra *basár*, a square surrounded by *pakká* shops. Thence a street leads to the Motí jhíl, passing through an old *basár* with deserted shops. West of the Katra is a gate through which a metalled road leads to the railway station. Outside this gate is a *pakká sarái*, with a State garden. Báwal is a town of an ancient type. Founded in 1205 Bikramí by Ráo Sainsmal, a Chauhán Rájpút of Mandhan, now a village in Alwar, it was named by him after Bawália, the *got* of his *parohit*; Bhuja, his descendant, greatly enlarged it, and it came to be known as Bhuja ká Báwal. The Gujars of the town claim descent from Bhuja. Eventually it fell into the possession of the Nawábs of Jhajjar and thence passed into that of Nábha. Under the Rájas of Nábha the town has been extended. The Katra *basár* was built in 1917 Bikramí, and the fort, which is still unfinished, was founded in 1932. Other buildings, with the garden and *sarái* tank before mentioned, have all been built under the Nábha régime. It contains, however, a mosque built in 968 H. in the reign of Akbar, and still in good repair; also the tombs of Hazrat Yúsuf Shahíd and Mián Ahmad Sháh, Darvesh. The *challa* of the Khwája Main-ud-dín Sáhíb commemorates a visit of Hazrat Muain-ud-dín, Chishtí of Ajmer, and a fair is held here on the 20th of Jamádi-us-sání. The trade of the town suffers from competition from Rewári, but is increasing. Grain is exported, but the only other produce consists of plums (*ber*) grown on grafted (*paiwandí*) trees.

DHANAULA.

Dhanaula town, the head-quarters of the Phúl *nizámat* and tahsíl lies 40 miles west of Nábha, in 30° 17' N. and 75° 58' E. Population (1901) 7,443. It is divided into several *agwárs* and contains a masonry fort, with four towers. The *Názim's* court is held in a building erected over

CHAP. IV.

Places of
interest.

DHANAULA.

its front gates. It contains a broad court-yard, on one side of which are the female apartments. East of the fort lies the Qilláwála Gate, whence run two paved streets, one to the Hadyaiawála, the other to the Háthiwála Gate. On either side of these streets are shops. Just inside the Háthiwála Gate are a *pakká saráí*, post office, dispensary and police station. Outside it is a garden containing a tank and other buildings. Outside the town lies the agriculturists' quarter, divided into the Jaidan, Manan, Jhajrián, Bangkhar Musulmán and Bánehgar Jatán *agwárs*. The town was founded by Sardár Gurdit Singh in 1775 Bikramí, and was the capital of the State until Nábha was founded by Rája Hamír Singh.

JAITU.

Jaitu, in the Phúl *nizámat*, lies 40 miles east of Ferozepore, in $30^{\circ}26'$ N. and $74^{\circ}56'$ E., and has a station on the North-Western Railway line. It was founded by Jaitu, a Jat of the Sidhú *got*, to which its land-owners belong. The place is intersected by a road, on either side of which are shops, but it owes its importance to its grain market, which lies half a mile from the village, and to the cattle fair held in the month of Phágan. Outside the market is a steam oil-mill. Outside the town is a fort, in which is a police station, and close to it a *gurdwára* of the 10th Sikh Guru. Two miles to the north is the spot where Guru Govind Singh practised archery and which is still revered.

NABHA TOWN.

The town of Nábha lies on the Rájputra Bhatinda Railway, 32 miles west of Rájputra. It is surrounded by a mud wall 8 feet broad and 18 feet high. It has 6 gates, Patiálawála, Aloharánwála, Doladdiwála, Bauránwála, Mahinswála and Jatánwála named after the adjacent villages. The Rájputra-Bhatinda Railway passes by the town, the station being outside the Jatánwála Gate. The Bauránwála Gate also communicates with the station. The grain market in the town is near the Bauránwála Gate and the cantonment near the Doladdí Gate. Round it and at a short distance from the wall runs the *chakkar* road, metalled with stone, with a circumference of almost four miles. There are four State gardens in Nábha. One garden inside the town by the Patiálawála Gate is called Shám Bágh and two outside it are called the Pukhta Bágh and Mubárah Bágh. The fourth garden behind the cantonment is called Kothí Bágh. The Nábha *rájbhá*, which irrigates all these gardens, winds round the town. Four of the gates are provided with tanks for the convenience of travellers. The town has four *saráís* besides a *pakká saráí* near the railway station. One street in the town leads to the Mahinswála and Doladdí Gates. This is crossed in the centre by another street which leads to the Patiálawála Gate. On either side of it is a *pakká bazár* with shops of all kinds. At the cross-roads is a square with shops on each side, called the *Chauk bazár* frequented by vegetable and sweetmeat-sellers. This is the busiest part of the town. The road which leads from the Bauránwála to the Mahinswála Gate also has shops on either side. The *bazár* from the *chauk* to Patiálawála Gate is a handsome and flourishing one. The streets and lanes of the town are clean. The roads and water drains are *pakká*. *Ekkás* and carts can easily pass through the main streets. In the rainy season water collects in the neighbouring depressions, in spite of great efforts to prevent it. The low ground of the Paundusar inside the town near the Patiálawála Gate, where a large quantity of rain water used to collect, has been filled up at great cost. Drinking wells are numerous and the water is pure. In the heart of the town is the fort with a *pakká* rampart all round and four towers, one on each side. Inside, one part is occupied by the

Mahálát Mubárák (Rája's *zenána*). On the other side is the *Deorí* (court-yard) *Khás* and *Diwán-i-'Am*, all the offices of the capital and a small garden, behind which is the State stable. Near the gate of the fort is the police station. In the *Shám Bágh* are the marble tombs of former Rájás. Immediately behind the fort is the school, which has a spacious hall with rooms on either side. Next to it is a park, with office of the *Bakhshí Khána*. The upper rooms of *Bakhshí Khána* accommodate guests from other States. The Lansdowne hospital and post office are near the Bauránwála Gate. The buildings worth mention outside the town are near the Patiáláwála Gate. The *Pukhta Bágh* is surrounded by a *pakká* wall within which are the State gardens and the palaces of the Rája and the Tikka Sáhib, with a separate building for the ladies of their families. His Highness' court is also held here. The Mubárák Bágh is close by. In it is a spacious building, called "Elgin House," reserved for the accommodation of distinguished visitors.

PHUL.

The town of Phúl, the head-quarters of the Phúl *nizámat* and tahsíl, lies 5 miles north of Mahráj in 30°20' N. and 75°9' E. Population (1901) 4,964. It is regularly built and divided into 8 *agwárs*. Its wall is octagonal, studded with *pakká* gateways, and encloses a masonry fort. The original buildings of *Chaudhrí Phúl*, with their hearths, still exist in the fort. In the centre, besides the female apartments, is a building called *Kothí 'Am*. Facing the fort is the dispensary in a square which is surrounded by shops. The town has a local reputation for making opium of the best quality. It contains a Munsiff's court. Outside it is a tank. The grain market is at Rámpur station, 3 miles from Phúl itself, on the Rájpura-Bhatinda line, which is connected with Phúl by a metalled road. Phúl was founded by *Chaudhrí Phúl* in 1770 Bikramí and then passed into the possession of Tilok Singh. There is a vernacular middle school in Phúl and an anglo-vernacular middle school at Chotián some two miles from Phúl itself. The town has also a garden. Outside the town is the tomb or *samád* of *Chaudhrí Phúl*.



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